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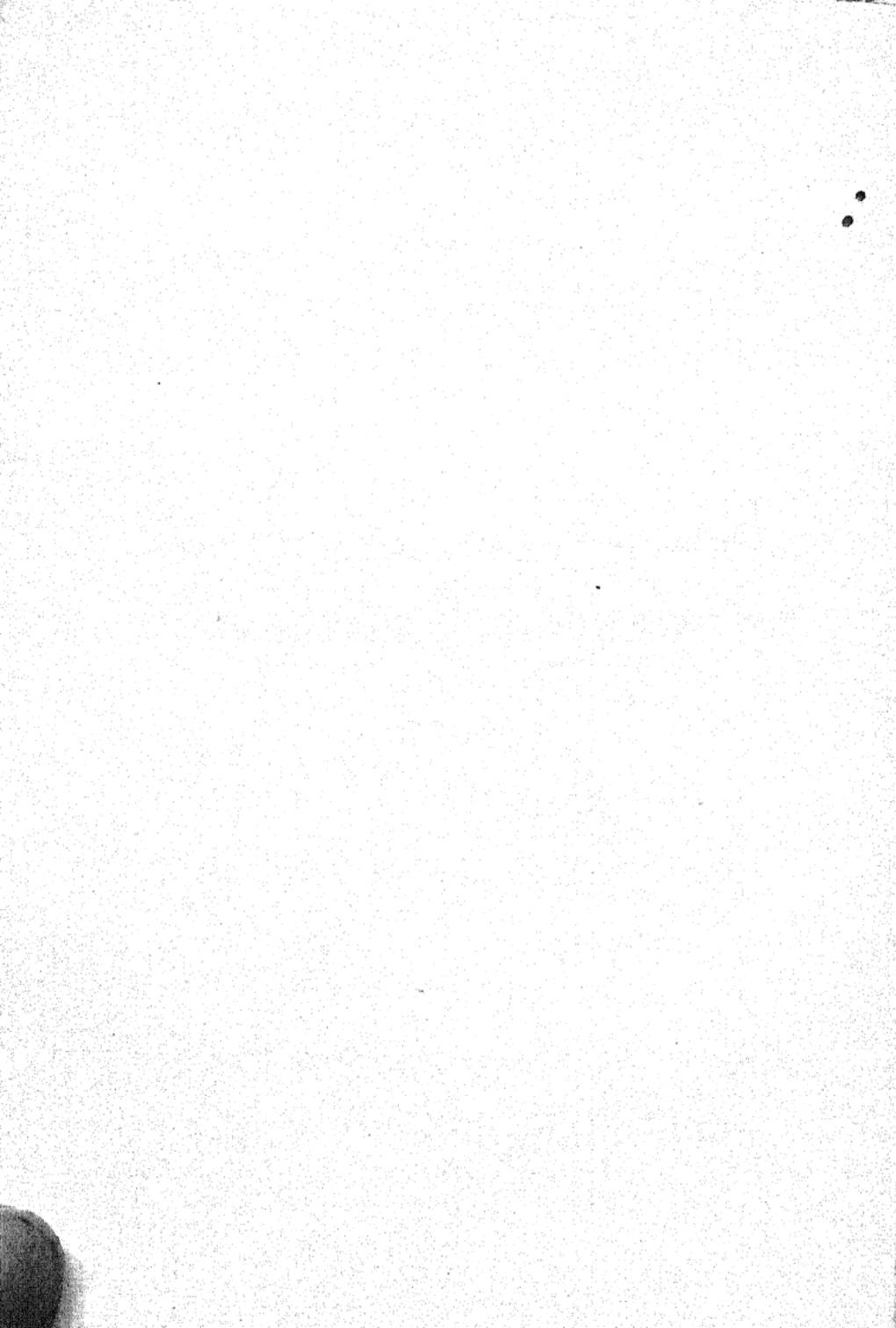
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HERODOTUS

I



THE HERODOTUS

WITH AN ENGLISH TRANSLATION BY
A. D. GODLEY

HON. FELLOW OF MAGDALEN COLLEGE, OXFORD



FOUR VOLUMES

I



BOOKS I AND II

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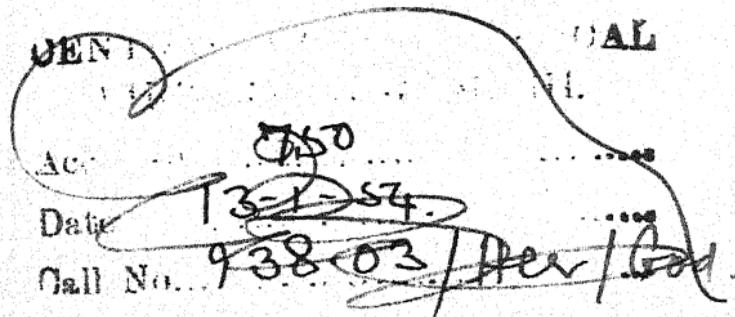
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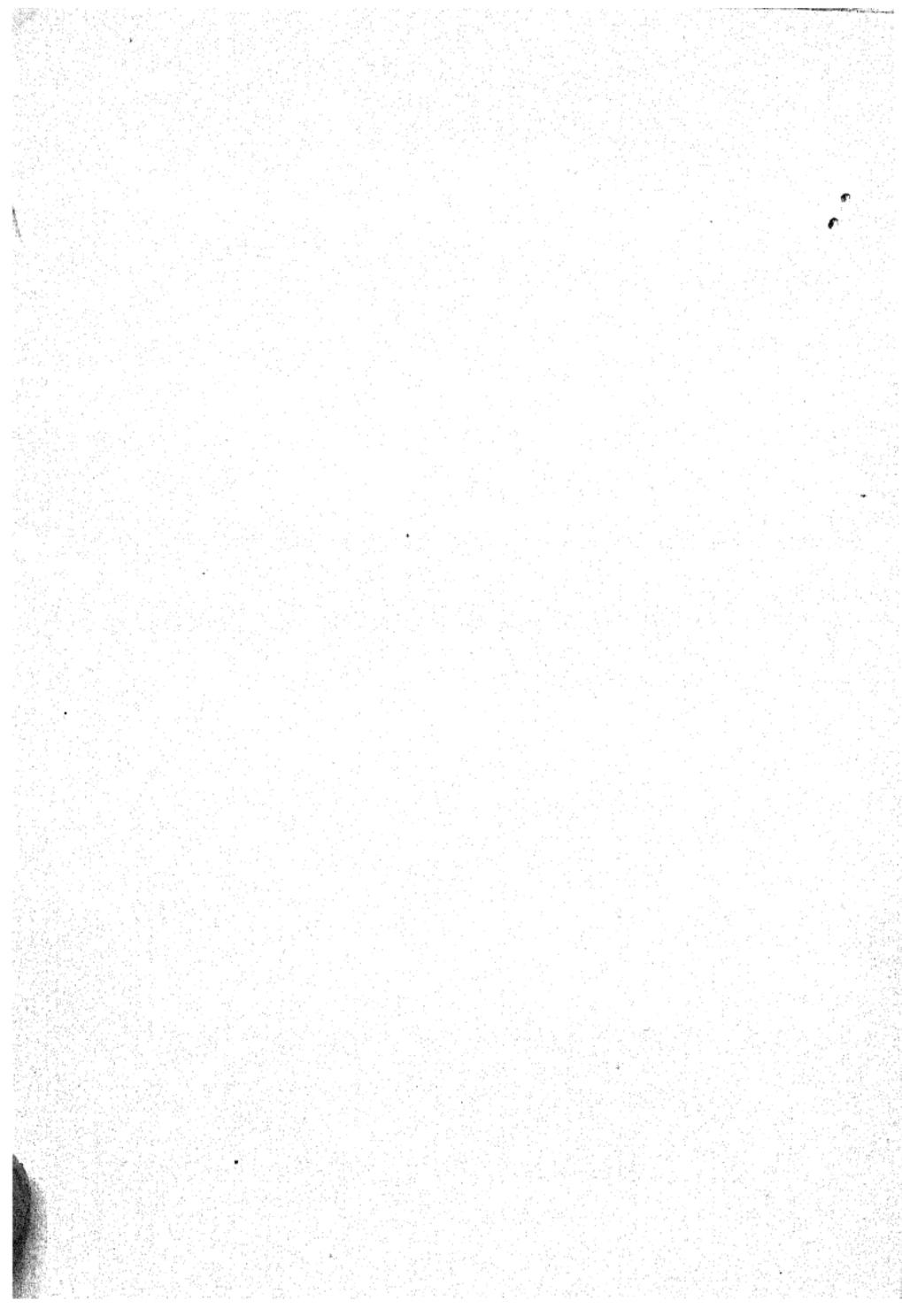
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CONTENTS

	PAGE
GENERAL INTRODUCTION	vii
INTRODUCTION TO BOOKS I AND II	xix
BOOK I	1
BOOK II	273
INDEX OF PROPER NAMES	499
MAP—WESTERN ASIA MINOR	<i>At end</i>



GENERAL INTRODUCTION

A

IT is impossible to give certain and undisputed dates for the lifetime of Herodotus. But if we are to believe Aulus Gellius, he was born in 484 b.c.; and the internal evidence of his History proves that he was alive during some part of the Peloponnesian war, as he alludes to incidents which occurred in its earlier years. He may therefore be safely said to have been a contemporary of the two great wars which respectively founded and ended the brief and brilliant pre-eminence of Athens in Hellas. He belongs in the fullest sense to the "great" period of Greek history.

Herodotus was (it is agreed on all hands) a native of Halicarnassus in Caria; and if his birth fell in 484, he was born a subject of the Great King. His early life was spent, apparently, in his native town, or possibly in the island of Samos, of which he shows an intimate knowledge. Tradition asserts that after a visit to Samos he "returned to Halicarnassus and expelled the tyrant" (Lygdamis); "but when later he saw himself disliked by his countrymen, he went as a volunteer to Thurium, when it was being colonised

GENERAL INTRODUCTION

by the Athenians. There he died and lies buried in the market-place.”¹ This is supported by good evidence, and there seems to be no reason for doubting it. It is also stated that he visited Athens and there recited some part of his history; this may have happened, as alleged, about the year 445. It is evident from his constant allusions to Athens that he knew it well, and must have lived there.

So much may be reasonably taken as certain. Beyond it we know very little; there is a large field for conjecture, and scholars have not hesitated to expatriate in it. If Herodotus was banished from Halicarnassus for political reasons, it is probable that he was a man of some standing in his birth-place. The unquestioned fact that he travelled far makes it likely that he was well-to-do. But his history, full as it is to the brim of evidences of travel, is never (except in an occasional phrase, “I have myself seen,” and the like) autobiographical; and we know nothing, from any actual statement of the historian’s own, of the date of his various visits to the countries which he describes. Probably they were spread over a considerable part of his life. All that can be said is that he must have visited Egypt after 460 B.C., and may have been before that date in Scythia. Nothing else can be asserted; we only know that at some time or other Herodotus travelled not only in Greece and the Aegean, of which he obviously has personal knowledge, but also in a large part of what we call

¹ Suidas.

GENERAL INTRODUCTION

the Near East. He saw with his own eyes much of Asia Minor; Egypt, as far south as Assuan; Cyrene and the country round it; Syria, and eastern lands perhaps as far as Mesopotamia; and the northern coast of the Black Sea. Within these limits, πολλῶν ἀνθρώπων ἔδει ἀστεα καὶ νόον ἔγνω. But as the dates of his travels are unknown, so is their intention. Did he travel to collect materials for his history, its scheme being already formed? or was that history the outcome of the traveller's experiences? We only know that Herodotus' wanderings and the nine books of his narrative are mutually interwoven.

His professed object is, as he states it in the first sentence of his first book, to write the history of the Graeco-Persian war. But in order to do this he must first describe the rise of the Persian empire, to which the chapters on Lydia and the story of Croesus are introductory. When he comes in due time to relate the Persian invasion of Egypt, this is the cue for a description and history of the Nile valley, occupying the whole of the second book; and the story of Darius' subsequent expedition against Scythia leads naturally to a long digression on the geography and customs of that country. The narrative in the later books, dealing with the actual Persian invasion of Greece, is naturally less broken; but till then at least it is interrupted by constant episodes and digressions, here a chapter, there a whole book; it is the historian's practice, as he himself says, to introduce προσθήκας, additions, whenever anything even

GENERAL INTRODUCTION

remotely connected with the matter in hand occurs to him as likely to interest the reader. The net result is really a history of the Near East, and a good deal besides; a summary of popular knowledge or belief respecting recent events and the world as known more or less to the Greeks; which eventually, after branching out into countless digressions and divagations, centres in the crowning narrative of Marathon, Thermopylae, Salamis, Plataea. Tortuously, but never tediously, Herodotus' history moves to this goal. For all his discursiveness, he does not lack unity. "He is the first," it has been said, "to construct a long and elaborate narrative, in which many parts are combined in due subordination and arrangement to make one great whole."¹

That a narrative so comprehensive in its nature—dealing with so great a variety of subjects, and drawn from sources so miscellaneous—should contain much which cannot be regarded as serious history, is only to be expected. It is impossible to generalise; where popular belief and ascertained fact, hearsay and ocular evidence are blended, "the historical value of the matter found in Herodotus' work varies not merely from volume to volume, or from book to book, but from paragraph to paragraph, from sentence to sentence, from line to line. Every separate story, every individual statement is to be tried on its own merits."² Many critics have not taken the trouble

¹ How and Wells' *Commentary on Herodotus*.

² R. W. Macan, *Herodotus IV-VI*.

GENERAL INTRODUCTION

to exercise this discrimination; it was for a long time the fashion to dismiss the Father of History as a garrulous raconteur, hoping to deceive his readers as easily as he himself was deceived by his informants. This "parcel of lies" type of criticism may now, fortunately, be considered extinct. Modern research, which began by discrediting Herodotus, has with fuller knowledge come to far different conclusions. It should be now (says Dr. Macan) "universally recognised that the most stringent application of historical and critical methods to the text of Herodotus leaves the work irremovably and irreplaceably at the head of European prose literature, whether in its scientific or in its artistic character." He has been blamed for a "garrulity" which gives currency to much which is alleged to be beneath the dignity of history. But most scholars must now agree that even from the historical standpoint the world would have lost much of infinite value had Herodotus been more reticent; his "garrulity" is often proved to point the way to right conclusions.

Obviously, the condition of human beliefs and opinions falls within the field of history. Where Herodotus plainly and demonstrably errs, he is often of supreme interest as indicating contemporary thought, which he not only summarises but criticises as well. His geography and his meteorology are representative of a stage of thought. He has not arrived at truth (naturally!) but he is consistent with a current opinion which is nearer to truth than earlier con-

GENERAL INTRODUCTION

ceptions of the world. It is true that the sun's course is not affected, as Herodotus believes it to be, by the wind. It is also true that the Danube does not rise in the Pyrenees, and that the course of the upper Nile is not from west to east.¹ But no one in his time knew better. He reflects and discusses contemporary opinion; he rejects earlier and more primitive ideas. It may be counted to him for righteousness that if he knows much less than Strabo, at least he knows a great deal more than Homer.

Always and everywhere, Herodotus gives us the best that is accessible to him; and it is one of his great merits as a historian that he does not give it uncritically. Scanty justice, till lately, has been done him in this matter; in reality, his manner of retailing what has been told him shows anything but credulity. Definite acceptance is much rarer than plain expressions of disbelief in what he has heard; "they say, but I do not believe it" is a very frequent introduction. This attitude is shown by the grammatical construction of the narrative—a construction which translation cannot always reproduce without awkwardness, and which is sometimes therefore overlooked altogether; the fact remains that much of the story is cast in the mould of reported speech, showing that the writer is not stating that so-and-so is a fact but only that it has been told him; and the *oratio obliqua* is maintained throughout the narrative.

¹ But the Bahr al Ghazal, a large branch of the Nile, does flow approximately W. to E.; and he may have meant this.

GENERAL INTRODUCTION

• Herodotus deliberately professes that this is his method; ἐγὼ ὁ φείλω λέγειν τὰ λεγόμενα, πείθεσθαι γε μὴν παντάπασιν οὐκ ὁ φείλω (Bk. vii.); τοῦτο μὲν νυν ὥπ' Αἰγυπτίων λεγομένοισι χράσθω ὅτεῳ τὰ τοιαῦτα πιθανά ἔστι· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑποκέεται ὅτι τὰ λεγόμενα ὥπ' ἐκάστων ἀκοῇ γράφω (ii. 123); “I know not what the truth may be, I tell the tale as 'twas told to me.” In view of these plain statements, to attack Herodotus for foolish credulity is nothing less than disingenuous.

Some harm, moreover, has been done to Herodotus' reputation by the tendency of modern languages to alter the meaning of derived words. Herodotus repeats *μῦθοι*. Now a *μῦθος* is simply a tale, with no implication of falsity; it may just as well be true as not. But when we say that Herodotus repeats *myths*, that is an altogether different matter; myth and mythical carry the implication of falsehood; and Herodotus is branded as a dupe or a liar, who cannot be taken seriously as an authority for anything.

Herodotus' reputation for untrustworthiness arises, in fact, from his professed method of giving a hearing to every opinion. This has been of great service to those who early and late have accused him of deliberate and perhaps interested falsification of historical fact. These attacks began with Plutarch; they have been more than once renewed in modern times by critics desirous of a name for originality and independence. None of them can be regarded as of any serious importance. They leave Herodotus' credit

GENERAL INTRODUCTION

untouched, for the simple reason that they are hardly ever based on solid evidence. Plutarch's treatise on Herodotus' "malignity" only establishes his own. Modern critics, who maintain that Herodotus' praise and blame is unjustly distributed, have seldom any witness to appeal to save the historian himself; and failing necessary support *ab extra*, they can only assert the *a priori* improbability that an historian who is inaccurate in one narrative should be accurate in another. It is quite possible that the heroes of the history were not so heroic and the villains not so villainous as the historian paints them; but we have no evidence as to the private life of Cyrus or Cambyses beyond what the historian himself has given us. Nor is there any justification for depreciating the services of Athens to Greece because the eulogist of Athens happened to believe that the Danube rises in the Pyrenees, and that the sun's course is affected by the wind.

It cannot be denied that Herodotus invites criticism. Plainly enough, a great deal of the evidence on which he relies must be more substantial than simple hearsay. He has undoubtedly learnt much from documents engraved or written. To take one instance, the long and detailed catalogue of the nations included in the Persian empire and the amounts of tribute paid by each must rest on some documentary authority. But he will not support his credit by producing his proofs—at least, he does so seldom; for the most part, his *fontes* are included

GENERAL INTRODUCTION

under "what he has heard"; he may have seen this, he may have read that, but it is all set down as hearsay and no more. There could be no better way of opening the door to suspicious critics. Further, some of the qualities which constitute the charm of his narrative make him suspect to those who ask only from history that it should be a plain statement of what did actually happen. Herodotus is pre-eminently biographical; personal passion and desire is the guiding motive of events; they are attributed to individual action more than to the force of circumstance. Debatable situations are described in terms of an actual debate between named champions of this or that policy,—as in Euripides, nay, as even in the comparatively matter-of-fact narrative of Thucydides. Nor is it only the human individual will which decides; it is the super-human above all. The fortunes of individuals and communities are presented to us as they appear to a Greek who sees in human life "a sphere for the realisation of Divine Judgments."¹ Τὸ θεῖον is always working; whether as "Nemesis" to balance good and evil fortune, and correct overweening pride and excessive prosperity by corresponding calamity, or as eternal justice to punish actual wrongdoing. Such beliefs, common to all ages, find especial prominence in the history of Herodotus, as they do in Greek tragedy. The stories of Croesus, Polycrates, Cambyses, the fall of Troy—all are illustrations of a

¹ Macan, *op. cit.*

GENERAL INTRODUCTION

divine ordering of human affairs; indeed the central subject of the story—the *débâcle* of the vast Persian expedition against Hellas—exemplifies the maxim that *ὑβρίς εἰ πολλῶν ὑπερπληγθῆ μάταν | ἀκρότατον εἰσαναβᾶσ'* | *ἀπότομον ὄρουσεν εἰς ἀνάγκαν*.¹ History thus written is a means to moral edification; and Herodotus may not be above the suspicion of twisting the record of events so as to inculcate a moral lesson. Such predispositions make history more dramatic and more interesting; but those may be excused who hold that they militate against strict accuracy.

The dialect in which Herodotus writes is Ionic, the oldest literary dialect of Greece; but he also makes use of many words and forms which are commonly associated with the literature of Attica. When therefore Dionysius of Halicarnassus calls him *τῆς Ιάδος ἄριστος κανών*, this must refer rather to his pre-eminence as an Ionian stylist than to the “purity” of his dialect; which in fact is rightly described as *μεμιγμένη* and *ποικίλη*.² Perhaps Herodotus’ language was affected by his residence at Athens. But Ionic and “Old Attic” appear to have been so nearly akin that it is difficult to draw a clear line of division between them. From whatever sources drawn, his diction is pervaded by an indefinable but unmistakably archaic quality which constitutes not the least of a translator’s difficulties.

¹ Sophocles, *Oedipus Tyrannus*, 874-7.

² Hermogenes, *περὶ ἴδεων*

GENERAL INTRODUCTION

B

Among comparatively recent books the following will be of especial value to the reader of Herodotus: J. W. Blakesley's edition (text and notes); H. Stein (text and German notes); G. Rawlinson's *History of Herodotus* (translation, notes, and copious appendix); R. W. Macan's *Herodotus IV-VI and VII-IX* (text and notes); W. W. How and J. Wells' *Commentary on Herodotus* (notes and appendix); Hude's Clarendon Press edition (text and *apparatus criticus*); Grote's and Bury's Histories of Greece.

The text of Herodotus rests mainly on the authority of nine MSS., of which a "Laurentianus" and a "Romanus" of the tenth and eleventh centuries respectively are considered the best. The merits of all the nine MSS. and the problems which they present to an editor are fully discussed in Hude's preface to the Clarendon Press edition. The text which I have followed is that of Stein; in the few passages of any importance where I have thought fit to follow any other authority, the fact is noted. In the spelling of names I have not attempted to be consistent. I use the familiar transliteration of *κ* and *ο*, and write "Croesus" and "Cyrus," not "Kroisos" and "Kuros," only retaining terminations in *os* where they are familiar and traditional. Where place-names have a well-known English form, not widely different from the Greek, I have kept to that; for instance, "Athens" and "Thebes," not

GENERAL INTRODUCTION

“Athenae” and “Thebae”; but I write “Carchedon”[“] and “Taras,” not “Carthage” and “Tarentum.” This is (I trust) a reasonable, though undeniably an inconsistent, method. The scheme of the present series does not contemplate a commentary; only the briefest notes, therefore, have been added to this translation, and only where the “general reader” may be supposed to stand in urgent need of a word of explanation.

INTRODUCTION TO BOOKS I AND II

IT was by their conquest of Lydia that the Persians were first brought into contact with the Greeks. Hence it is necessary to Herodotus' plan to trace the history of the line of Lydian kings which ended with Croesus; this, with many attendant digressions, occupies chapters 1-44 of Book I. On the same principle, the history of the Medes and Persians, and the early life of Cyrus himself, must be narrated (ch. 45-140). Then follows the story of Cyrus' dealings with the Greeks of Asia Minor (ch. 140-177). The rest of the book is concerned with the wars of Cyrus against the Assyrians and the Massagetae; a descriptive digression on Babylonian civilisation naturally forms a part of this section.

Cyrus, killed in battle by the Massagetae, was succeeded by his son Cambyses; and Cambyses, soon after the beginning of his reign, resolved to attack Egypt. This resolve gives the cue for Herodotus' memorable digression on the history and customs of that country.

The second book falls into two parts. The first

INTRODUCTION TO BOOKS I AND II

is the portrayal of the Nile valley and its inhabitants (ch. 1-98); the second gives a history of the Egyptian kings. The whole book—a strange medley of description and conjecture, history and fable—has, in so far as it is descriptive of present things, the supreme merit of a collection of pictures drawn by an eyewitness. Herodotus' travels seem to have been mostly in Lower Egypt. But he knows also the upper valley of the Nile, and apparently has travelled as far as Assuan; his record, apart from the charm of the narrative, has an enduring interest as the earliest and for many centuries the only literary source of our knowledge of the country.

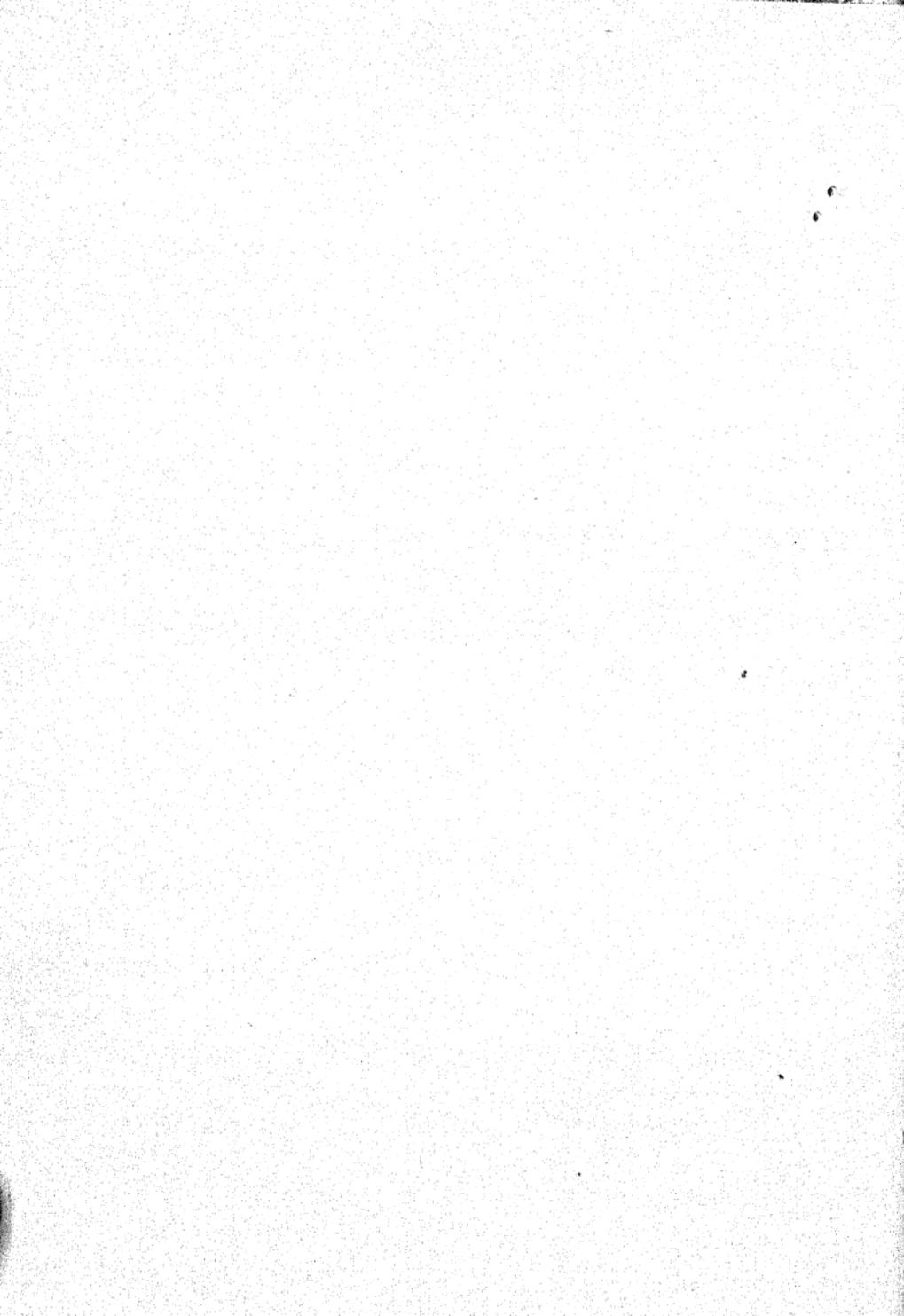
But a clear distinction must be drawn between the descriptive and the historical chapters.

It is not likely that Herodotus is inaccurate in describing what he has seen. But, for his Egyptian chronicles, he has had to rely on what was told him, certainly through the medium of interpreters and probably in many cases by informants whose own knowledge was limited and inexact. Here, as usual, he safeguards himself against the charge of uncritical credulity by showing that he repeats the tale as told to him without guaranteeing its truth. It is very clear, however, that the impressions of history given to him are exceedingly misleading, at least for the long period before the twenty-sixth or Saïte dynasty. His chronicle is full of errors of nomenclature and chronological sequence, and is made to cover far too long a period of time. Our knowledge of the early

INTRODUCTION TO BOOKS I AND II

• rulers of Egypt rests, firstly, on evidence supplied by Egyptian monuments ; secondly, on what remains to us (though in an epitomised and imperfect form) of the chronicle of Manetho, an Egyptian priest who in the third century B.C. compiled a list of the kings of his country. Herodotus is repeatedly at variance with both these sources of information. In a brief introduction it is impossible to multiply proofs, or even to summarise the difficulties which beset students of these abstruse matters ; it is enough to remember that "for Egyptian history in the strict sense chapters 99 to 146 are valueless."¹ These deal with the dynasties preceding 663 B.C., and covering in fact some 2700 years. Herodotus gives them a far longer duration ; apparently he was shown a list of Egyptian rulers, and calculated the united lengths of their reigns by assuming one generation, or thirty years, for each king. So rough-and-ready a method of calculation could lead to no true conclusion ; and it is wholly invalidated by the undoubted fact that many of the reigns named in the list were contemporaneous.

¹ How and Wells, *op. cit.* ; the reader is referred to their Commentary for a discussion of these matters.



HERODOTUS

BOOK I

ΗΡΟΔΟΤΟΥ ΙΣΤΟΡΙΑΙ

A

1. Ἡροδότου Ἀλικαρνησσέος ἱστορίης ἀπόδεξις ἦδε, ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἔξιτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ γένηται, τά τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι.

Περσέων μέν νυν οἱ λόγιοι Φοίνικας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς. τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν, καὶ οἰκήσαντας τοῦτον τὸν χῶρον τὸν καὶ νῦν οἰκέουσι, αὐτίκα ναυτιλίησι μακρῆσι ἐπιθέσθαι, ἀπαγνέοντας δὲ φορτία Αἰγύπτιά τε καὶ Ἀσσύρια τῇ τε ἄλλῃ ἐσαπικνέεσθαι καὶ δὴ καὶ ἐς Ἀργος. τὸ δὲ Ἀργος τοῦτον τὸν χρόνον προεῖχε ἅπασι τῶν ἐν τῇ νῦν Ἕλλαδι καλεομένῃ χώρῃ. ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἀργος τοῦτο διατίθεσθαι τὸν φόρτον. πέμπτη δὲ ἡ ἔκτη ἡμέρῃ ἀπ' ἣς ἀπίκοντο, ἐξεμπολημένων σφι σχεδὸν πάντων, ἐλθεῖν ἐπὶ τὴν θάλασσαν γυναικας ἄλλας τε πολλὰς καὶ δὴ καὶ τοῦ βασιλέος θυγατέρα· τὸ δέ οἱ οὔνομα εἶναι, κατὰ τῶτὸ τὸ καὶ Ἕλληνες λέγουσι, Ἰοῦν τὴν

HERODOTUS

BOOK I

1. WHAT Herodotus the Halicarnassian has learnt by inquiry is here set forth : in order that so the memory of the past may not be blotted out from among men by time, and that great and marvellous deeds done by Greeks and foreigners and especially the reason why they warred against each other may not lack renown.

The Persian learned men say that the Phoenicians were the cause of the feud. These (they say) came to our seas from the sea which is called Red,¹ and having settled in the country which they still occupy, at once began to make long voyages. Among other places to which they carried Egyptian and Assyrian merchandise, they came to Argos, which was about that time preeminent in every way among the people of what is now called Hellas. The Phoenicians then came, as I say, to Argos, and set out their cargo. On the fifth or sixth day from their coming, their wares being now well-nigh all sold, there came to the sea shore among many other women the king's daughter, whose name (according to Persians and Greeks alike) was Io, the daughter of Inachus. They

¹ Not the modern Red Sea, but the Persian Gulf and adjacent waters.

HERODOTUS

Ίνάχου· ταύτας στάσας κατὰ πρύμνην τῆς νεὸς, ὡνέεσθαι τῶν φορτίων τῶν σφι ἦν θυμὸς μάλιστα· καὶ τοὺς Φοίνικας διακελευσαμένους ὄρμῆσαι ἐπ' αὐτάς. τὰς μὲν δὴ πλεῦνας τῶν γυναικῶν ἀποφυγεῖν, τὴν δὲ Ἰοῦν σὺν ἀλλησι ἀρπασθῆναι. ἐσβαλομένους δὲ ἐς τὴν νέα οἰχεσθαι ἀποπλέοντας ἐπ' Αἴγυπτον.

2. Οὕτω μὲν Ἰοῦν ἐς Αἴγυπτον ἀπικέσθαι λέγουσι Πέρσαι, οὐκ ως Ἐλληνες, καὶ τῶν ἀδικημάτων πρώτου τούτο ἄρξαι. μετὰ δὲ ταῦτα Ἐλλήνων τινάς (οὐ γὰρ ἔχουσι τούνομα ἀπηγήσασθαι) φασὶ τῆς Φοινίκης ἐς Τύρον προσσχόντας ἀρπάσαι τοῦ βασιλέος τὴν θυγατέρα Εὐρώπην. εἴησαν δὲ ἀν οὗτοι Κρῆτες. ταῦτα μὲν δὴ ἵσα πρὸς ἵσα σφι γενέσθαι, μετὰ δὲ ταῦτα "Ελληνας αἵτίους τῆς δευτέρης ἀδικίης γενέσθαι· καταπλώσαντας γὰρ μακρῇ νηὶ ἐς Αἰάν τε τὴν Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμόν, ἐνθεῦτεν, διαπρηξαμένους καὶ τάλλα τῶν εἶνεκεν ἀπίκατο, ἀρπάσαι τοῦ βασιλέος τὴν θυγατέρα Μηδείην. πέμψαντα δὲ τὸν Κόλχων βασιλέα ἐς τὴν Ἐλλάδα κήρυκα αἵτεειν τε δίκας τῆς ἀρπαγῆς καὶ ἀπαιτεειν τὴν θυγατέρα. τοὺς δὲ ὑποκρίνασθαι ως οὐδὲ ἐκεῖνοι Ἰοῦς τῆς Ἀργείης ἔδοσάν σφι δίκας τῆς ἀρπαγῆς· οὐδὲ ὅν αὐτοὶ δώσειν ἐκείνοισι.

3. Δευτέρη δὲ. λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξανδρον τὸν Πριάμου, ἀκηκοότα ταῦτα, ἐθελῆσαι οἱ ἐκ τῆς Ἐλλάδος δι' ἀρπαγῆς γενέσθαι γυναικα, ἐπιστάμενον πάντως ὅτι οὐ δώσει δίκας· οὐδὲ γὰρ ἐκείνους διδόναι. οὕτω δὴ ἀρπάσαντος αὐτοῦ Ἐλένην, τοῖσι "Ελλησι δόξαι πρῶ-

BOOK I. 1-3

stood about the stern of the ship: and while they bargained for such wares as they fancied, the Phoenicians heartened each other to the deed, and rushed to take them. Most of the women escaped: Io with others was carried off; the men cast her into the ship and made sail away for Egypt.

2. This, say the Persians (but not the Greeks), was how Io came to Egypt, and this, according to them, was the first wrong that was done. Next, according to their tale, certain Greeks (they cannot tell who) landed at Tyre in Phoenice and carried off the king's daughter Europe. These Greeks must, I suppose, have been Cretans. So far, then, the account between them stood balanced. But after this (say they) it was the Greeks who were guilty of the second wrong. They sailed in a long ship to Aea of the Colchians and the river Phasis¹: and when they had done the rest of the business for which they came, they carried off the king's daughter Medea. When the Colchian king sent a herald to demand reparation for the robbery, and restitution of his daughter, the Greeks replied that as they had been refused reparation for the abduction of the Argive Io, neither would they make any to the Colchians.

3. Then (so the story runs) in the second generation after this Alexandrus son of Priam, having heard this tale, was minded to win himself a wife out of Hellas by ravishment; for he was well persuaded that, as the Greeks had made no reparation, so neither would he. So he carried off Helen. The Greeks first resolved to send messengers demanding

¹ This is the legendary cruise of the Argonauts.

HERODOTUS

τὸν πέμψαντας ἀγγέλους ἀπαιτέειν τε Ἐλένη^η καὶ δίκας τῆς ἀρπαγῆς αἰτέειν. τοὺς δέ, προϊσχομένων ταῦτα, προφέρειν σφι Μηδείης τὴν ἀρπαγήν, ως οὐ δόντες αὐτοὶ δίκας οὐδὲ ἐκδόντες ἀπαιτεόντων βουλοίατό σφι παρ' ἄλλων δίκας γίνεσθαι.

4. Μέχρι μὲν ὧν τούτου ἀρπαγὰς μούνας εἶναι παρ' ἄλλήλων, τὸ δὲ ἀπὸ τούτου "Ἐλληνας δὴ μεγάλως αἰτίους γενέσθαι· προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐς τὴν Ἀσίην ἡ σφέας ἐς τὴν Εὐρώπην. τὸ μέν νυν ἀρπάζειν γυναικας ἀνδρῶν ἀδίκων νομίζειν ἔργον εἶναι, τὸ δὲ ἀρπασθεισέων σπουδὴν ποιήσασθαι τιμωρέειν ἀνοήτων, τὸ δὲ μηδεμίαν ὥρην ἔχειν ἀρπασθεισέων σωφρόνων δῆλα γὰρ δὴ δῖ, εἰ μὴ αὐταὶ ἐβούλοντο, οὐκ ἀν ἡρπάζοντο. σφέας μὲν δὴ τοὺς ἐκ τῆς Ἀσίης λέγουσι Πέρσαι ἀρπαζομενέων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, "Ἐλληνας δὲ Λακεδαιμονίης εἴνεκεν γυναικὸς στόλου μέγαν συναγεῖραι καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην τὴν Πριάμου δύναμιν κατελεῖν. ἀπὸ τούτου αἱεὶ ἡγήσασθαι τὸ Ἐλληνικὸν σφίσι εἶναι πολέμιον. τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα¹ οἰκηιεῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἐλληνικὸν ἥγηνται κεχωρίσθαι.

5. Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι ἐοῦσαν τὴν ἀρχὴν τῆς ἔχθρος τῆς ἐς τοὺς Ἐλληνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσησι οὕτω Φοίνικες· οὐ γὰρ ἀρπαγῆ σφέας χρησαμένους λέγουσι ἀγαγεῖν αὐτὴν ἐς Αἴγυπτον, ἀλλ' ως ἐν τῷ

¹ ἔθνεα [βάρβαρα] Stein.

BOOK I. 3-5

that Helen should be restored and atonement made for the rape ; but when this proposal was made, the Trojans pleaded the rape of Medea, and reminded the Greeks that they asked reparation of others, yet had made none themselves, nor given up the plunder at request.

4. Thus far it was a matter of mere robbery on both sides. But after this (the Persians say) the Greeks were greatly to blame ; for they invaded Asia before the Persians attacked Europe. " We think," say they, " that it is wrong to carry women off : but to be zealous to avenge the rape is foolish : wise men take no account of such things : for plainly the women would never have been carried away, had not they themselves wished it. We of Asia regarded the rape of our women not at all ; but the Greeks, all for the sake of a Lacedaemonian woman, mustered a great host, came to Asia, and destroyed the power of Priam. Ever since then we have regarded Greeks as our enemies." The Persians claim Asia for their own, and the foreign nations that dwell in it ; Europe and the Greek race they hold to be separate from them.

5. Such is the Persian account of the matter : in their opinion, it was the taking of Troy which began their feud with the Greeks. But the Phoenicians do not tell the same story about Io as the Persians. They say that they did not carry her off to Egypt by force : she had intercourse in Argos with the captain

HERODOTUS

Αργεῖ ἐμίσγετο τῷ ναυκλήρῳ τῆς νεός· ἐπεὶ δὲ ἔμαθε ἔγκυος ἐοῦσα, αἰδεομένη τοὺς τοκέας οὕτω δὴ ἐθελοντὴν αὐτὴν τοῖσι Φοίνιξι συνεκπλῶσαι, ὡς ἀν μὴ κατάδηλος γένηται.

Ταῦτα μέν νυν Πέρσαι τε καὶ Φοίνικες λέγουσι· ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὡς οὕτω ἢ ἄλλως καὶ ταῦτα ἐγένετο, τὸν δὲ οἶδα αὐτὸς πρώτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς "Ελληνας, τοῦτον σημήνας προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, δμοίως σμικρὰ καὶ μεγάλα ἀστεα ἀνθρώπων ἐπεξιών. τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ σμικρὰ αὐτῶν γέγονε· τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρά. τὴν ἀνθρωπηίην ὧν ἐπιστάμενος εὑδαιμονίην οὐδαμὰ ἐν τῷτῷ μένουσαν, ἐπιμνήσομαι ἀμφοτέρων δμοίως.

6. Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττεω, τύραννος δὲ ἐθνέων τῶν ἐντὸς "Αλυνος ποταμοῦ, διὸ ῥέων ἀπὸ μεσαμβρίης μεταξὺ Συρίων τε καὶ Παφλαγόνων ἔξει ἀπὸ πρὸς βορέην ἄνεμον ἐς τὸν Εὔξεινον καλεόμενον πόντον. οὗτος δὲ Κροῖσος βαρβάρων πρώτος τῶν ἡμεῖς ἴδμεν τοὺς μὲν κατεστρέψατο Ἐλλήνων ἐς φόρου ἀπαγωγῆν, τοὺς δὲ φίλους προσεποιήσατο. κατεστρέψατο μὲν "Ιωνάς τε καὶ Αἰολέας καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες "Ελληνες ἦσαν ἐλεύθεροι· τὸ γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ τὴν Ιωνίην ἀπικόμενον Κροίσου ἐὸν πρεσβύτερον οὐ καταστροφὴ ἐγένετο τῶν πολίων ἀλλ' ἔξ ἐπιδρομῆς ἀρπαγῆ.

7. Η δὲ ἡγεμονίη οὕτω πριῆλθε, ἐοῦσα 'Ηρα-

BOOK I. 5-7

of the ship : then, perceiving herself to be with child, she was ashamed that her parents should know it, and so, lest they should discover her condition, she sailed away with the Phoenicians of her own accord.

These are the stories of the Persians and the Phoenicians. For my own part, I will not say that this or that story is true, but I will name him whom I myself know to have done unprovoked wrong to the Greeks, and so go forward with my history, and speak of small and great cities alike. For many states that were once great have now become small : and those that were great in my time were small formerly. Knowing therefore that human prosperity never continues in one stay, I will make mention alike of both kinds.

6. Croesus was by birth a Lydian, son of Alyattes, and monarch of all the nations west of the river Halys, which flows from the south between Syria and Paphlagonia, and issues northward into the sea called Euxinus. This Croesus was as far as we know the first foreigner who subdued Greeks and took tribute of them, and won the friendship of others,—the former being the Ionians, the Aeolians, and the Dorians of Asia, and the latter the Lacedaemonians. Before the reign of Croesus all Greeks were free: for the Cimmerian host which invaded Ionia before his time did not subdue the cities but rather raided and robbed them.

7. Now the sovereign power, which belonged to

HERODOTUS

κλειδέων, ἐς τὸ γένος τὸ Κροίσου, καλεομένους δὲ Μερμνάδας. ἦν Κανδαύλης, τὸν οἱ "Ελληνες Μυρσίλον ὄνομάζουσι, τύραννος Σαρδίων, ἀπόγονος δὲ Ἀλκαίου τοῦ Ἡρακλέος." Αγρων μὲν γὰρ ὁ Νίνου τοῦ Βήλου τοῦ Ἀλκαίου πρῶτος Ἡρακλειδέων βασιλεὺς ἐγένετο Σαρδίων, Κανδαύλης δὲ ὁ Μύρσου ὕστατος. οἱ δὲ πρότερον "Αγρωνος βασιλεύσαντες ταύτης τῆς χώρης ἥσαν ἀπογονοι Λυδοῦ τοῦ Ἄτυος, ἀπ' ὅτεν ὁ δῆμος Λύδιος ἐκλήθη ὁ πᾶς οὐτος, πρότερον Μηίων καλεόμενος. παρὰ τούτων Ἡρακλεῖδαι ἐπιτραφθέντες ἔσχον τὴν ἀρχὴν ἐκ θεοπροπίου, ἐκ δούλης τε τῆς Ἰαρδάνου γεγονότες καὶ Ἡρακλέος, ἀρξαντες μὲν ἐπὶ δύο τε καὶ εἴκοσι γενεὰς ἀνδρῶν ἔτεα πέντε τε καὶ πεντακόσια, παῖς παρὰ πατρὸς ἐκδεκόμενος τὴν ἀρχὴν, μέχρι Κανδαύλεω τοῦ Μύρσου.

8. Οὗτος δὴ ὧν ὁ Κανδαύλης ἡράσθη τῆς ἐωτοῦ γυναικός, ἐρασθεὶς δὲ ἐνόμιζε οἱ εἶναι γυναικα πολλὸν πασέων καλλίστην. ὥστε δὲ ταῦτα νομίζων, ἦν γάρ οἱ τῶν αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκόμενος μάλιστα, τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιέστερα τῶν πρηγμάτων ὑπερετίθετο ὁ Κανδαύλης καὶ δὴ καὶ τὸ εἶδος τῆς γυναικὸς ὑπερεπαινέων. χρόνου δὲ οὐ πολλοῦ διελθόντος (χρῆν γὰρ Κανδαύλῃ γενέσθαι κακῶς) ἔλεγε πρὸς τὸν Γύγην τοιάδε. "Γύγη, οὐ γάρ σε δοκέω πείθεσθαι μοι λέγοντι περὶ τοῦ εἴδεος τῆς γυναικός (ὦτα γὰρ τυγχάνει ἀνθρώποισι ἔντα ἀπιστότερα ὁφθαλμῶν), ποίεε ὅκως ἐκείνη θεήσεαι γυμνήν." ὅ δ' ἀμβωσας εἶπε "δέσποτα, τίνα λέγεις λόγον οὐκ ὑγιέα, κελεύων με δέσποι-

BOOK I. 7-8

the descendants of Heracles,¹ fell to the family of Croesus—the Mermnadae as they were called—in the following way. Candaules, whom the Greeks call Myrsilus, was the ruler of Sardis; he was descended from Alcaeus, son of Heracles; Agron, son of Ninus, son of Belus, son of Alcaeus, was the first Heraclid king of Sardis, and Candaules, son of Myrsus, was the last. The kings of this country before Agron were descendants of Lydus, son of Atys, from whom all this Lydian district took its name; before that it was called the land of the Meii. From these the Heraclidae, descendants of Heracles¹ and a female slave of Iardanus, received the sovereignty and held it in charge, by reason of an oracle; and they ruled for two and twenty generations, or 505 years, son succeeding father, down to Candaules, son of Myrsus.

8. This Candaules, then, fell in love with his own wife, so much that he supposed her to be by far the fairest woman in the world; and being persuaded of this, he raved of her beauty to Gyges, son of Dascylus, who was his favourite among his bodyguard; for it was to Gyges that he entrusted all his weightiest secrets. Then after a little while Candaules, being doomed to ill-fortune, spoke thus to Gyges: “I think, Gyges, that you do not believe what I tell you of the beauty of my wife; men trust their ears less than their eyes; do you, then, so contrive that you may see her naked.” Gyges exclaimed loudly at this. “Master,” said he, “what a pestilent command is this that you lay upon me! that I should see her who

¹ *Descendants of Heracles* seems to mean descended from the Asiatic sungod identified with Heracles by the Greeks.

HERODOTUS

ναν τὴν ἐμὴν θεήσασθαι γυμνήν; ἅμα δὲ κιθῶνε
ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή. πάλαι
δὲ τὰ καλὰ ἀνθρώποισι ἔξευρηται, ἐκ τῶν μαν-
θάνειν δεῖ· ἐν τοῖσι ἐν τόδε ἐστί, σκοπέειν τινὰ τὰ
ἔωντοῦ. ἐγὼ δὲ πείθομαι ἐκείνην εἶναι πασέων
γυναικῶν καλλίστην, καὶ σέο δέομαι μὴ δέεσθαι
ἀνόμων.”

9. “Ο μὲν δὴ λέγων τοιαῦτα ἀπεμάχετο, ἀρρω-
δέων μή τί οἱ εξ αὐτῶν γένηται κακόν, δ' ἀμεί-
βετο τοῖσιδε. “θάρσεε, Γύγη, καὶ μὴ φοβεῦ μήτε
ἐμέ, ὡς σέο πειρώμενος¹ λέγω λόγου τόνδε, μήτε
γυναῖκα τὴν ἐμήν, μή τί τοι ἔξ αυτῆς γένηται
βλάβος. ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω
ῶστε μηδὲ μαθεῖν μιν διφθεῖσαν ὑπὸ σεύν. ἐγὼ
γάρ σε ἐσ τὸ οἴκημα ἐν τῷ κοιμώμεθα ὅπισθε τῆς
ἀνοιγομένης θύρης στήσω. μετὰ δ' ἐμὲ ἐσελθόντα
παρέσται καὶ ἡ γυνὴ ἡ ἐμὴ ἐσ κοίτου. κεῖται δὲ
ἀγγοῦ τῆς ἐσόδου θρόνος ἐπὶ τοῦτον τῶν ἴματίων
κατὰ ἐν ἔκαστον ἐκδύνουσα θήσει, καὶ κατ'
ἡσυχίην πολλὴν παρέξει τοι θεήσασθαι. ἐπεὰν
δὲ ἀπὸ τοῦ θρόνου στείχῃ ἐπὶ τὴν εὐνὴν κατὰ
νώτου τε αὐτῆς γένη, σοὶ μελέτω τὸ ἐνθεῦτεν ὅκως
μή σε ὅψεται ίόντα διὰ θυρέων.”

10. “Ο μὲν δὴ ὡς οὐκ ἐδύνατο διαφυγεῖν, ἦν
ἔτοιμος· δ' δὲ Κανδαύλης, ἐπεὶ ἐδόκεε ὥρη τῆς
κοίτης εἶναι, ἤγαγε τὸν Γύγεα ἐσ τὸ οἴκημα, καὶ
μετὰ ταῦτα αὐτίκα παρῆν καὶ ἡ γυνή. ἐσελθοῦσαν
δὲ καὶ τιθεῖσαν τὰ εἵματα ἐθηεῦτο ὁ Γύγης. ὡς
δὲ κατὰ νώτου ἐγένετο ίούσης τῆς γυναικὸς ἐσ τὴν
κοίτην, ὑπεκδύς ἐχώρεε ἔξω, καὶ ἡ γυνὴ ἐπορᾶ
μιν ἐξιόντα. μαθοῦσα δὲ τὸ ποιηθὲν ἐκ τοῦ

¹ πειρώμενον Stein.

BOOK I. 8-10

is my mistress naked ! with the stripping off of her tunic a woman is stripped of the honour due to her. Men have long ago made wise rules for our learning ; one of these is, that we, and none other, should see what is our own. As for me, I fully believe that your queen is the fairest of all women ; ask not lawless acts of me, I entreat you."

9. Thus speaking Gyges sought to turn the king's purpose, for he feared lest some ill to himself should come of it : but this was Candaules' answer : " Take courage, Gyges : fear not that I say this to put you to the proof, nor that my wife will do you any harm. I will so contrive the whole business that she shall never know that you have seen her. I will bring you into the chamber where she and I lie and set you behind the open door ; and after I have entered, my wife too will come to her bed. There is a chair set near the entrance of the room : on this she will lay each part of her raiment as she takes it off, and you will be able to gaze upon her at your leisure. Then, when she goes from the chair to the bed, turning her back upon you, do you look to it that she does not see you going out through the doorway."

10. As Gyges could not escape, he consented. Candaules, when he judged it to be bed time, brought Gyges into the chamber, his wife presently followed, and when she had come in and was laying aside her garments Gyges beheld her ; and when she turned her back upon him, going to her bed, he slipped privily from the room. The woman saw him as he passed out, and perceived what her husband had done. But shamed though she was she never cried

HERODOTUS

ἀνδρὸς οὕτε ἀνέβωσε αἰσχυνθεῖσα οὕτε ἔδοξε μαθεῖν, ἐν νόῳ ἔχουσα τίσεσθαι τὸν Κανδαύλεα. παρὰ γὰρ τοῖσι Λυδοῖσι, σχεδὸν δὲ καὶ παρὰ τοῖσι ἄλλοισι βαρβάροισι καὶ ἄνδρα ὁφθῆναι γυμνὸν ἐσ αἰσχύνην μεγάλην φέρει.

11. Τότε μὲν δὴ οὕτω οὐδὲν δηλώσασα ἡσυχίην εἶχε· ὡς δὲ ἡμέρη τάχιστα ἐγεγόνεε, τῶν οἰκετέων τοὺς μάλιστα ὥρα πιστοὺς ἔόντας ἑωυτῇ, ἐτοίμους ποιησαμένη ἐκάλεε τὸν Γύγεα. ὃ δὲ οὐδὲν δοκέων αὐτὴν τῶν πρηχθέντων ἐπίστασθαι ἦλθε καλεόμενος· ἐώθεε γὰρ καὶ πρόσθε, ὅκως ἡ βασιλεία καλέοι, φοιτᾶν. ὡς δὲ ὁ Γύγης ἀπίκετο, ἔλεγε ἡ γυνὴ τάδε. “νῦν τοι δυῶν ὁδῶν παρεουσέων Γύγη δίδωμι αἴρεσιν, ὁκοτέρην βούλεαι τραπέσθαι. ἡ γὰρ Κανδαύλεα ἀποκτείνας ἐμέ τε καὶ τὴν βασιλήην ἔχε τὴν Λυδῶν, ἡ αὐτὸν σε αὐτίκα οὕτω ἀποθνήσκειν δεῖ, ὡς ἂν μὴ πάντα πειθόμενος Κανδαύλῃ τοῦ λοιποῦ ἵδης τὰ μή σε δεῖ. ἀλλ’ ἡτοι κεῖνον γε τὸν ταῦτα βούλεύσαντα δεῖ ἀπόλυσθαι, ἡ σὲ τὸν ἐμὲ γυμνὴν θεησάμενον καὶ ποιήσαντα οὐ νομιζόμενα.” ὃ δὲ Γύγης τέως μὲν ἀπεθώμαζε τὰ λεγόμενα, μετὰ δὲ ἱκέτευε μή μιν ἀναγκαίη ἐνδέειν διακρίναι τοιαύτην αἴρεσιν. οὔκων δὴ ἐπειθε, ἀλλ’ ὥρα ἀναγκαίην ἀληθέως προκειμένην ἡ τὸν δεσπότεα ἀπολλύναι ἡ αὐτὸν ὑπ’ ἄλλων ἀπόλλυσθαι· αἱρέεται αὐτὸς περιεῖναι. ἐπειρώτα δὴ λέγων τάδε. “ἐπειλεύθεται με ἀναγκάζεις δεσπότεα τὸν ἐμὸν κτείνειν οὐκ ἔθέλοντα, φέρε ἀκούσω τέως καὶ τρόπῳ ἐπιχειρήσομεν αὐτῷ.” ἡ δὲ ὑπολαβοῦσα ἔφη “ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὄρμη ἔσται ὅθεν περ καὶ ἐκεῖνος ἐμὲ ἐπεδέξατο γύμνην, ὑπνωμένῳ δὲ ἡ ἐπιχειρησις ἔσται.”

BOOK I. 10-11

out nor let it be seen that she had perceived aught, for she had it in mind to punish Candaules ; seeing that among the Lydians and most of the foreign peoples it is held great shame that even a man should be seen naked.

11. For the nonce she made no sign and held her peace. But as soon as it was day, she assured herself of those of her household whom she perceived to be most faithful to her, and called Gyges : who, supposing that she knew nothing of what had been done, came at call ; for he had always been wont to attend the queen whenever she bade him. So when he came, the lady thus addressed him : "Now, Gyges, you have two roads before you ; choose which you will follow. You must either kill Candaules and take me for your own and the throne of Lydia, or yourself be killed now without more ado ; that will prevent you from obeying all Candaules' commands in the future and seeing what you should not see. One of you must die : either he, the contriver of this plot, or you, who have outraged all usage by looking on me unclad." At this Gyges stood awhile astonished : presently he entreated her not to compel him to such a choice ; but when he could not move her, and saw that dire necessity was in very truth upon him either to kill his master or himself be killed by others, he chose his own life. Then he asked the queen to tell him, since she forced him against his will to slay his master, how they were to attack the king : and she replied, " You shall come at him from the same place whence he made you see me naked ; attack him in his sleep."

HERODOTUS

12. 'Ως δὲ ἥρτυσαν τὴν ἐπιβουλήν, υπεκτὸς γενομένης (οὐ γάρ ἐμετίετο ὁ Γύγης, οὐδέ οἱ ἦν ἀπαλλαγὴ οὐδεμία, ἀλλ' ἔδεε ἡ αὐτὸν ἀπολωλέναι ἡ Κανδαύλεα) εἴπετο ἐς τὸν θάλαμον τῇ γυναικὶ, καὶ μιν ἐκείνῃ, ἐγχειρίδιον δοῦσα, κατακρύπτει ὑπὸ τὴν αὐτὴν θύρην. καὶ μετὰ ταῦτα ἀναπανομένου Κανδαύλεω ὑπεκδύς τε καὶ ἀποκτείνας αὐτὸν ἔσχε καὶ τὴν γυναῖκα καὶ τὴν βασιλήν Γύγης τοῦ καὶ Ἀρχιλοχός ὁ Πάριος κατὰ τὸν αὐτὸν χρόνον γενόμενος ἐν ἴάμβῳ τριμέτρῳ ἐπεμνήσθη.¹

13. "Εσχε δὲ τὴν βασιλήν καὶ ἐκρατύνθη ἐκ τοῦ ἐν Δελφοῖσι χρηστηρίου. ὡς γάρ δὴ οἱ Λυδοὶ δεινὸν ἐποιεῦντο τὸ Κανδαύλεω πάθος καὶ ἐν δπλοισι ἥσαν, συνέβησαν ἐς τῶντὸ οἶ τε τοῦ Γύγεω στασιῶται καὶ οἱ λοιποὶ Λυδοί, ἦν μὲν τὸ χρηστήριον ἀνέληγ μιν βασιλέα εἶναι Λυδῶν, τὸν δὲ βασιλεύειν, ἦν δὲ μή, ἀποδούνται ὅπισω ἐς Ἡρακλείδας τὴν ἀρχήν. ἀνεῖλέ τε δὴ τὸ χρηστήριον καὶ ἐβασίλευσε οὕτω Γύγης. τοσόνδε μέντοι εἴπε ἡ Πυθίη, ὡς Ἡρακλείδησι τίσις ἥξει ἐς τὸν πέμπτον ἀπόγονον Γύγεω. τούτου τοῦ ἔπεος Λυδοί τε καὶ οἱ βασιλέες αὐτῶν λόγον οὐδένα ἐποιεῦντο, πρὸν δὴ ἐπετελέσθη.

14. Τὴν μὲν δὴ τυραννίδα οὕτω ἔσχον οἱ Μερμνάδαι τοὺς Ἡρακλείδας ἀπελόμενοι, Γύγης δὲ τυραννεύσας ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα, ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματα, ἔστι οἱ πλεῖστα ἐν Δελφοῖσι, πάρεξ δὲ τοῦ ἀργύρου χρυσὸν ἀπλετον ἀνέθηκε ἄλλον τε καὶ

¹ Stein brackets the words *τοῦ καὶ—ἐπεμνήσθη* as superfluous and therefore probably spurious.

BOOK I. 12-14

* 12. So when they had made ready this plot, and night had fallen, Gyges followed the lady into the chamber (for he could not get free or by any means escape, but either he or Candaules must die), and she gave him a dagger and hid him behind the same door; and presently he stole out and slew Candaules as he slept, and thus made himself master of the king's wife and sovereignty. He is mentioned in the iambic verses of Archilochus of Paros who lived about the same time.

13. So he took possession of the sovereign power, and was confirmed therein by the Delphic oracle. For when the Lydians were much angered by the fate of Candaules, and took up arms, the faction of Gyges and the rest of the people came to an agreement that if the oracle should ordain him to be king of the Lydians, then he should reign: but if not, then he should render back the kingship to the Heraclidae. The oracle did so ordain: and Gyges thus became king. Howbeit the Pythian priestess declared that the Heraclidae should have vengeance on Gyges' posterity in the fifth generation: an utterance of which the Lydians and their kings took no account, till it was fulfilled.

14. Thus did the Mermnadae rob the Heraclidae of the sovereignty and take it for themselves. Having gained it, Gyges sent not a few offerings to Delphi: there are very many silver offerings of his there: and besides the silver, he dedicated great store of

HERODOTUS

τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστί, κρητῆρες οἱ ἀριθμὸν ἑξ χρύσεοι ἀνακέαται. ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίων θησαυρῷ, σταθμὸν ἔχοντες τριήκοντα τάλαντα· ἀληθέϊ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶ ὁ θησαυρός, ἀλλὰ Κυψέλου τοῦ Ἡετίωνος. οὗτος δὲ ὁ Γύγης πρῶτος Βαρβάρων τῶν ἡμεῖς ἴδμεν ἐς Δελφοὺς ἀνέθηκε ἀναθήματα μετὰ Μίδην τὸν Γορδίεω Φρυγίης βασιλέα. ἀνέθηκε γὰρ δὴ καὶ Μίδης τὸν βασιλίον θρόνον ἐς τὸν προκατίζων ἐδίκαζε, ἔοντα ἄξιοθέητον· κεῖται δὲ ὁ θρόνος οὗτος ἔνθα περ οἱ τοῦ Γύγεω κρητῆρες. ὁ δὲ χρυσὸς οὗτος καὶ ὁ ἄργυρος τὸν ὁ Γύγης ἀνέθηκε, ὑπὸ Δελφῶν καλέεται Γυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην.

15. Ἐσέβαλε μέν νυν στρατιὴν καὶ οὗτος ἐπείτε ἥρξε ἐς τε Μίλητον καὶ ἐς Σμύρνην, καὶ Κολοφῶνος τὸ ἄστυ εἰλε· ἀλλ' οὐδὲν γὰρ μέγα ἀπ' αὐτοῦ ἄλλο ἔργον ἐγένετο βασιλεύσαντος δυῶν δέοντα τεσσεράκοντα ἔτεα, τοῦτον μὲν παρήσομεν τοσαῦτα ἐπιμνησθέντες, "Αρδυος δὲ τοῦ Γύγεω μετὰ Γύγην βασιλεύσαντος μνήμην ποιήσομαι. οὗτος δὲ Πριηνέας τε εἶλε ἐς Μίλητόν τε ἐσέβαλε, ἐπὶ τούτου τε τυραννεύοντος Σαρδίων Κιμμέριοι ἑξ ἡθέων ὑπὸ Σκυθέων τῶν νομάδων ἐξαναστάντες ἀπίκουτο ἐς τὴν Ἀσίην καὶ Σάρδις πλὴν τῆς ἀκροπόλιος εἶλον.

16. "Αρδυος δὲ βασιλεύσαντος ἐνὸς δέοντα πεντήκοντα ἔτεα ἑξεδέξατο Σαδυάττης ὁ Ἀρδυος, καὶ ἐβασίλευσε ἔτεα δυώδεκα, Σαδυάττεω δὲ Ἀλυάττης. οὗτος δὲ Κυαξάρη τε τῷ Δηιόκεω ἀπογόνῳ ἐπολέμησε καὶ Μήδοισι, Κιμμερίους τε ἐκ τῆς Ἀσίης ἑξήλασε, Σμύρνην τε τὴν ἀπὸ Κολοφῶνος

gold : among which six golden bowls are the offerings chiefly worthy of record. These weigh 30 talents¹ and stand in the treasury² of the Corinthians : though in very truth it is the treasury not of the Corinthian people but of Cypselus son of Eetion. This Gyges then was the first foreigner (of our knowledge) who placed offerings at Delphi after the king of Phrygia, Midas son of Gordias. For Midas too made an offering, to wit, the royal seat whereon he sat to give judgment, and a marvellous seat it is ; it is set in the same place as the bowls of Gyges. This gold and the silver offered by Gyges is called by the Delphians "Gygian" after its dedicatory.

15. As soon as Gyges came to the throne, he too, like others, led an army into the lands of Miletus and Smyrna ; and he took the city of Colophon. But he did nothing else great in his reign of thirty-eight years ; I will therefore say no more of him, and will speak rather of Ardys the son of Gyges, who succeeded him. He took Priene and invaded the country of Miletus ; and it was while he was monarch of Sardis that the Cimmerians, driven from their homes by the nomad Scythians, came into Asia, and took Sardis, all but the citadel.

16. Ardys reigned for forty-nine years, and was succeeded by his son Sadyattes, who reigned for twelve years ; and after Sadyattes came Alyattes, who waged war against Deioces' descendant Cyaxares and the Medes, drove the Cimmerians out of Asia, took Smyrna (which was a colony from Colophon),

¹ The "Attic" talent had a weight of about 58 lbs. avoirdupois, the "Aeginetan" of about 82.

² Many Greek states had special "treasuries" allotted to them in the temple precincts at Delphi, in which their offerings were deposited.

HERODOTUS

κτισθεῖσαν εἶλε, ἐς Κλαζομενάς τε ἐσέβαλε. ἀπὸ μὲν νυν τούτων οὐκ ως ἥθελε ἀπήλλαξε, ἀλλὰ προσπταίσας μεγάλως· ἄλλα δὲ ἔργα ἀπεδέξατο ἐών ἐν τῇ ἀρχῇ ἀξιαπηγητότατα τάδε.

17. Ἐπολέμησε Μιλησίοισι, παραδεξάμενος τὸν πόλεμον παρὰ τοῦ πατρός. ἐπελαύνων γὰρ ἐπολιόρκεε τὴν Μίλητον τρόπῳ τοιῷδε· ὅκως μὲν εἴη ἐν τῇ γῇ καρπὸς ἄδρος, τηνικαῦτα ἐσέβαλλε τὴν στρατιὴν· ἐστρατεύετο δὲ ὑπὸ συρίγγων τε καὶ πηκτίδων καὶ αὐλοῦ γυναικήιου τε καὶ ἀνδρηίου. ώς δὲ ἐς τὴν Μιλησίην ἀπίκοιτο, οἰκήματα μὲν τὰ ἐπὶ τῶν ἀγρῶν οὔτε κατέβαλλε οὔτε ἐνεπίμπρη οὔτε θύρας ἀπέσπα, ἕα δὲ κατὰ χώρην ἐστάναι· δὲ τά τε δένδρεα καὶ τὸν καρπὸν τὸν ἐν τῇ γῇ ὅκως διαφθείρειε, ἀπαλλάσσετο ὁπίσω. τῆς γὰρ θαλάσσης οἱ Μιλήσιοι ἐπεκράτεον, ὡστε ἐπέδρης μὴ εἶναι ἔργου τῇ στρατιῇ. τὰς δὲ οἰκίας οὐ κατέβαλλε ὁ Λυδὸς τῶνδε εἴνεκα, ὅκως ἔχοιεν ἐνθεῦτεν ὀρμώμενοι τὴν γῆν σπείρειν τε καὶ ἔργαζεσθαι οἱ Μιλήσιοι, αὐτὸς δὲ ἐκείνων ἐργαζομένων ἔχοι τι καὶ σίνεσθαι ἐσβάλλων.

18. Ταῦτα ποιέων ἐπολέμεε ἔτεα ἔνδεκα, ἐν τοῖσι τρώματα μεγάλα διφάσια Μιλησίων ἐγένετο, ἐν τε Λιμενῆι χώρῃς τῆς σφετέρης μαχεσαμένων καὶ ἐν Μαιάνδρου πεδίῳ. τὰ μέν νυν ἔξ ἔτεα τῶν ἔνδεκα Σαδυάττης ὁ Ἀρδυος ἔτι Λυδῶν ἦρχε, ὁκαὶ ἐσβάλλων τηνικαῦτα ἐς τὴν Μιλησίην τὴν στρατιὴν. Σαδυάττης οὗτος γὰρ καὶ ὁ τὸν πόλεμον ἦν συνάψας· τὰ δὲ πέντε τῶν ἔτεων τὰ ἐπόμενα τοῖσι ἔξ Ἀλυάττης ὁ Σαδυάττεω ἐπολέμεε, ὃς παραδεξάμενος, ώς καὶ πρότερον μοι δεδήλωται, παρὰ τοῦ πατρὸς τὸν πόλεμον προσεῖχε ἐντετά-
ζο

BOOK I. 16-18

and invaded the lands of Clazomenae. But here he came off not at all as he wished, but with great disaster. Of other deeds done by him in his reign these were most notable:

17. He continued the war against the Milesians which his father had begun. This was the manner in which he attacked and laid siege to Miletus: he sent his invading army, marching to the sound of pipes and harps and flutes bass and treble, when the crops in the land were ripe: and whenever he came to the Milesian territory, the country dwellings he neither demolished nor burnt nor tore off their doors, but let them stand unharmed; but the trees and the crops of the land he destroyed, and so returned whence he came; for as the Milesians had command of the sea, it was of no avail for his army to besiege their city. The reason why the Lydian did not destroy the houses was this—that the Milesians might have homes whence to plant and cultivate their land, and that there might be the fruit of their toil for his invading army to lay waste.

18. In this manner he waged war for eleven years, and in these years two great disasters befel the Milesians, one at the battle of Limeneion in their own territory, and the other in the valley of the Maeander. For six of these eleven years Sadyattes son of Ardys was still ruler of Lydia, and he it was who invaded the lands of Miletus, for it was he who had begun the war; for the following five the war was waged by Sadyattes' son Alyattes, who, as I have before shown, inherited the war from his father and carried

HERODOTUS

μένως. τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον ὅτι μὴ Χῖοι μοῦνοι. οὗτοι δὲ τὸ δμοιον ἀνταποδιδόντες ἐτιμώρεον· καὶ γὰρ δὴ πρότερον οἱ Μιλήσιοι τοῖσι Χίοισι τὸν πρὸς Ἐρυθραίους πόλεμον συνδιήνεικαν.

19. Τῷ δὲ δυωδεκάτῳ ἔτει ληίου ἐμπιπραμένου ὑπὸ τῆς στρατιῆς συνηνείχθη τι τοιόνδε γενέσθαι πρῆγμα· ὡς ἄφθη τάχιστα τὸ λήιον, ἀνέμῳ βιώμενον ἄψατο νηὸν Ἀθηναίης ἐπίκλησιν Ἀστησίης, ἀφθεὶς δὲ ὁ νηὸς κατεκαύθη. καὶ τὸ παραντίκα μὲν λόγος οὐδεὶς ἐγένετο, μετὰ δὲ τῆς στρατιῆς ἀπικομένης ἐς Σάρδις ἐνόσησε ὁ Ἀλυάττης. μακροτέρης δέ οἱ γινομένης τῆς νούσου πέμπει ἐς Δελφοὺς θεοπρόπους, εἴτε δὴ συμβουλεύσαντός τεν, εἴτε καὶ αὐτῷ ἔδοξε πέμψαντα τὸν θεὸν ἐπειρέσθαι περὶ τῆς νούσου. τοῖσι δὲ ἡ Πυθίη ἀπικομένοισι ἐς Δελφοὺς οὐκ ἔφη χρήσειν πρὸν ἡ τὸν νηὸν τῆς Ἀθηναίης ἀνορθώσωσι, τὸν ἐνέπρησαν χώρης τῆς Μιλησίης ἐν Ἀσσησῷ.

20. Δελφῶν οἶδα ἐγὼ οὕτω ἀκούσας γενέσθαι· Μιλήσιοι δὲ τάδε προστιθεῖσι τούτοισι, Περιάνδρον τὸν Κυψέλου ἔόντα Θρασυβούλῳ τῷ τότε Μιλήτου τυραννεύοντι ξεῖνον ἐς τὰ μάλιστα, πυθόμενον τὸ χρηστήριον τὸ τῷ Ἀλυάττῃ γενόμενον, πέμψαντα ἄγγελον κατειπεῖν, ὅκως ἂν τι προειδὼς πρὸς τὸ παρεὸν βουλεύηται.

21. Μιλήσιοι μέν νυν οὕτω λέγουσι γενέσθαι. Ἀλυάττης δέ, ὡς οἱ ταῦτα ἐξαγγέλθη, αὐτίκα ἐπεμπει κήρυκα ἐς Μίλητον βουλόμενος σπονδὰς ποιήσασθαι Θρασυβούλῳ τε καὶ Μιλησίοισι χρόνον δσον ἀν τὸν νηὸν οἰκοδομέη. δὲ μὲν δὴ

BOOK I. 18-21

wit on vigorously. None of the Ionians helped to lighten this war for the Milesians, except only the Chians: these lent their aid for a like service done to themselves; for the Milesians had formerly helped the Chians in their war against the Erythraeans.

19. In the twelfth year, when the Lydian army was burning the crops, it so happened that the fire set to the crops and blown by a strong wind caught the temple of Athene called Athene of Assesos¹: and the temple was burnt to the ground. For the nonce no account was taken of this. But presently after the army had returned to Sardis Alyattes fell sick; and, his sickness lasting longer than it should, he sent to Delphi to inquire of the oracle, either by someone's counsel or by his own wish to question the god about his sickness: but when the messengers came to Delphi the Pythian priestess would not reply to them before they should restore the temple of Athene at Assesos in the Milesian territory, which they had burnt.

20. Thus far I know the truth, for the Delphians told me. The Milesians add to the story, that Periander son of Cypselus, being a close friend of Thrasybulus who then was sovereign of Miletus, learnt what reply the oracle had given to Alyattes and sent a despatch to tell Thrasybulus, so that thereby his friend should be forewarned and make his plans accordingly.

21. Such is the Milesian story. Then, when the Delphic reply was brought to Alyattes, straightway he sent a herald to Miletus, offering to make a truce with Thrasybulus and the Milesians during his building of the temple. So the envoy went to

¹ A small town or village near Miletus.

HERODOTUS

ἀπόστολος ἐς τὴν Μίλητον ἦν, Θρασύβουλος δὲ σαφέως προπεπυσμένος πάντα λόγουν, καὶ εἰδὼς τὰ 'Αλυάττης μέλλοι ποιήσειν, μηχανᾶται τοιάδε· δοσος ἦν ἐν τῷ ἄστει σῖτος καὶ ἑωսτοῦ καὶ ἴδιωτικός, τοῦτον πάντα συγκομίσας ἐς τὴν ἀγορὴν προεῖπε Μιλησίοισι, ἐπεὰν αὐτὸς σημήνῃ, τότε πίνειν τε πάντας καὶ κώμῳ χρᾶσθαι ἐς ἄλληλους.

22. Ταῦτα δέ ἐποίεε τε καὶ προηγόρευε Θρασύβουλος τῶνδε εἴνεκεν, ὅκως ἀν δὴ ὁ κῆρυξ ὁ Σαρδιηνὸς ἵδων τε σωρὸν μέγαν σίτου κεχυμένον καὶ τοὺς ἀνθρώπους ἐν εὐπαθείησι ἔόντας ἀγγείλῃ 'Αλυάττη· τὰ δὴ καὶ ἐγένετο. ὡς γὰρ δὴ ἵδων τε ἐκεῖνα ὁ κῆρυξ καὶ εἶπας πρὸς Θρασύβουλον τοῦ Λυδοῦ τὰς ἐντολὰς ἀπῆλθε ἐς τὰς Σάρδις, ὡς ἐγὼ πυνθάνομαι, δὶ' οὐδὲν ἄλλο ἐγένετο ἢ διαλλαγὴ. ἐλπίζων γὰρ ὁ 'Αλυάττης σιτοδείην τε εἶναι ἰσχυρὴν ἐν τῇ Μιλήτῳ καὶ τὸν λεὼν τετρύσθαι ἐς τὸ ἔσχατον κακοῦ, ἥκουε τοῦ κήρυκος νοστήσαντος ἐκ τῆς Μιλήτου τοὺς ἔναντίους λόγους ἢ ὡς αὐτὸς κατεδόκεε. μετὰ δὲ ἣ τε διαλλαγὴ σφι ἐγένετο ἐπ' ὧ τε ξείνους ἄλληλοισι εἶναι καὶ συμμάχους, καὶ δύο τε ἀντὶ ἑνὸς νηοὺς τῇ 'Αθηναίῃ οἰκοδόμησε ὁ 'Αλυάττης ἐν τῇ 'Ασσησῷ, αὐτὸς τε ἐκ τῆς νούσου ἀνέστη. κατὰ μὲν τὸν πρὸς Μιλησίους τε καὶ Θρασύβουλον πόλεμον 'Αλυάττη ὠδε ἔσχε.

23. Περίανδρος δὲ ἦν Κυψέλου παῖς, οὗτος ὁ τῷ Θρασυβούλῳ τὸ χρηστήριον μηνύσας· ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι (όμολογέουσι δέ σφι Λέσβιοι) ἐν τῷ βίῳ θῶμα μέγιστον παραστῆναι, 'Αρίονα τὸν Μηθυμναῖον ἐπὶ δελφῖνος ἔξενειχθέντα ἐπὶ Ταίναρον,

BOOK I. 21-23

• Miletus. But Thrasybulus, being exactly forewarned of the whole matter, and knowing what Alyattes meant to do, devised the following plan : he brought together into the market place all the food in the city, from private stores and his own, and bade the men of Miletus all drink and revel together when he should give the word.

22. The intent of his so doing and commanding was, that when the herald from Sardis saw a great heap of food piled up, and the citizens making merry, he might bring word of it to Alyattes : and so it befell. The herald saw all this, gave Thrasybulus the message he was charged by the Lydian to deliver, and returned to Sardis ; and this, as far as I can learn, was the single reason of the reconciliation. For Alyattes had supposed that there was great scarcity in Miletus and that the people were reduced to the last extremity of misery ; but now on his herald's return from the town he heard an account contrary to his expectations ; so presently the Lydians and Milesians ended the war and agreed to be friends and allies, and Alyattes built not one but two temples of Athene at Assesos, and recovered of his sickness. Such is the story of Alyattes' war against Thrasybulus and the Milesians.

23. Periander, who disclosed the oracle's answer to Thrasybulus, was the son of Cypselus, and sovereign lord of Corinth. As the Corinthians and Lesbians agree in relating, there happened to him a thing which was the most marvellous in his life, namely, the landing of Arion of Methymna on Taenarus, borne thither by a dolphin. This Arion was a

HERODOTUS

έόντα κιθαρῳδὸν τῶν τότε έόντων οὐδενὸς δεύτερου, καὶ διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἔδμεν ποιήσαντά τε καὶ δυνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ.

24. Τοῦτον τὸν Ἀρίονα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην τε καὶ Σικελίην, ἐργασάμενον δὲ χρήματα μεγάλα θελῆσαι δπίσω ἐς Κορινθὸν ἀπικέσθαι. ὅρμᾶσθαι μέν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. τοὺς δὲ ἐν τῷ πελάγεϊ ἐπιβουλεύειν τὸν Ἀρίονα ἐκβαλόντας ἔχειν τὰ χρήματα. τὸν δὲ συνέντα τοῦτο λίσσεσθαι, χρήματα μέν σφι προΐέντα, ψυχὴν δὲ παραιτεόμενον. οὐκων δὴ πείθειν αὐτὸν τούτοισι, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἀν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν ταχίστην ἀπειληθέντα δὴ τὸν Ἀρίονα ἐς ἀπορίην παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιιδεῖν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖσι ἑδωλίοισι ἀείσαι· ἀείσας δὲ ὑπεδέκετο ἐωυτὸν κατεργάσασθαι. καὶ τοῖσι ἐσελθεῖν γὰρ ἡδονὴν εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νέα. τὸν δὲ ἐνδύντα τε πᾶσαν τὴν σκευὴν καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἑδωλίοισι διεξελθεῖν νόμον τὸν ὅρθιον, τελευτῶντος δὲ τοῦ νόμου ρῆψαι μιν ἐς τὴν θάλασσαν ἐωυτὸν ὡς εἶχε σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀποπλέειν ἐς Κορινθὸν, τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἔξενεῖκαι ἐπὶ Ταίναρον. ἀποβάντα

BOOK I. 23-24

*lyre-player second to none in that age ; he was the first man, as far as we know, to compose and name the dithyramb¹ which he afterwards taught at Corinth.

24. Thus then, the story runs : for the most part he lived at the court of Periander ; then he formed the plan of voyaging to Italy and Sicily, whence, after earning much money, he was minded to return to Corinth. Having especial trust in men of that city, he hired a Corinthian ship to carry him from Taras.² But when they were out at sea, the crew plotted to cast Arion overboard and take his money. Discovering the plot, he earnestly entreated them, offering them all his money if they would but spare his life ; but the sailors would not listen to him ; he must, they said, either kill himself and so receive burial on land, or straightway cast himself into the sea. In this extremity Arion besought them, seeing that such was their will, that they would suffer him to stand on the poop with all his singing robes about him and sing ; and after his song, so he promised, he would make away with himself. The men, well pleased at the thought of hearing the best singer in the world, drew away from the stern amidships ; Arion, putting on all his adornment and taking his lyre, stood up on the poop and sang the "Shrill Strain,"³ and at its close threw himself without more ado into the sea, clad in his robes. So the crew sailed away to Corinth ; but a dolphin (so the story goes) took Arion on his back and bore him to Taenarus. There he

¹ The dithyramb was a kind of dance-music particularly associated with the cult of Dionysus.

² Tarentum.

³ The ὅρθιος νόμος was a high-pitched (and apparently very well-known) song or hymn in honour of Apollo.

HERODOTUS

δὲ αὐτὸν χωρέειν ἐς Κόρινθον σὺν τῇ σκευῇ, καὶ ἀπικόμενον ἀπηγέεσθαι πᾶν τὸ γεγονός. Περὶ ανδρον δὲ ὑπὸ ἀπιστίης Ἀρίονα μὲν ἐν φυλακῇ ἔχειν οὐδαμῆ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων. ὡς δὲ ἄρα παρεῖναι αὐτούς, κληθέντας ἵστορεεσθαι εἴ τι λέγοιεν περὶ Ἀρίονος. φαμένων δὲ ἐκείνων ὡς εἴη τε σῶς περὶ Ἰταλίην καὶ μιν εὖ πρήσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναι σφι τὸν Ἀρίονα ὥσπερ ἔχων ἔξεπήδησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν ἔτι ἐλεγχομένους ἀρνέεσθαι. ταῦτα μέν νυν Κορίνθιοι τε καὶ Λέσβιοι λέγουσι, καὶ Ἀρίονος ἐστὶ ἀνάθημα χάλκεον οὐ μέγα ἐπὶ Ταινάρῳ, ἐπὶ δελφῖνος ἐπεῶν ἄνθρωπος.

25. Ἀλυάττης δὲ ὁ Λυδὸς τὸν πρὸς Μιλησίους πόλεμον διενείκας μετέπειτα τελευτᾷ, βασιλεύσας ἔτεα ἐπτὰ καὶ πεντήκοντα. ἀνέθηκε δὲ ἐκφυγὴν τὴν νοῦσον δεύτερος οὗτος τῆς οἰκίης ταύτης ἐς Δελφοὺς κρητῆρά τε ἀργύρεον μέγαν καὶ ὑποκρητηρίδιον σιδήρεον κολλητόν, θέησι ἄξιον διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων, Γλαύκου τοῦ Χίου ποίημα, ὃς μοῦνος δὴ πάντων ἀνθρώπων σιδήρου κόλλησιν ἔξενρε.

26. Τελευτήσαντος δὲ Ἀλυάττεω ἔξεδέξατο τὴν βασιληίην Κροῖσος ὁ Ἀλυάττεω, ἐπέων ἐὼν ἡλικίην πέντε καὶ τριήκοντα· ὃς δὴ Ἑλλήνων πρώτοισι ἐπεθήκατο Ἐφεσίοισι. ἔνθα δὴ οἱ Ἐφέσιοι πολιορκεόμενοι ὑπ' αὐτοῦ ἀνέθεσαν τὴν πόλιν τῇ Ἀρτέμιδι, ἔξαγαντες ἐκ τοῦ νηοῦ σχοινίον ἐς τὸ τεῖχος. ἔστι δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἣ τότε ἐπολιορκέετο, καὶ τοῦ νηοῦ ἐπτὰ στάδιοι. πρώτοισι μὲν δὴ τούτοισι

BOOK I. 24-26

landed, went to Corinth in his singing robes, and when he came told all that had befallen him. Periander, not believing the tale, put him in close ward and kept careful watch for the coming of the sailors. When they came they were called and questioned, what news they brought of Arion, and they replied that he was safe in the parts of Italy, and that they had left him sound and well at Taras: when, behold, they were confronted with Arion, just as he was when he leapt from the ship; whereat they were amazed, and could no more deny what was proved against them. Such is the story told by the Corinthians and Lesbians. There is moreover a little bronze monument to Arion on Taenarus, the figure of a man riding upon a dolphin.

25. So Alyattes the Lydian, having finished his war with the Milesians, died after a reign of fifty-seven years. He was the second of his family to make an offering to Delphi—and this was a thank-offering for his recovery—of a great silver bowl on a stand of welded iron. This is the most notable among all the offerings at Delphi, and is the work of Glaucus the Chian, the only man of that age who discovered how to weld iron.

26. After the death of Alyattes Croesus his son came to the throne,¹ being then thirty-five years of age. The first Greeks whom he attacked were the Ephesians. These, being besieged by him, dedicated their city to Artemis; this they did by attaching a rope to the city wall from the temple of the goddess, standing seven furlongs away from the ancient city, which was then being besieged. These

¹ Croesus' reign began in 560 B.C., probably.

HERODOTUS

ἐπεχείρησε δὲ Κροῖσος, μετὰ δὲ ἐν μέρει ἔκάστοιστ
 ’Ιώνων τε καὶ Αἰολέων, ἄλλοισι ἄλλας αἰτίας
 ἐπιφέρων, τῶν μὲν ἐδύνατο μέζονας παρευρίσκειν,
 μέζονα ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα
 ἐπιφέρων.

27. Ως δὲ ἄρα οἱ ἐν τῇ Ἀσίῃ Ἐλληνες κατε-
 στράφατο ἐς φορου ἀπαγωγήν, τὸ ἐνθεῦτεν ἐπενόεε
 νέας ποιησάμενος ἐπιχειρέειν τοῖσι νησιώτησι.
 ἐόντων δέ οἱ πάντων ἑτοίμων ἐς τὴν ναυπηγίην, οἱ
 μὲν Βίαντα λέγουσι τὸν Πριηνέα ἀπικόμενον ἐς
 Σάρδις, οἱ δὲ Πιττακὸν τὸν Μυτιληναῖον, εἰρο-
 μένου Κροίσου εἴ τι εἴη νεώτερον περὶ τὴν
 Ἐλλάδα, εἰπόντα τάδε καταπαῦσαι τὴν ναυ-
 πηγίην “Ω βασιλεῦ, νησιώται ἵππον συνω-
 νέονται μυρίην, ἐς Σάρδις τε καὶ ἐπὶ σὲ ἐν νόῳ
 ἔχοντες στρατεύεσθαι.” Κροῖσον δὲ ἐλπίσαντα
 λέγειν ἐκείνον ἀληθέα εἰπεῖν “Αἱ γὰρ τοῦτο θεοὶ¹
 ποιήσειαν ἐπὶ νόου νησιώτησι, ἐλθεῖν ἐπὶ Λυδῶν
 παῖδας σὺν ἵπποισι.” τὸν δὲ ὑπολαβόντα φάναι
 “Ω βασιλεῦ, προθύμως μοι φαίνεαι εὑξασθαι
 νησιώτας ἵππευομένους λαβεῖν ἐν ἡπείρῳ, οἰκότα
 ἐλπίζων. νησιώτας δὲ τί δοκέεις εὔχεσθαι ἄλλο
 ἥ, ἐπείτε τάχιστα ἐπύθοντό σε μέλλοντα ἐπὶ
 σφίσι ταυπηγέεσθαι νέας, λαβεῖν ἀρώμενοι
 Λυδοὺς ἐν θαλάσσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ
 οἰκημένων Ἐλλήνων τίσωνται σε, τοὺς σὺ δου-
 λώσας ἔχεις;” κάρτα τε ησθῆναι Κροῖσον τῷ
 ἐπιλόγῳ καί οἱ, προσφυέως γὰρ δόξαι λέγειν,
 πειθόμενοι παύσασθαι τῆς ναυπηγίης. καὶ οὕτω
 τοῖσι τὰς νήσους οἰκημένοισι “Ιωσι ξεινίην
 συνεθήκατο.

28. Χρόνου δὲ ἐπιγινομένου καὶ κατεστραμ-

BOOK I. 26-28

were the first whom Croesus attacked; afterwards he made war on the Ionian and Aeolian cities in turn, each on its separate indictment: he found graver charges where he could, but sometimes alleged very paltry grounds of offence.

27. Then, when he had subdued and made tributary to himself all the Asiatic Greeks of the mainland, he planned to build ships and attack the islanders; but when his preparations for shipbuilding were ready, either Bias of Priene or Pittacus of Mytilene (the story is told of both) came to Sardis, and being asked by Croesus for news about Hellas, put an end to the shipbuilding by giving the following answer: "King, the islanders are buying ten thousand horse, with intent to march against you to Sardis." Croesus, thinking that he spoke the truth, said: "Would that the gods may put it in the minds of the island men to come on horseback against the sons of the Lydians!" Then the other answered and said: "King, I see that you earnestly pray that you may catch the islanders riding horses on the mainland, and what you expect is but natural. And the islanders, now they have heard that you are building ships to attack them therewith, think you that they pray for aught else than that they may catch Lydians on the seas, and thereby be avenged on you for having enslaved the Greeks who dwell on the mainland?" Croesus was well pleased with this conclusion, for it seemed to him that the man spoke but reasonably; so he took the advice and built no more ships. Thus it came about that he made friends of the Ionian islanders.

28. As time went on, Croesus subdued well-nigh

HERODOTUS

μένων σχεδὸν πάντων τῶν ἐντὸς "Αλυος ποταμοῦ" οἰκημένων· πλὴν γὰρ Κιλίκων καὶ Λυκίων τοὺς ἄλλους πάντας ὑπ' ἔωστῷ εἶχε καταστρεψάμενος ὁ Κροῖσος. εἰσὶ δὲ οἵδε, Λυδοί, Φρύγες, Μυσοί, Μαριανδυνοί, Χάλυβες, Παφλαγόνες, Θρήικες οἱ Θυνοί τε καὶ Βιθυνοί, Κᾶρες, Ἱωνες, Δωριέες, Αἰολέες, Πάμφυλοι¹ κατεστραμμένων δὲ τούτων καὶ προσεπικτωμένου Κροίσου Λυδοῖσι, 29. ἀπικνέονται ἐς Σάρδις ἀκμαζούσας πλούτῳ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, οἱ τούτου τὸν χρόνον ἐτύγχανον ἐόντες, ως ἕκαστος αὐτῶν ἀπικνέοιτο, καὶ δὴ καὶ Σόλων ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασι ποιήσας ἀπεδήμησε ἔτεα δέκα, κατὰ θεωρίης πρόφασιν ἐκπλώσας, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο. αὐτοὶ γὰρ οὐκ οἰοί τε ἥσαν αὐτὸ ποιῆσαι Ἀθηναῖοι· ὅρκίοισι γὰρ μεγάλοισι κατείχοντο δέκα ἔτεα χρήσεσθαι νόμοισι τοὺς ἢν σφι Σόλων θῆται.

30. Αὐτῶν δὴ ὡν τούτων καὶ τῆς θεωρίης ἐκδημήσας ὁ Σόλων εἴνεκεν ἐς Αἴγυπτον ἀπίκετο παρὰ Ἀμασιν καὶ δὴ καὶ ἐς Σάρδις παρὰ Κροίσον. ἀπικόμενος δὲ ἐξεινίζετο ἐν τοῖσι βασιληίοισι ὑπὸ τοῦ Κροίσου· μετὰ δὲ ἡμέρῃ τρίτῃ ἡ τετάρτη κελεύσαντος Κροίσου τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυρούς, καὶ ἐπεδείκνυσαν πάντα ἔόντα μεγάλα τε καὶ ὅλβια. θεησάμενον δέ μιν τὰ πάντα καὶ σκεψάμενον ως οἱ κατὰ καιρὸν ἦν, εἴρετο ὁ Κροῖσος τάδε. “Ξεῖνε Ἀθηναῖε, παρ' ἡμέας γὰρ περὶ σέο λόγος ἀπίκται

¹ εἰσὶ . . . Πάμφυλοι and καὶ . . . Λυδοῖσι bracketed by Stein.

BOOK I. 28-30

•all the nations west of the Halys and held them in subjection, except only the Cilicians and Lycians: the rest, Lydians, Phrygians, Mysians, Mariandynians, Chalybes, Paphlagonians, Thymians and Bithynians (who are Thracians), Carians, Ionians, Dorians, Aeolians, Pamphylians, were subdued and became subjects of Croesus like the Lydians, and Sardis was at the height of its wealth. 29. There came to the city all the teachers from Hellas who then lived, in this or that manner; and among them came Solon of Athens: he, having made laws for the Athenians at their request, left his home for ten years and set out on a voyage to see the world, as he said. This he did, lest he should be compelled to repeal any of the laws he had made, since the Athenians themselves could not repeal them, for they were bound by solemn oaths to abide for ten years by such laws as Solon should make.

30. For this reason, and to see the world, Solon left Athens and visited Amasis in Egypt and Croesus at Sardis: and when he had come, Croesus entertained him in his palace. Now on the third or fourth day after his coming Croesus bade his servants lead Solon round among his treasures, and they showed him all that was there, the greatness and the prosperous state of it; and when he had seen and considered all, Croesus when occasion served thus questioned him: "Our Athenian guest, we have heard much of

HERODOTUS

πολλὸς καὶ σοφίης εἴνεκεν¹ τῆς σῆς καὶ πλάνης,¹
ώς φιλοσοφέων γῆν πολλὴν θεωρίης εἴνεκεν ἐπε-
λήλυθας· νῦν ὧν ἐπειρέσθαι με ἡμερος ἐπῆλθέ σε
εἴ τινα ἥδη πάντων εἰδες ὀλβιώτατον.” ὁ μὲν
ἔλπιζων εἶναι ἀνθρώπων ὀλβιώτατος ταῦτα
ἐπειρώτα· Σόλων δὲ οὐδὲν ὑποθωπεύσας ἀλλὰ
τῷ ἔοντι χρησάμενος λέγει “Ο βασιλεῦ, Τέλλου
'Αθηναῖον.” ἀποθωμάσας δὲ Κροῖσος τὸ λεχθὲν
εἴρετο ἐπιστρεφέως “Κοίη δὴ κρίνεις Τέλλου εἶναι
ὀλβιώτατον;” ὁ δὲ εἶπε “Τέλλω τοῦτο μὲν τῆς
πόλιος εὖ ἡκούσης παῖδες ἥσαν καλοί τε κἀγαθοί,
καὶ σφι εἰδε ἄπασι τέκνα ἔκγενόμενα καὶ πάντα¹
παραμείναντα· τοῦτο δὲ τοῦ βίου εὖ ἡκούντι, ώς
τὰ παρ' ἡμῖν, τελευτὴ τοῦ βίου λαμπροτάτη
ἐπεγένετο· γενομένης γὰρ 'Αθηναίοισι μάχης πρὸς
τοὺς ἀστυγείτονας ἐν Ἐλευσῖνι, βοηθήσας καὶ
τροπὴν ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα,
καὶ μιν 'Αθηναῖοι δημοσίῃ τε ἔθαψαν αὐτοῦ τῇ
περ ἐπεσε καὶ ἐτίμησαν μεγάλως.”

31. Ως δὲ τὰ κατὰ τὸν Τέλλου προετρέψατο
ὁ Σόλων τὸν Κροῖσον εἴπας πολλά τε καὶ ὀλβια,
ἐπειρώτα τίνα δεύτερον μετ' ἐκείνον ἔδοι, δοκέων
πάγχυ δευτερεῖα γῶν οἴσεσθαι. ὁ δὲ εἶπε
“Κλέοβίν τε καὶ Βίτωνα. τούτοισι γὰρ ἔούσι
γένος 'Αργείοισι βίος τε ἀρκέων ὑπῆν, καὶ πρὸς
τούτῳ ρώμη σώματος τοιήδε· ἀεθλοφόροι τε
ἀμφότεροι ὄμοιώς ἥσαν, καὶ δὴ καὶ λέγεται ὅδε
ὁ λόγος. ἔούσης ὄρτῆς τῇ "Ηρῃ τοῖσι 'Αργείοισι
ἔδεε πάντως τὴν μητέρα αὐτῶν ζεύγει κομισθῆναι
ἐσ τὸ ἴρον, οἱ δέ σφι βόες ἐκ τοῦ ἀγροῦ οὐ παρεγί-
νοντο ἐν ὥρῃ· ἐκκλησίομενοι δὲ τῇ ὥρῃ οἱ νεηνίαι

¹ Stein brackets εἴνεκεν.

you, by reason of your wisdom and your wanderings, how that you have travelled far to seek knowledge and to see the world. Now therefore I am fain to ask you, if you have ever seen a man more blest than all his fellows." So Croesus inquired, supposing himself to be blest beyond all men. But Solon spoke the truth without flattery: "Such an one, O King," he said, "I have seen—Tellus of Athens." Croesus wondered at this, and sharply asked Solon "How do you judge Tellus to be most blest?" Solon replied: "Tellus' city was prosperous, and he was the father of noble sons, and he saw children born to all of them and their state well stablished; moreover, having then as much wealth as a man may among us, he crowned his life with a most glorious death: for in a battle between the Athenians and their neighbours at Eleusis he attacked and routed the enemy and most nobly there died; and the Athenians gave him public burial where he fell and paid him great honour."

31. Now when Solon had roused the curiosity of Croesus by recounting the many ways in which Tellus was blest, the king further asked him whom he placed second after Tellus, thinking that assuredly the second prize at least would be his. Solon answered: "Cleobis and Biton. These were Argives, and besides sufficient wealth they had such strength of body as I will show. Both were prizewinners; and this story too is related of them. There was a festival of Hera toward among the Argives, and their mother must by all means be drawn to the temple by a yoke of oxen. But the oxen did not come in time from the fields; so the young men, being thus thwarted by lack of time, put themselves

HERODOTUS

ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἶλκουν τὴν ἄμαξαν, ἐπὶ τῆς ἀμάξης δέ σφι ὠχέετο ἡ μῆτηρ· σταδίους δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες ἀπίκουντο ἐς τὸ ἱρόν. ταῦτα δέ σφι ποιήσασι καὶ ὁφθεῖσι ὑπὸ τῆς πανηγύριος τελευτὴ τοῦ βίου ἀρίστη ἐπεγένετο, διέδεξέ τε ἐν τούτοισι ὁ θεὸς ὡς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζωειν. Ἀργεῖοι μὲν γὰρ περιστάντες ἐμακάριζον τῶν νεηνιέων τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν, οἵων τέκνων ἐκύρησε· ἡ δὲ μῆτηρ περιχαρής ἐοῦσα τῷ τε ἔργῳ καὶ τῇ φήμῃ, στάσα ἀντίον τοῦ ἀγάλματος εὔχετο Κλεόβι τε καὶ Βίτωνι τοῖσι ἑωսτῆς τέκνοισι, οἵ μιν ἐτίμησαν μεγάλως, τὴν θεὸν δοῦναι τὸ ἀνθρώπῳ τυχεῖν ἄριστον ἐστί. μετὰ ταύτην δὲ τὴν εὐχὴν ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἵρῳ οἱ νεηνίαι οὐκέτι ἀνέστησαν ἀλλ’ ἐν τέλει τούτῳ ἕσχοντο. Ἀργεῖοι δὲ σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς ὡς ἀριστῶν γενομένων.”

32. Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι, Κροῖσος δὲ σπερχθεὶς εἶπε “⁹Ω ξεῖνε Ἀθηναῖε, ἡ δ’ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας;” δὲ ἀπε “⁹Ω Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν ἐὸν φθονερόν τε καὶ ταραχῶδες ἐπειρωτᾶς ἀνθρωπηίων πρηγμάτων πέρι. ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἴδειν τὰ μή τις ἔθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἐβδομήκοντα ἔτεα οὖρον τῆς ζόης ἀνθρώπῳ προτίθημι. οὗτοι ἔόντες ἐνιαυτοὶ ἐβδομήκοντα παρέχονται ἡμέρας διηκοσίας καὶ πεντακισχιλίας καὶ δισμυρίας, ἐμβολίμου μηνὸς μὴ γινομένου· εἰ

BOOK I. 31-32

to the yoke and drew the carriage with their mother sitting thereon : for five and forty furlongs they drew it till they came to the temple. Having done this, and been seen by the assembly, they made a most excellent end of their lives, and the god showed by these men how that it was better for a man to die than to live. For the men of Argos came round and gave the youths joy of their strength, and so likewise did the women to their mother, for the excellence of her sons. She then in her joy at what was done and said, came before the image of the goddess and prayed that her sons Cleobis and Biton, who had done such great honour to the goddess, should be given the best boon that a man may receive. After the prayer the young men sacrificed and ate of the feast ; then they lay down to sleep in the temple itself and never rose up more, but here ended their lives. Then the Argives made and set up at Delphi images of them because of their excellence."

32. So Solon gave to Cleobis and Biton the second prize of happiness. But Croesus said in anger, " Guest from Athens ! is our prosperity, then, held by you so worthless that you match us not even with common men ? " " Croesus, " said Solon, " you ask me concerning the lot of man ; well I know how jealous is Heaven and how it loves to trouble us. In a man's length of days he may see and suffer many things that he much mislikes. For I set the limit of man's life at seventy years ; in these seventy are days twenty-five thousand and two hundred, if we count not the intercalary month.¹ But if every

¹ The "intercalary" month is a month periodically inserted to make the series of solar and calendar years eventually correspond. But Herodotus' reckoning here would make the average length of a year 375 days.

HERODOTUS

δὲ δὴ ἐθελήσει τούτερον τῶν ἑτέων μηνὶ μακρότερον γίνεσθαι, ἵνα δὴ αἱ ὥραι συμβαίνωσι παραγμόμεναι ἐς τὸ δέον, μῆνες μὲν παρὰ τὰ ἐβδομήκοντα ἔτεα οἱ ἐμβόλιμοι γίνονται τριήκοντα πέντε, ἡμέραι δὲ ἐκ τῶν μηνῶν τούτων χίλιαι πεντήκοντα. τουτέων τῶν ἀπασέων ἡμερέων τῶν ἐς τὰ ἐβδομήκοντα ἔτεα, ἐουσέων πεντήκοντα καὶ διηκοσιέων καὶ ἔξακισχιλιέων καὶ δισμυριέων, ἡ ἑτέρη αὐτέων τῇ ἑτέρῃ ἡμέρῃ τὸ παράπαν οὐδὲν ὅμοιον προσάγει πρῆγμα. οὕτω ὅν Κροῖσε πᾶν ἐστὶ ἀνθρωπος συμφορή. ἐμοὶ δὲ σὺ καὶ πλουτέειν μέγα φαίνεαι καὶ βασιλεὺς πολλῶν εἰναι ἀνθρώπων· ἐκεῦνο δὲ τὸ εἴρεό με, οὐκω σε ἐγὼ λέγω, πρὶν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. οὐ γάρ τι δέ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερος ἐστί, εἰ μή οἱ τύχη ἐπίσποιτο πάντα καλὰ ἔχοντα εὖ τελευτῆσαι τὸν βίον. πολλοὶ μὲν γάρ ζάπλουστοι ἀνθρώπων ἀνόλβιοι εἰσί, πολλοὶ δὲ μετρίως ἔχοντες βίον εὐτυχέεις. ὁ μὲν δὴ μέγα πλούσιος ἀνόλβιος δὲ δυοῖσι προέχει τοῦ εὐτυχέος μούνον, οὗτος δὲ τοῦ πλουσίου καὶ ἀνόλβου πολλοῖσι· ὃ μὲν ἐπιθυμίην ἐκτελέσαι καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνεῖκαι δυνατώτερος, δὲ τοῖσιδε προέχει ἐκείνου· ἄτην μὲν καὶ ἐπιθυμίην οὐκ ὁμοίως δυνατὸς ἐκείνῳ ἐνεῖκαι, ταῦτα δὲ ἡ εὐτυχίη οἱ ἀπερύκει, ἀπηρος δὲ ἐστί, ἀνουσος, ἀπαθῆς κακῶν, εὔπαις, εὐειδῆς. εἰ δὲ πρὸς τούτοισι ἔτι τελευτῆσαι τὸν βίον εὖ, οὗτος ἐκείνος τὸν σὺ ζητέεις, ὃ ὀλβιος κεκλήσθαι ἄξιος ἐστί· πρὶν δ' ἀν τελευτῆσῃ, ἐπισχεῖν, μηδὲ καλέειν κωδικιον ἀλλ' εὐτυχέα. τὰ πάντα μέν νυν ταῦτα

BOOK I. 32

second year be lengthened by a month so that the seasons and the calendar may rightly accord, then the intercalary months are five and thirty, over and above the seventy years: and the days of these months are one thousand and fifty; so then all the days together of the seventy years are seen to be twenty-six thousand two hundred and fifty; and one may well say that no one of all these days is like another in that which it brings. Thus then, Croesus, the whole of man is but chance. Now if I am to speak of you, I say that I see you very rich and the king of many men. But I cannot yet answer your question, before I hear that you have ended your life well. For he who is very rich is not more blest than he who has but enough for the day, unless fortune so attend him that he ends his life well, having all good things about him. Many men of great wealth are unblest, and many that have no great substance are fortunate. Now the very rich man who is yet unblest has but two advantages over the fortunate man, but the fortunate man has many advantages over the rich but unblest: for this latter is the stronger to accomplish his desire and to bear the stroke of great calamity; but these are the advantages of the fortunate man, that though he be not so strong as the other to deal with calamity and desire, yet these are kept far from him by his good fortune, and he is free from deformity, sickness, and all evil, and happy in his children and his comeliness. If then such a man besides all this shall also end his life well, then he is the man whom you seek, and is worthy to be called blest; but we must wait till he be dead, and call him not yet blest, but fortunate. Now

HERODOTUS

συλλαβεῖν ἄνθρωπον ἔοντα ἀδύνατον ἐστί, ὥσπερ χώρη οὐδεμία καταρκέει πάντα ἑωυτῆς παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει ἔτερον δὲ ἐπιδέεται· ἦ δὲ ἂν τὰ πλεῖστα ἔχῃ, αὕτη ἀρίστη. ὡς δὲ καὶ ἀνθρώπου σῶμα ἐν οὐδὲν αὐταρκεῖ ἐστί· τὸ μὲν γάρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι· ὃς δ' ἀν αὐτῶν πλεῖστα ἔχων διατελέη καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὖνομα τοῦτο ὥβασιλεῦ δίκαιος ἐστὶ φέρεσθαι. σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτήν, καὶ ἀποβήσεται πολλοῖσι γὰρ δὴ ὑποδέξας δλβον ὁ θεὸς προρίζους ἀνέτρεψε.”

33. Ταῦτα λέγων τῷ Κροίσῳ οὕτε κως οὕτε ἔχαρίζετο, οὕτε λόγου μιν ποιησάμενος οὐδενὸς ἀποπέμπεται, κάρτα δόξας ἀμαθέα εἶναι, ὃς τὰ παρεόντα ἀγαθὰ μετεῖς τὴν τελευτὴν παντὸς χρήματος ὄρāν ἐκέλευε.

34. Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροίσου, ὡς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων ἀπάντων δλβιώτατον. αὐτίκα δέ οἱ εῦδοντι ἐπέστη ὄνειρος, ὃς οἱ τὴν ἀληθείην ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὕτερος μὲν διέφθαρτο, ἦν γὰρ δὴ κωφός, ὃ δὲ ἔτερος τῶν ἥλικων μακρῷ τὰ πάντα πρώτος οὖνομα δέ οἱ ἦν Ἀτυς. τοῦτον δὴ ὡν τὸν Ἀτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει μιν αἰχμῇ σιδηρέῃ βληθέντα. ὃ δ' ἐπείτε ἔξηγέρθη καὶ ἑωυτῷ λόγον ἔδωκε, καταρρωδήσας τὸν ὄνειρον ἄγεται μὲν τῷ παιδὶ γυναῖκα, ἐωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν οὐδαμῇ ἔτι ἐπὶ τοιούτῳ πρῆγμα ἔξεπεμπε· ἀκόντια δὲ καὶ δοράτια καὶ τὰ

BOOK I. 32-34

no one (who is but man) can have all these good things together, just as no land is altogether self-sufficing in what it produces: one thing it has, another it lacks, and the best land is that which has most; so too no single person is sufficient for himself: one thing he has, another he lacks; but whoever continues in the possession of most things, and at last makes a gracious end of his life, such a man, O King, I deem worthy of this title. We must look to the conclusion of every matter, and see how it shall end, for there are many to whom heaven has given a vision of blessedness, and yet afterwards brought them to utter ruin."

33. So spoke Solon: Croesus therefore gave him no largess, but sent him away as a man of no account, for he thought that man to be very foolish who disregarded present prosperity and bade him look rather to the end of every matter.

34. But after Solon's departure, the divine anger fell heavily on Croesus: as I guess, because he supposed himself to be blest beyond all other men. Presently, as he slept, he was visited by a dream, which foretold truly to him the evil which should befall his son. He had two sons, one of whom was wholly undone, for he was deaf and dumb, but the other, whose name was Atys, was in every way far pre-eminent over all of his years. The dream then showed to Croesus that Atys should be smitten and killed by a spear of iron. So Croesus, when he woke and considered the dream with himself, was greatly affrighted by it; and first he made a marriage for his son, and moreover, whereas Atys was wont to lead the Lydian armies, Croesus now would not suffer him to go out on any such enterprise, while

HERODOTUS

τοιαῦτα πάντα τοῖσι χρέωνται ἐς πόλεμον ἀνθρωποι, ἐκ τῶν ἀνδρεώνων ἐκκομίσας ἐς τοὺς θαλάμους συνένησε, μή τί οἱ κρεμάμενον τῷ παιδὶ ἐμπέσῃ.

35. "Εχοντι¹ δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς Σάρδις ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας, ἐὼν Φρὺξ μὲν γενεῇ, γένεος δὲ τοῦ βασιλῆιου. παρελθὼν δὲ οὗτος ἐς τὰ Κροίσου οἰκία κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίου ἐδέετο κυρῆσαι, Κροῖσος δέ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἡ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι "Ελλησι. ἐπείτε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε "Οὐνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης ἥκων ἐπίστιός μοι ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν ἐφόνευστας;" δὲ ἀμείβετο "Ω βασιλεῦ, Γορδίεω μὲν τοῦ Μίδεω εἰμὶ παῖς, ὀνομάζομαι δὲ "Αδρηστος, φονεύσας δὲ ἀδελφεὸν ἐμεωντοῦ ἀέκων πάρειμι ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ ἐστερημένος πάντων." Κροῖσος δέ μιν ἀμείβετο τοῖσιδε. "'Ανδρῶν τε φίλων τυγχάνεις ἕκγονος ἐὼν καὶ ἐλήλυθας ἐς φίλους, ἔνθα ἀμηχανήσεις χρήματος οὐδενὸς μένων ἐν ἡμετέρου, συμφορήν τε ταύτην ὡς κουφότata φέρων κερδανέεις πλεῖστον."

36. "Ο μὲν δὴ δίαιταν εἶχε ἐν Κροίσου. ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Ὀλύμπῳ ὑδες χρῆμα γίνεται μέγα· ὄρμώμενος δὲ οὗτος ἐκ τοῦ ὄρεος τούτου τὰ τῶν Μυσῶν ἔργα διαφθείρεσκε. πολλάκις δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες

¹ ἔχοντος Stein.

BOOK I. 34-36

he took the javelins and spears and all such instruments of war from the men's apartments and piled them up in his storehouse,¹ lest any of them should fall upon his son from where it hung.

35. Now while Croesus was busied about the marriage of his son, there came to Sardis a Phrygian of the royal house, in great distress and with hands unclean. This man came to Croesus' house, and entreated that he might be purified after the custom of the country; so Croesus purified him (the Lydians use the same manner of purification as do the Greeks), and when he had done all according to usage, he inquired of the Phrygian whence he came and who he was: "Friend," said he, "who are you, and from what place in Phrygia do you come to be my suppliant? and what man or woman have you slain?" "O King," the man answered, "I am the son of Gordias the son of Midas, and my name is Adrastus; by no will of mine, I slew my brother, and hither I am come, banished by my father and bereft of all." Croesus answered, "All of your family are my friends, and to friends you have come, among whom you shall lack nothing but abide in my house. And for your misfortune, bear it as lightly as may be and you will be the more profited."

36. So Adrastus lived in Croesus' house. About this same time there appeared on the Mysian Olympus a great monster of a boar, who would issue out from that mountain and ravage the fields of the Mysians. Often had the Mysians gone out against

¹ Or, perhaps, "in the women's quarters."

HERODOTUS

ποιέεσκον μὲν κακὸν οὐδέν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ ἀπικόμενοι παρὰ τὸν Κροῖσον τῶν Μυσῶν ἄγγελοι ἔλεγον τάδε. “Ω βασιλεῦ, ὃς χρῆμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἔργα διαφθείρει. τούτον προθυμεόμενοι ἐλεῦν οὐ δυνάμεθα. νῦν ὅν προσδεόμεθά σεν τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὡς ἂν μιν ἔξέλωμεν ἐκ τῆς χώρης.” οἱ μὲν δὴ τούτων ἐδέοντο, Κροῖσος δὲ μνημονεύων τοῦ ὀνείρου τὰ ἔπεα ἔλεγέ σφι τάδε. “Παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ μνησθῆτε ἔτι οὐ γὰρ ἀν ὑμῖν συμπέμψαιμι· νεόγαμός τε γὰρ ἐστὶ καὶ ταῦτα οἱ νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ἰοῦσι εἶναι ὡς προθυμοτάτοισι συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρης.”

37. Ταῦτα ἀμείψατο ἀποχρεωμένων δὲ τούτοισι τῶν Μυσῶν, ἐπεσέρχεται ὁ τοῦ Κροίσου παῖς ἀκηκοὼς τῶν ἐδέοντο οἱ Μυσοί. οὐ φαμένον δὲ τοῦ Κροίσου τόν γε παῖδα σφι συμπέμψειν, λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε. “Ω πάτερ, τὰ κάλλιστα πρότερον κοτὲ καὶ γενναιότατα ἡμῖν ἦν ἐστι τε πολέμους καὶ ἐσ ἄγρας φοιτέοντας εὐδοκιμέειν· νῦν δὲ ἀμφοτέρων με τούτων ἀπόκλησας ἔχεις, οὔτε τινὰ δειλήν μοι παριδῶν οὔτε ἀθυμίην νῦν τε τέοισί με χρὴ ὅμμασι ἐστι τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι; κοῖος μέν τις τοῖσι πολιήτησι δόξω εἶναι, κοῖος δέ τις τῇ νεογάμῳ γυναικὶ; κοίῳ δὲ ἐκείνῃ δόξει ἀνδρὶ συνοικέειν; ἐμὲ δὲ σὺ ἡ μέτες ἵέναι ἐπὶ τὴν θήρην, ἡ λόγῳ ἀνάπτεισον δκως μοι ἀμείνω ἐστὶ ταῦτα οὕτα ποιεόμενα.”

BOOK I. 36-37

him: but they never did him any harm and rather were themselves hurt thereby. At last they sent messengers to Croesus, with this message: "King, a great monster of a boar has appeared in the land, who destroys our fields; for all our attempts, we cannot kill him; now therefore, we beseech you, send with us your son, and chosen young men and dogs, that we may rid the country of him." Such was their entreaty, but Croesus remembered the prophecy of his dream and thus answered them: "Say no more about my son: I will not send him with you: he is newly married, and that is his present business. But I will send chosen men of the Lydians, and all the hunt, and I will bid those who go to use all zeal in aiding you to rid the country of this beast."

37. So he replied, and the Mysians were satisfied with this. But the son of Croesus now came in, who had heard the request of the Mysians; and when Croesus refused to send his son with them, "Father," said the young man, "it was formerly held fairest and noblest that we princes should go constantly to war and the chase and win thereby renown; but now you have barred me from both of these, not for any sign that you have seen in me of a coward or craven spirit. With what face can I thus show myself whenever I go to and from the market-place? What will the men of the city think of me, and what my new-wedded wife? With what manner of man will she think that she dwells? Nay, do you either let me go to this hunt, or show me by reason good that what you are doing is best for me."

HERODOTUS

38. Ἀμείβεται Κροῖσος τοῖσιδε. “Ω παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδών τοι ποιέω ταῦτα, ἀλλά μοι ὅψις ὀνείρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι· ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς ὧν τὴν ὅψιν ταῦτην τόν τε γάμον τοι τοῦτον ἔσπευσα καὶ ἐπὶ τὰ παραλαμβανόμενα οὐκ ἀποπέμπω, φυλακὴν ἔχων, εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης διακλέψαι. εἰς γάρ μοι μοῦνος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ ἔτερον διεφθαρμένον τὴν ἀκοὴν οὐκ εἶναι μοι λογίζομαι.”

39. Ἀμείβεται ὁ νεηνίης τοῖσιδε. “Συγγνώμη μὲν ὡς πάτερ τοι, ἵδοντι γε ὅψιν τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις ἀλλὰ λεληθέ σε τὸ ὄνειρον, ἐμέ τοι δίκαιον ἔστι φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτήσειν· ὑὸς δὲ κοῖαι μὲν εἰσὶ χεῖρες, κοίη δὲ αἰχμὴ σιδηρέη τὴν σὺ φοβέας; εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἴπε τελευτήσειν με, ἢ ἄλλου τενὸς τούτῳ ἔσικε, χρῆν δή σε ποιέειν τὰ ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς. ἐπείτε ὧν οὐ πρὸς ἄνδρας ἥμιν γίνεται ἡ μάχη, μέτες με.”

40. Ἀμείβεται Κροῖσος “Ω παῖ, ἔστι τῇ με νικᾶς γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου. ὡς ὃν νεικημένος ὑπὸ σέο μεταγινώσκω, μετίημι τε σὲ ιέναι ἐπὶ τὴν ἄγρην.”

41. Εἴπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα “Ἄδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε. “Ἄδρηστε, ἐγώ σε συμφορῇ πεπληγμένον ἄχαρι, τὴν τοι οὐκ ὀνειδίζω, ἐκάθητρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην. νῦν ὧν (όφείλεις γὰρ ἐμοῦ προποιήσαντος χρηστὰ ἐσ-

BOOK I. 38-41

38. "My son," answered Croesus, "if I do this, it is not that I have seen cowardice or aught unseemly in you; no, but the vision of a dream stood over me in my sleep, and told me that your life should be short, for you should be slain by a spear of iron. It is for that vision that I was careful to make your marriage, and send you on no enterprise that I have in hand, but keep guard over you, so that haply I may trick death of you through my lifetime. You are my only son: for that other, since his hearing is lost to him, I count no son of mine."

39. "Father," the youth replied, "none can blame you for keeping guard over me, when you have seen such a vision; but it is my right to show you this which you do not perceive, and wherein you mistake the meaning of the dream. You say that the dream told you that I should be killed by a spear of iron; but has a boar hands? Has it that iron spear which you dread? Had the dream said I should be slain by a tusk or some other thing belonging to a boar, you had been right in acting as you act; but no, it was to be a spear. Therefore, since it is not against men that we are to fight, suffer me to go."

40. Croesus answered, "My son, your judgment concerning the dream does somewhat overpersuade me; and being so convinced by you I change my purpose and permit you to go to the chase."

41. Having said this, Croesus sent for Adrastus the Phrygian and when he came thus addressed him: "Adrastus, when you were smitten by grievous misfortune, for which I blame you not, it was I who cleansed you, and received and still keep you in my house, defraying all your charges. Now therefore (as you owe me a return of good service for the benefits

HERODOTUS

σὲ χρηστοῖσι με ἀμείβεσθαι) φύλακα παιδός σὲ τοῦ ἐμοῦ χρηζῶ γενέσθαι ἐς ἄγρην ὁρμωμένου, μή τινες κατ' ὁδὸν κλῶπες κακούργοι ἐπὶ δηλήσι φανέωσι ὑμῖν. πρὸς δὲ τούτῳ καὶ σέ τοι χρεόν ἔστι ίέναι ἔνθα ἀπολαμπρυνέαι τοῖσι ἔργοισι πατρώιόν τε γάρ τοι ἔστι καὶ προσέτι ῥώμη ὑπάρχει."

42. Ἀμείβεται ὁ "Αδρηστος" "Ω βασιλεῦ, ἄλλως μὲν ἔγωγε ἀν οὐκ ἡμία ἐς ἄεθλον τοιόνδε· οὔτε γάρ συμφορῇ τοιήδε κεχρημένον οἰκός ἔστι ἐς δύμηλικας εὑ̄ πρήσσοντας ιέναι, οὔτε τὸ Βούλεσθαι πάρα, πολλαχῆ τε ἀν ίσχον ἐμεωυτόν. νῦν δέ, ἐπείτε σὺ σπεύδεις καὶ δεῖ τοι χαρίζεσθαι (όφελω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἔτοιμος ταῦτα, παῖδά τε σόν, τὸν διακελεύεαι φυλάσσειν, ἀπήγμονα τοῦ φυλάσσοντος εἴνεκεν προσδόκα τοι ἀπονοστίσειν."

43. Τοιούτοισι ἐπείτε οὗτος ἀμείψατο Κροῖσον, ήσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίσι καὶ κυσί. ἀπικόμενοι δὲ ἐς τὸν "Ολυμπὸν τὸ ὄρος ἐζήτεον τὸ θηρίον, εύροντες δὲ καὶ περιστάντες αὐτὸ κύκλῳ ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ "Αδρηστος, ἀκοντίζων τὸν ὅν τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παῖδος. ὃ μὲν δὴ βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὀνείρου τὴν φήμην, ἔθεε δέ τις ἀγγελέων τῷ Κροίσῳ τὸ γεγονός, ἀπικόμενος δὲ ἐς τὰς Σάρδις τήν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνέ οἱ.

44. Ο δὲ Κροῖσος τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος μᾶλλον τι ἐδεινολογγέετο ὅτι μιν ἀπέκτεινε τὸν αὐτὸς φόνου ἐκάθηρε· περιημεκτέων

BOOK I. 41-44

which I have done you) I ask you to watch over my son as he goes out to the chase. See to it that no ruffian robbers meet you on the way, to do you harm. Moreover it is but right that you too should go where you can win renown by your deeds. That is fitting for your father's son; and you are strong enough withal."

42. "O King," Adrastus answered, "had it been otherwise, I would not have gone forth on this enterprise. One so unfortunate as I should not consort with the prosperous among his peers; nor have I the wish so to do, and for many reasons I would have held back. But now, since you so desire and I must do your pleasure (owing you as I do a requital of good service), I am ready to obey you in this; and for your son, in so far as I can protect him, look for his coming back unharmed."

43. So when Adrastus had thus answered Croesus they went out presently equipped with a company of chosen young men and dogs. When they had come to Mount Olympus they hunted for the beast, and having found him they made a ring and threw their spears at him: then the guest called Adrastus, the man who had been cleansed of the deed of blood, missed the boar with his spear and hit the son of Croesus. So Atys was smitten by the spear and fulfilled the utterance of the dream. One ran to bring Croesus word of what had been done, and came to Sardis, where he told the king of the fight and the manner of his son's end.

44. Croesus, distraught by the death of his son, cried out the more vehemently because the slayer was one whom he himself had cleansed of a bloody

HERODOTUS

δὲ τῇ συμφορῇ δεινῶς ἐκάλεε μὲν Δία καθάρσιον μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθὼς εἴη ἐκάλεε δὲ ἐπίστιον τε καὶ ἔταιρήιον, τὸν αὐτὸν τοῦτον ὄνομάζων θεόν, τὸν μὲν ἐπίστιον καλέων, διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξείνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, τὸν δὲ ἔταιρήιον, ως φύλακα συμπέμψας αὐτὸν εὑρίκοι πολεμώτατον.

45. Παρῆσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἴπετό οἱ ὁ φονεύς. στὰς δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδου ἐωսτὸν Κροίσῳ προτείνων τὰς χεῖρας, ἐπικατασφάξαι μιν κελεύων τῷ νεκρῷ, λέγων τὴν τε προτέρην ἐωστοῦ συμφορήν, καὶ ως ἐπ' ἐκείνη τὸν καθήραντα ἀπολαλεκώς εἴη, οὐδέ οἱ εἴη βιώσιμον. Κροῖσος δὲ τούτων ἀκούσας τὸν τε "Αδρηστον κατοικτείρει, καίπερ ἐὼν ἐν κακῷ οἰκηίῳ τοσούτῳ καὶ λέγει πρὸς αὐτόν "Εχω ὡς ξείνε παρὰ σεῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεωστοῦ καταδικάζεις θάνατον. Εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εὶ μὴ δσον ἀέκων ἐξεργάσαο, ἀλλὰ θεῶν κού τις, ὃς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι." Κροῖσος μέν νυν ἔθαψε ως οἰκὸς ἦν τὸν ἐωστοῦ παῖδα. "Αδρηστος δὲ ὁ Γορδίεω τοῦ Μίδεω, οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἐωστοῦ ἀδελφεοῦ γενόμενος φονεὺς δὲ τοῦ καθήραντος, ἐπείτε ἥσυχή τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος ἀνθρώπων εἶναι τῶν αὐτὸς ἥδεε βαρυσυμφορώτατος, ἐπικατασφάξει τῷ τύμβῳ ἐωστόν.

46. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ

BOOK I. 44-46

deed, and in his great and terrible grief at this mischance he called on Zeus by three names—Zeus the Purifier, Zeus of the Hearth, Zeus of Comrades: the first, because he would have the god know what evil his guest had wrought him; the second, because he had received the guest into his house and thus unwittingly entertained the slayer of his son; and the third, because he had found his worst foe in the man whom he sent as a protector.

45. Soon came the Lydians, bearing the dead corpse, with the slayer following after. He then came and stood before the body and gave himself wholly into Croesus' power, holding out his hands and praying the king to slay him where he stood by the dead man: "Remember," he said, "my former mischance, and see how besides that I have undone him who purified me; indeed, it is not fit that I should live." On hearing this Croesus, though his own sorrow was so great, took pity on Adrastus and said to him, "Friend, I have from you all that justice asks, since you deem yourself worthy of death. But it is not you that I hold the cause of this evil, save in so far as you were the unwilling doer of it: rather it is the work of a god, the same who told me long ago what was to be." So Croesus buried his own son in such manner as was fitting. But Adrastus, son of Gordias who was son of Midas, this Adrastus, the slayer of his own brother and of the man who purified him, when the tomb was undisturbed by the presence of men, slew himself there by the sepulchre, seeing now clearly that he was the most ill-fated wretch of all men whom he knew.

46. Croesus, after the loss of his son, sat in deep

HERODOTUS

κατῆστο τοῦ παιδὸς ἐστερημένος. μετὰ δὲ ἡ
'Αστυάγεος τοῦ Κυαξάρεω ἡγεμονίη καταιρεθεῖσα
ὑπὸ Κύρου τοῦ Καμβύσεω καὶ τὰ τῶν Περσέων
πρήγματα αὐξανόμενα πένθεος μὲν Κροῖσον ἀπέ-
παυσε, ἐνέβησε δὲ ἐς φροντίδα, εἴ κως δύναιτο,
πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν
αὐτῶν αὐξανομένην τὴν δύναμιν. μετὰ ὧν τὴν
διάνοιαν ταύτην αὐτίκα ἀπεπειράτο τῶν μαντήιων
τῶν τε ἐν "Ελλησι καὶ τοῦ ἐν Λιβύῃ, διαπέμψας
ἄλλους ἄλλη, τοὺς μὲν ἐς Δελφοὺς ἵέναι, τοὺς δὲ
ἐς "Αβας τὰς Φωκέων, τοὺς δὲ ἐς Δωδώνην· οἱ
δὲ τινὲς ἐπέμποντο παρά τε Ἀμφιάρεων καὶ παρὰ
Τροφώνιον, οἱ δὲ τῆς Μιλησίης ἐς Βραγχίδας. ταῦτα
μέν νυν τὰ Ἑλληνικὰ μαντήια ἐς τὰ ἀπέπεμψε μαν-
τευσόμενος Κροῖσος· Λιβύης δὲ παρὰ "Αμμωνα ἀπέ-
στελλε ἄλλους χρησομένους. διέπεμπε δὲ πειρώ-
μενος τῶν μαντήιων ὅ τι φρονέοιεν, ώς εἰ φρονέοντα
τὴν ἀληθείην εὑρεθείη, ἐπείρηται σφέα δεύτερα
πέμπων εἰ ἐπιχειρέοι ἐπὶ Πέρσας στρατεύεσθαι.

47. Ἐντειλάμενος δὲ τοῖσι Λυδοῖσι τάδε ἀπέ-
πεμπε ἐς τὴν διάπειραν τῶν χρηστηρίων, ἀπ' ἣς
ἄν ἡμέρης ὄρμηθέωσι ἐκ Σαρδίων, ἀπὸ ταύτης
ἡμερολογέοντας τὸν λοιπὸν χρόνον ἔκατοστῇ
ἡμέρῃ χρᾶσθαι τοῖσι χρηστηρίοισι, ἐπειρωτῶντας
ὅ τι ποιέων τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος
ὁ Ἀλυάττεω· ἀσσα δ' ἄν ἔκαστα τῶν χρηστηρίων
θεσπίσῃ, συγγραψαμένους ἀναφέρειν παρ' ἑωυτόν.
ὅ τι μέν νυν τὰ λοιπὰ τῶν χρηστηρίων ἐθέσπισε,
οὐ λέγεται πρὸς οὐδαμῶν ἐν δὲ Δελφοῖσι ως
ἐσῆλθον τάχιστα ἐς τὸ μέγαρον οἱ Λυδοὶ χρησό-
μενοι τῷ θεῷ καὶ ἐπειρώτων τὸ ἐντεταλμένον, ἡ
Πυθίη ἐν ἔξαμέτρῳ τόνῳ λέγει τάδε.

BOOK I. 46-47

sorrow for two years. After this time, the destruction by Cyrus son of Cambyses of the sovereignty of Astyages son of Cyaxares, and the growth of the power of the Persians, caused him to cease from his mourning; and he resolved, if he could, to forestall the increase of the Persian power before they grew to greatness. Having thus determined, he straightway made trial of the Greek and Libyan oracles, sending messengers separately to Delphi, to Abae in Phocia, and to Dodona, while others again were despatched to Amphiaraus and Trophonius,¹ and others to Branchidae in the Milesian country. These are the Greek oracles to which Croesus sent for divination: and he bade others go to inquire of Ammon in Libya. His intent in sending was to test the knowledge of the oracles, so that, if they should be found to know the truth, he might send again and ask if he should take in hand an expedition against the Persians.

47. And when he sent to make trial of these shrines he gave the Lydians this charge: they were to keep count of the time from the day of their leaving Sardis, and on the hundredth day inquire of the oracles what Croesus, king of Lydia, son of Alyattes, was then doing; then they were to write down whatever were the oracular answers and bring them back to him. Now none relate what answer was given by the rest of the oracles. But at Delphi, no sooner had the Lydians entered the hall to inquire of the god and asked the question with which they were charged, than the Pythian priestess uttered the following hexameter verses:

¹ That is, to the oracular shrines of these legendary heroes.

HERODOTUS

Οἰδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα
θαλάσσης,

καὶ κωφοῦ συνίημ, καὶ οὐ φωνεῦντος ἀκούω.
ὁδμή μ' ἐς φρένας ἥλθε κραταιρίνοιο χελώνης
ἔψομένης ἐν χαλκῷ ἄμ' ἀρνείοισι κρεεσσιν,
ἢ χαλκὸς μὲν ὑπέστρωται, χαλκὸν δ' ἐπιέσται.

48. Ταῦτα οἱ Λυδοὶ θεοπισάσης τῆς Πυθίης
συγγραψάμενοι οἴχοντο ἀπιόντες ἐς τὰς Σάρδις.
ώς δὲ καὶ ὡλλοι οἱ περιπεμφθέντες παρῆσαν
φερούτες τοὺς χρησμούς, ἐνθαῦτα ὁ Κροῖσος
ἔκαστα ἀναπτύσσων ἐπώρα τῶν συγγραμμάτων.
τῶν μὲν δὴ οὐδὲν προσίετό μιν ὃ δὲ ώς τὸ ἐκ
Δελφῶν ἥκουσε, αὐτίκα προσεύχετό τε καὶ προσ-
εδέξατο, νομίσας μοῦνον εἶναι μαντήιον τὸ ἐν
Δελφοῖσι, ὅτι οἱ ἔξευρήκεε τὰ αὐτὸς ἐποίησε.
ἐπείτε γὰρ δὴ διέπεμψε παρὰ τὰ χρηστήρια τοὺς
θεοπρόπους, φυλάξας τὴν κυρίην τῶν ἡμερέων
ἐμηχανᾶτο τοιάδε· ἐπινοήσας τὰ ἦν ἀμήχανον
ἔξευρεν τε καὶ ἐπιφρύσασθαι, χελώνην καὶ ἄρνα
κατακόψας ὁμοῦ ἥψε αὐτὸς ἐν λέβητι χαλκέῳ,
χάλκεον ἐπίθημα ἐπιθείεις.

49. Τὰ μὲν δὴ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ
ἐχρήσθη· κατὰ δὲ τὴν Ἀμφιάρεω τοῦ μαντήιου
ὑπόκρισιν, οὐκ ἔχω εἰπεῖν ὃ τι τοῖσι Λυδοῖσι
ἐχρησε ποιήσασι περὶ τὸ ἴρὸν τὰ νομιζόμενα (οὐ
γὰρ ὃν οὐδὲ τοῦτο λέγεται), ἄλλο γε ἢ ὅτι καὶ
τοῦτο ἐνόμισε μαντήιον ἀψευδὲς ἐκτῆσθαι.

BOOK I. 47-49

Grains of sand I reckon and measure the spaces of ocean,
Hear when dumb men speak, and mark the speech of the silent.
What is it now that I smell? 'tis a tortoise mightily armoured
Sodden in vessel of bronze, with a lamb's flesh mingled together:
Bronze thereunder is laid and a mantle of bronze is upon it."

48. Having written down this inspired utterance of the Pythian priestess, the Lydians went away back to Sardis. When the others as well who had been sent to divers places came bringing their oracles, Croesus then unfolded and surveyed all the writings. Some of them in no wise satisfied him. But when he heard the Delphian message, he acknowledged it with worship and welcome, considering that Delphi was the only true place of divination, because it had discovered what he himself had done. For after sending his envoys to the oracles, he bethought him of a device which no conjecture could discover, and carried it out on the appointed day: namely, he cut up a tortoise and a lamb, and then himself boiled them in a caldron of bronze covered with a lid of the same.

49. Such then was the answer from Delphi delivered to Croesus. As to the reply which the Lydians received from the oracle of Amphiaraus when they had followed the due custom of the temple, I cannot say what it was, for nothing is recorded of it, saving that Croesus held that from this oracle too he had obtained a true answer.

HERODOTUS

50. Μετὰ δὲ ταῦτα θυσίησι μεγάλησι τὸν ἐν Δελφοῖσι θεὸν ἵλασκετο· κτήνεα τε γὰρ τὰ θύσιμα πάντα τρισχίλια ἔθυσε, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους καὶ φιάλας χρυσέας καὶ εἴματα πορφύρεα καὶ κιθῶνας, νήσας πυρὴν μεγάλην, κατέκαιε, ἐλπίζων τὸν θεὸν μᾶλλον τι τούτοισι ἀνακτήσεσθαι. Λυδοῖσι τε πᾶσι προεῖπε θύειν πάντα τινὰ αὐτῶν τούτῳ δι τι ἔχοι ἔκαστος. ὡς δὲ ἐκ τῆς θυσίης ἐγένετο, καταχεάμενος χρυσὸν ἀπλετὸν ἡμιπλίνθια ἐξ αὐτοῦ ἐξήλαυνε, ἐπὶ μὲν τὰ μακρότερα ποιέων ἔξαπάλαιστα, ἐπὶ δὲ τὰ βραχύτερα τριπάλαιστα, ὑψος δὲ παλαιστιᾶ. ἀριθμὸν δὲ ἐπτακαίδεκα καὶ ἑκατόν, καὶ τούτων ἀπέφθου χρυσὸν τέσσερα, τρίτον ἡμιπλίνθια λευκοῦ χρυσοῦ, σταθμὸν διτάλαντα. ἐποιέετο δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου ἐλκουσαν σταθμὸν τάλαντα δέκα. οὗτος ὁ λέων, ἐπείτε κατεκαίετο δι ἐν Δελφοῖσι υἱός, κατέπεσε ἀπὸ τῶν ἡμιπλινθίων (ἐπὶ γὰρ τούτοισι ἴδρυτο), καὶ νῦν κεῖται ἐν τῷ Κορινθίων θησαυρῷ, ἐλκων σταθμὸν ἔβδομον ἡμιτάλαντον· ἀπετάκη γὰρ αὐτοῦ τέταρτον ἡμιτάλαντον.

51. Ἐπιτελέσας δὲ ὁ Κροῖσος ταῦτα ἀπέπεμπε ἐς Δελφούς, καὶ τάδε ἄλλα ἄμα τοῖσι, κρητῆρας δύο μεγάθει μεγάλους, χρύσεον καὶ ἀργύρεον, τῶν ὁ μὲν χρύσεις ἔκειτο ἐπὶ δεξιὰ ἐσιόντι ἐς τὸν υἱόν, ὁ δὲ ἀργύρεος ἐπ' ἀριστερά. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν υἱὸν κατακαέντα, καὶ ὁ μὲν χρύσεος κεῖται ἐν τῷ Κλαζομενίων θησαυρῷ, ἐλκων σταθμὸν εἴνατον ἡμιτάλαντον καὶ ἔτι δυώδεκα μνέας, ὁ δὲ ἀργύρεος ἐπὶ τοῦ προνηίου τῆς

BOOK I. 50-51

50. After this, he strove to win the favour of the Delphian god with great sacrifices. He offered up three thousand beasts from each kind fit for sacrifice, and he burnt on a great pyre couches covered with gold and silver, golden goblets, and purple cloaks and tunics; by these means he hoped the better to win the aid of the god, to whom he also commanded that every Lydian should sacrifice what he could. When the sacrifice was over, he melted down a vast store of gold and made of it ingots of which the longer sides were of six and the shorter of three palms' length, and the height was one palm. These were an hundred and seventeen in number. Four of them were of refined gold, each weighing two talents and a half; the rest were of gold with silver alloy, each of two talents' weight. He bade also to be made a figure of a lion of refined gold, weighing ten talents. When the temple of Delphi was burnt, this lion fell from the ingots which were the base whereon it stood; and now it lies in the treasury of the Corinthians, but weighs only six talents and a half, for the fire melted away three and a half talents.

51. When these offerings were fully made, Croesus sent them to Delphi, with other gifts besides, namely, two very great bowls, one of gold and one of silver. The golden bowl stood to the right, the silvern to the left, of the temple entrance. These too were removed about the time of the temple's burning, and now the golden bowl, which weighs eight talents and a half, and twelve minae,¹ lies in the treasury of the Clazomenians, and the silver bowl at the corner of the forecourt of the temple. This

¹ μνᾶ = about 15 oz. Troy weight.

HERODOTUS

γωνίης, χωρέων ἀμφορέας ἐξακοσίους· ἐπικίρναται γὰρ ὑπὸ Δελφῶν θεοφανίοισι. φασὶ δέ μιν Δελφοὶ Θεοδώρου τοῦ Σαμίου ἔργον εἶναι, καὶ ἐγὼ δοκέω· οὐ γὰρ τὸ συντυχὸν φαίνεται μοι ἔργον εἶναι. καὶ πίθους τε ἀργυρέους τέσσερας ἀπέπεμψε, οἱ ἐν τῷ Κορινθίων θησαυρῷ ἐστᾶσι, καὶ περιρραντήρια δύο ἀνέθηκε, χρύσεον τε καὶ ἀργύρεον, τῶν τῷ χρυσέῳ ἐπιγέγραπται Λακεδαιμονίων φαμένων εἶναι ἀνάθημα, οὐκ ὄρθως λέγοντες· ἔστι γὰρ καὶ τούτο Κροῖσον, ἐπέγραψε δὲ τῶν τις Δελφῶν Λακεδαιμονίοισι βουλόμενος χαρίζεσθαι, τοῦ ἐπιστάμενος τὸ οὔνομα οὐκ ἐπιμνήσομαι. ἀλλ' ὁ μὲν παῖς, δι' οὐ τῆς χειρὸς ῥέει τὸ ὕδωρ, Λακεδαιμονίων ἔστι, οὐ μέντοι τῶν γε περιρραντηρίων οὐδέτερον. ἄλλα τε ἀναθήματα οὐκ ἐπίσημα πολλὰ ἀπέπεμψε ἄμα τούτοισι ὁ Κροῖσος, καὶ χεύματα ἀργύρεα κυκλοτερέα, καὶ δὴ καὶ γυναικὸς εἰδῶλον χρύσεον τρίπηχυ, τὸ Δελφοὶ τῆς ἀρτοκόπου τῆς Κροίσου εἰκόνα λέγουσι εἶναι. πρὸς δὲ καὶ τῆς ἐωντοῦ γυναικὸς τὰ ἀπὸ τῆς δευρῆς ἀνέθηκε ὁ Κροῖσος καὶ τὰς ζώνας.

52. Ταῦτα μὲν ἐς Δελφοὺς ἀπέπεμψε, τῷ δὲ Ἀμφιάρεῳ, πυθόμενος αὐτοῦ τὴν τε ἀρετὴν καὶ τὴν πάθην, ἀνέθηκε σάκος τε χρύσεον πᾶν ὁμοίως καὶ αἷχμὴν στερεὴν πᾶσαν χρυσέην, τὸ ξυστὸν τῆσι λόγχησι ἐδὲν ὁμοίως χρύσεον τὰ ἔτι καὶ ἀμφότερα ἐς ἐμὲ ἦν κείμενα ἐν Θήβῃσι καὶ Θηβέων ἐν τῷ νηῷ τοῦ Ἰσμηνίου Ἀπόλλωνος.

53. Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐς τὰ ἱρὰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια εἰ στρατεύηται ἐπὶ Πέρσας Κροῖσος καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλου,

BOOK I. 51-53

bowl holds six hundred nine-gallon measures: for the Delphians use it for a mixing-bowl at the feast of the Divine Appearance.¹ It is said by the Delphians to be the work of Theodorus of Samos, and I believe them, for it seems to me to be of no common workmanship. Moreover, Croesus sent four silver casks, which stand in the treasury of the Corinthians, and dedicated two sprinkling-vessels, one of gold, one of silver. The golden vessel bears the inscription "Given by the Lacedaemonians," who claim it as their offering. But they are wrong, for this, too, is Croesus' gift. The inscription was made by a certain Delphian, whose name I know but will not reveal, out of his desire to please the Lacedaemonians. The figure of a boy, through whose hand the water runs, is indeed a Lacedaemonian gift; but they did not give either of the sprinkling-vessels. Along with these Croesus sent, besides many other offerings of no great mark, certain round basins of silver, and a golden female figure three cubits high, which the Delphians assert to be the statue of the woman who was Croesus' baker. Moreover he dedicated his own wife's necklaces and girdles.

52. Such were the gifts which he sent to Delphi. To Amphiaraus, having learnt of his valour and his fate, he dedicated a shield made entirely of gold and a spear all of solid gold, point and shaft alike. Both of these lay till my time at Thebes, in the Theban temple of Ismenian Apollo.

53. The Lydians who were to bring these gifts to the temples were charged by Croesus to inquire of the oracles, "Shall Croesus send an army against the Persians: and shall he take to himself any allied

¹ The Theophania was a festival at Delphi, at which the statues of gods were shown.

HERODOTUS

ώς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἔχρεωντο τοῖσι χρηστηρίοισι λέγοντες “Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεύς, νομίσας τάδε μαντήια εἶναι μοῦνα ἐν ἀνθρώποισι, ὑμῖν τε ἄξια δώρα ἔδωκε τῶν ἔξευρημάτων, καὶ νῦν ὑμέας ἐπειρωτᾶς εἰς στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον.” οὐ μὲν ταῦτα ἐπειρώτων, τῶν δὲ μαντήιων ἀμφοτέρων ἐς τῶντὸ αἱ γυνῶμαι συνέδραμον, προλέγουσαι Κροίσῳ, ἦν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν καταλύσειν τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ ἔξευρόντα φίλους προσθέσθαι.

54. Ἐπείτε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι, πάγχυ τε ἐλπίσας καταλύσειν τὴν Κύρου βασιληίην, πέμψας αὐτὶς ἐς Πυθὼ Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ’ ἄνδρα δύο στατῆρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ τούτων ἔδοσαν Κροίσῳ καὶ Λυδοῖσι προμαντήιην καὶ ἀτελείην καὶ προεδρίην, καὶ ἔξειναι τῷ βουλομένῳ αὐτῶν γίνεσθαι Δελφὸν ἐς τὸν αἰεὶ χρόνον.

55. Δωρησάμενος δὲ τοὺς Δελφοὺς ὁ Κροῖσος ἔχρηστηριάζετο τὸ τρίτον· ἐπείτε γὰρ δὴ παρέλαβε τοῦ μαντήιου ἀληθείην, ἐνεφορέετο αὐτοῦ. ἐπειρώτα δὲ τάδε χρηστηριαζόμενος, εἴ οἱ πολυ-

BOOK I. 53-55

host?" When the Lydians came to the places whither they were sent, they made present of the offerings, and inquired of the oracles, in these words: "Croesus, king of Lydia and other nations, seeing that he deems that here are the only true places of divination among men, endows you with such gifts as your wisdom merits. And now he would ask you, if he shall send an army against the Persians, and if he shall take to himself any allied host." Such was their inquiry; and the judgment given to Croesus by each of the two oracles was the same, to wit, that if he should send an army against the Persians he would destroy a great empire. And they counselled him to discover the mightiest of the Greeks and make them his friends.

54. When the divine answers had been brought back and Croesus learnt of them, he was greatly pleased with the oracles. So, being fully persuaded that he would destroy the kingdom of Cyrus, he sent once again to Pytho and endowed the Delphians with two gold staters¹ apiece, according to his knowledge of their number. The Delphians, in return, gave Croesus and all Lydians the right of first consulting the oracle, freedom from all charges, the chief seats at festivals, and perpetual right of Delphian citizenship to whosoever should wish.

55. Then Croesus after his gifts to the Delphians made a third inquiry of the oracle, for he would use it to the full, having received true answers from it; and the question which he asked in his inquest was whether his sovereignty should be of long

¹ The stater was the common gold coin of the Greek world. The value of Croesus' stater was probably about twenty-three shillings of our money.

HERODOTUS

χρόνιος ἔσται ἡ μουναρχίη. ἡ δὲ Πυθίη οἱ χρᾶ τάδε.

Ἄλλ' ὅταν ἡμίονος βασιλεὺς Μήδοισι γένηται,
καὶ τότε, Λυδὲ ποδαβρέ, πολυψήφιδα παρ'
Ἔρμον

φεύγειν μηδὲ μένειν μηδ' αἰδεῖσθαι κακὸς εἶναι.

56. Τούτοισι ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλόν τι μάλιστα πάντων ἥσθη, ἐλπίζων ἡμίονον οὐδαμὰ ἀντ' ἀνδρὸς βασιλεύσειν Μήδων, οὐδὲ ὅν αὐτὸς οὐδὲ οἱ ἔξ αὐτοῦ παύσεσθαι κοτὲ τῆς ἀρχῆς. μετὰ δὲ ταῦτα ἐφρόντιζε ἵστορέων τοὺς ἀν Ἑλλήνων δυνατωτάτους ἔόντας προσκτήσαιτο φίλους, ἵστορέων δὲ εὑρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας τοὺς μὲν τοῦ Δωρικοῦ γένεος τοὺς δὲ τοῦ Ἰωνικοῦ. ταῦτα γὰρ ἦν τὰ προκεκριμένα, ἔόντα τὸ ἀρχαῖον τὸ μὲν Πελασγικὸν τὸ δὲ Ἑλληνικὸν ἔθνος. καὶ τὸ μὲν οὐδαμῆ κω ἔξεχώρησε, τὸ δὲ πολυπλάνητον κάρτα. ἐπὶ μὲν γὰρ Δευκαλίωνος βασιλέος οἴκεε γῆν τὴν Φθιώτιν, ἐπὶ δὲ Δώρου τοῦ Ἑλληνος τὴν ὑπὸ τὴν "Οσσαν τε καὶ τὸν "Ολυμπον χώρην, καλεομένην δὲ Ἰστιαιῶτιν· ἐκ δὲ τῆς Ἰστιαιῶτιδος ὡς ἔξανέστη ὑπὸ Καδμείων, οἴκεε ἐν Πίνδῳ Μακεδονὸν καλεόμενον· ἐνθεῦτεν δὲ αὗτις ἐς τὴν Δρυοπίδα μετέβη, καὶ ἐκ τῆς Δρυοπίδος οὔτω ἐς Πελοπόννησον ἐλθὸν Δωρικὸν ἐκλήθη.

BOOK I. 55-56

duration. To this the Pythian priestess answered as follows :

“Lydian, beware of the day when a mule is lord of the Medians:

Then with thy delicate feet by the stone-strewn channel of Hermus

Flee for thy life, nor abide, nor blush for the name of a craven.”

56. When he heard these verses Croesus was pleased with them above all, for he thought that a mule would never be king of the Medians in place of a man, and so that he and his posterity would never lose his empire. Then he sought very carefully to discover who were the mightiest of the Greeks whom he should make his friends. He found by inquiry that the chief peoples were the Lacedaemonians among those of Doric, and the Athenians among those of Ionic stock. These races, Ionian and Dorian, were the foremost in ancient time, the first a Pelasgian and the second an Hellenic people. The Pelasgian stock has never yet left its habitation, the Hellenic has wandered often and afar. For in the days of king Deucalion¹ it inhabited the land of Phthia, then in the time of Dorus son of Hellen the country called Histiaeum, under Ossa and Olympus; driven by the Cadmeans from this Histiaeum country it settled about Pindus in the parts called Macednian; thence again it migrated to Dryopia, and at last came from Dryopia into Peloponnesus, where it took the name of Dorian.²

¹ Deucalion and Pyrrha were the survivors of the Deluge as known to Greek legend.

² The localities mentioned in the story of the migration into the Peloponnesus are all in northern Greece.

HERODOTUS

57. "Ηντινα δὲ γλώσσαν ἔεσαν οἱ Πελασγοί, οὐκ ἔχω ἀτρεκέως εἰπεῖν. εἰ δὲ χρεόν ἔστι τεκμαιρόμενον λέγειν τοῖσι νῦν ἔτι ἐοῦσι Πελασγῶν τῶν ὑπὲρ Τυρσηνῶν Κρητῶν πόλιν οἰκεόντων, οἱ δμουροὶ κοτὲ ἥσαν τοῖσι νῦν Δωριεῦσι καλεομένοισι (οἰκεον δὲ τηνικαῦτα γῆν τὴν νῦν Θεσσαλιῶτιν καλεομένην), καὶ τῶν Πλακίην τε καὶ Σκυλάκην Πελασγῶν οἰκησάντων ἐν Ἑλλησπόντῳ, οἱ σύνοικοι ἐγένοντο Αθηναίοισι, καὶ ὅσα ἄλλα Πελασγικὰ ἔόντα πολίσματα τὸ οὔνομα μετέβαλε· εἰ τούτοισι τεκμαιρόμενον δεῖ λέγειν, ἥσαν οἱ Πελασγοὶ βάρβαρον γλώσσαν ἴέντες. εἰ τοίνυν ἦν καὶ πᾶν τοιοῦτο τὸ Πελασγικόν, τὸ Ἀττικὸν ἔθνος ἐὸν Πελασγικὸν ἄμα τῇ μεταβολῇ τῇ ἐς Ἑλληνας καὶ τὴν γλώσσαν μετέμαθε. καὶ γὰρ δὴ οὕτε οἱ Κρητωνῆται οὐδαμοῖσι τῶν νῦν σφέας περιοικεόντων εἰσὶν ὁμόγλωσσοι οὕτε οἱ Πλακιηνοί, σφίσι δὲ ὁμόγλωσσοι· δηλοῦσί τε διτὶ τὸν ἡνείκαντο γλώσσης χαρακτῆρα μεταβαίνοντες ἐς τὰντα τὰ χωρία, τοῦτον ἔχουσι ἐν φυλακῇ.

58. Τὸ δὲ Ἑλληνικὸν γλώσση μὲν ἐπείτε ἐγένετο αἰεί κοτε τῇ αὐτῇ διαχράται, ὡς ἐμοὶ καταφαινεται εἰναι· ἀποσχισθὲν μέντοι ἀπὸ τοῦ Πελασγικοῦ ἐὸν ἀσθενές, ἀπὸ σμικροῦ τεο τὴν ἀρχὴν ὄρμωμενον αὐξῆται ἐς πλῆθος τῶν ἔθνέων, Πελασγῶν μάλιστα προσκεχωρηκότων αὐτῷ καὶ ἄλλων ἔθνέων βαρβάρων συχνῶν. πρόσθε δὲ ὡν ἐμοιγε δοκέει οὐδὲ τὸ Πελασγικὸν ἔθνος, ἐὸν βάρβαρον, οὐδαμὰ μεγάλως αὐξηθῆναι.

59. Τούτων δὴ ὡν τῶν ἔθνέων τὸ μὲν Ἀττικὸν κατεχόμενόν τε καὶ διεσπασμένον ἐπινιθάνετο ὁ

57. What language the Pelasgians spoke I cannot accurately say. But if one may judge by those that still remain of the Pelasgians who dwell above the Tyrrheni¹ in the city of Creston—who were once neighbours of the people now called Dorians, and at that time inhabited the country which now is called Thessalian—and of the Pelasgians who inhabited Placia and Scylace on the Hellespont, who came to dwell among the Athenians, and by other towns too which were once Pelasgian and afterwards took a different name:—if (I say) one may judge by these, the Pelasgians spoke a language which was not Greek. If then all the Pelasgian stock so spoke, then the Attic nation, being of Pelasgian blood, must have changed its language too at the time when it became part of the Hellenes. For the people of Creston and Placia have a language of their own in common, which is not the language of their neighbours; and it is plain that they still preserve the fashion of speech which they brought with them in their migration into the places where they dwell.

58. But the Hellenic stock, as to me seems clear, has ever used the same language since its beginning; yet being, when separated from the Pelasgians, but few in number, they have grown from a small beginning to comprise a multitude of nations, chiefly because the Pelasgians and many other foreign peoples united themselves with them. Before that, as I think, the Pelasgic stock nowhere increased greatly in number while it was of foreign speech.

59. Now, of these two peoples, Croesus learned that the Attic was held in subjection and divided

¹ If these are the Etruscans, then Creston may = Cortona: but the whole matter is doubtful.

HERODOTUS

Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἰπποκράτεος τοῦτον τὸν χρόνον τυραννεύοντος Ἀθηναίων. Ἰπποκράτεϊ γὰρ ἐόντι ἴδιώτῃ καὶ θεωρέοντι τὰ Ὀλύμπια τέρας ἐγένετο μέγα· θύσαντος γὰρ αὐτοῦ τὰ ἵρα οἱ λέβητες ἐπεστεώτες καὶ κρεῶν τε ἐόντες ἔμπλεοι καὶ ὕδατος ἄνευ πυρὸς ἔζεσαν καὶ ὑπερέβαλον. Χίλων δὲ ὁ Λακεδαιμόνιος παρατυχὼν καὶ θεησάμενος τὸ τέρας συνεβούλευε Ἰπποκράτεϊ πρῶτα μὲν γυναῖκα μὴ ἄγεσθαι τέκνοποιὸν ἐς τὰ οἰκία, εἰ δὲ τυγχάνει ἔχων, δεύτερα τὴν γυναῖκα ἐκπέμπειν, καὶ εἴ τις οἱ τυγχάνει ἐών παῖς, τοῦτον ἀπείπασθαι. οὐκων ταῦτα παραινέσαντος Χίλωνος πείθεσθαι θέλειν τὸν Ἰπποκράτεα· γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τοῦτον, ὃς στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν προεστεώτος Μεγακλέος τοῦ Ἀλκμέωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδεων, καταφρονήσας τὴν τυραννίδα ἥγειρε τρίτην στάσιν· συλλέξας δὲ στασιώτας καὶ τῷ λόγῳ τῶν ὑπερακρίων προστὰς μηχανᾶται τοιάδε. τρωματίσας ἔωντόν τε καὶ ἡμιόνους ἥλασε ἐς τὴν ἀγορὴν τὸ ζεῦγος ὡς ἐκπεφευγώς τοὺς ἐχθρούς, οἵ μιν ἐλαύνοντα ἐς ἀγρὸν ἥθελησαν ἀπολέσαι δῆθεν, ἐδέετό τε τοῦ δήμου φυλακῆς τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον εὑδοκιμήσας ἐν τῇ πρὸς Μεγαρέας γενομένῃ στρατηγίῃ, Νίσαιάν τε ἐλὼν καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἔξαπατηθεὶς ἔδωκέ οἱ τῶν ἀστῶν καταλέξας ἄνδρας τούτους οἱ δορυφόροι μὲν οὐκ ἐγένοντο Πεισίστρατου, κορυνηφόροι δέ· ξύλων γὰρ κορύνας ἔχοντες εἶποντό οἱ ὅπισθε. συνεπαναστάντες δὲ

into factions by Pisistratus son of Hippocrates, who at that time was sovereign over the Athenians. This Hippocrates was but a private man when a great marvel happened to him as he was at Olympia to see the games: when he had offered the sacrifice, the vessels, standing there full of meat and water, boiled without fire till they overflowed. Chilon the Lacedaemonian, who chanced to be there and saw this marvel, counselled Hippocrates not to take into his house a childbearing wife, if so might be: but if he had one already, then at least to send her away, and if he had a son, to disown him. Hippocrates refused to follow the counsel of Chilon, and presently there was born to him this Pisistratus aforesaid. In course of time there was a feud between the Athenians of the coast under Megacles son of Alcmeon and the Athenians of the plain under Lycurgus son of Aristolaïdes. Pisistratus then, having an eye to the sovereign power, raised up a third faction. He collected partisans and pretended to champion the hillmen; and this was his plan. Wounding himself and his mules, he drove his carriage into the market place with a tale that he had escaped from his enemies, who would have slain him (so he said) as he was driving into the country. So he besought the people that he might have a guard from them: and indeed he had won himself reputation in his command of the army against the Megarians, when he had taken Nisaea and performed other great exploits. Thus deceived, the Athenian people gave him a chosen guard of citizens, of whom Pisistratus made not spearmen but clubmen: for the retinue that followed him bore wooden clubs. These

HERODOTUS

οὐτοι ἄμα Πεισιστράτῳ ἔσχον τὴν ἀκρόπολιν.
ἔνθα δὴ ὁ Πεισίστρατος ἦρχε Ἀθηναίων, οὕτε
τιμὰς τὰς ἐούσας συνταράξας οὔτε θέσμια μεταλ-
λάξας, ἐπὶ τε τοῖσι κατεστεῶσι ἔνεμε τὴν πόλιν
κοσμέων καλῶς τε καὶ εὖ.

60. Μετὰ δὲ οὐ πολλὸν χρόνον τῷντὸ φρονή-
σαντες οἵ τε τοῦ Μεγακλέος στασιῶται καὶ οἱ τοῦ
Λυκούργου ἔξελαύνουσί μιν. οὕτω μὲν Πεισί-
στρατος ἔσχε τὸ πρώτον Ἀθήνας, καὶ τὴν τυραν-
νίδα οὐκο κάρτα ἐρριζωμένην ἔχων ἀπέβαλε. οἱ
δὲ ἔξελάσαντες Πεισίστρατον αὗτις ἐκ νέης ἐπ'
ἀλλήλοισι ἐστασίασαν. περιελαυνόμενος δὲ τῇ
στάσι οἱ Μεγακλέης ἐπεκηρυκεύετο Πεισιστράτῳ,
εἰ βούλοιτό οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ
τυραννίδι. ἐνδεξαμένου δὲ τὸν λόγον καὶ ὅμολο-
γῆσαντος ἐπὶ τούτοισι Πεισιστράτου, μηχανῶνται
δὴ ἐπὶ τῇ κατόδῳ πρῆγμα εὐηθέστατον, ὡς ἐγὼ
εὐρίσκω, μακρῷ, ἐπει γε ἀπεκρίθη ἐκ παλαιτέρου
τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικὸν ἐὸν καὶ
δεξιώτερον καὶ εὐηθείης ἥλιθίου ἀπηλλαγμένον
μᾶλλον, εἰ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι τοῖσι
πρώτοισι λεγομένοισι εἶναι Ἑλλήνων σοφίην
μηχανῶνται τοιάδε. ἐν τῷ δήμῳ τῷ Παιανιέι ἦν
γυνὴ τῇ οὔνομα ἦν Φύη, μέγαθος ἀπὸ τεσσέρων
πηγέων ἀπολείπουσα τρεῖς δακτύλους καὶ ἄλλως
εὐειδῆς· ταύτην τὴν γυναῖκα σκευάσαντες πανο-
πλίη, ἐς ἄρμα ἐσβιβάσαντες καὶ προδέξαντες
σχῆμα οἴον τι ἔμελλε εὐπρεπέστατον φανέεσθαι
ἔχουσα, ἥλαινον ἐς τὸ ἄστυ, προδρόμους κή-
ρυκας προπέμψαντες· οἱ τὰ ἐντεταλμένα ἥγορευον
ἀπικόμενοι ἐς τὸ ἄστυ, λέγοντες τοιάδε· “Ω
Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ Πεισίστρατον, τὸν

BOOK I. 59-60

with Pisistratus rose and took the Acropolis; and Pisistratus ruled the Athenians, disturbing in no way the order of offices nor changing the laws, but governing the city according to its established constitution and ordering all things fairly and well.

60. But after no long time the faction of Megacles and Lycurgus made common cause and drove him out. Thus did Pisistratus first win Athens, and thus did he lose his sovereignty, which was not yet firmly rooted. Presently his enemies who had driven him out began once more to be at feud together. Megacles then, being buffeted about by faction, sent a message to Pisistratus offering him his daughter to wife and the sovereign power besides. This offer being accepted by Pisistratus, who agreed on these terms with Megacles, they devised a plan to bring Pisistratus back, which, to my mind, was so exceeding foolish that it is strange (seeing that from old times the Hellenic has ever been distinguished from the foreign stock by its greater cleverness and its freedom from silly foolishness) that these men should devise such a plan to deceive Athenians, said to be the cunningest of the Greeks. There was in the Paeanian deme¹ a woman called Phya, three fingers short of four cubits in stature, and for the rest fair to look upon. This woman they equipped in full armour, and put her in a chariot, giving her all such appurtenances as would make the seemliest show, and so drove into the city; heralds ran before them, and when they came into the town made proclamation as they were charged, bidding the Athenians "to give a hearty welcome to Pisistratus, whom Athene

¹ Local division of Attica.

HERODOTUS

αὐτὴ ἡ Ἀθηναίη τιμήσασα ἀνθρώπων μάλιστα κατάγει ἐς τὴν ἑωυτῆς ἀκρόπολιν.” οἱ μὲν δὴ ταῦτα διαφοιτέοντες ἔλεγον· αὐτίκα δὲ ἐς τε τοὺς δήμους φάτις ἀπίκετο ὁ Ἀθηναίη Πεισίστρατον κατάγει, καὶ οἱ ἐν τῷ ἀστεῖ πειθόμενοι τὴν γυναικαν εἶναι αὐτὴν τὴν θεὸν προσεύχοντό τε τὴν ἀνθρωπον καὶ ἐδέκοντο Πεισίστρατον.

61. Ἀπολαβὼν δὲ τὴν τυραννίδα τρόπῳ τῷ εἰρημένῳ δὲ Πεισίστρατος κατὰ τὴν ὅμολογήν τὴν πρὸς Μεγακλέα γενομένην γαμέει τοῦ Μεγακλέος τὴν θυγατέρα. οἴα δὲ παίδων τέ οἱ ὑπαρχόντων νεηνιέων καὶ λεγομένων ἐναγέων εἶναι τῶν Ἀλκμεωνιδέων, οὐ βουλόμενός οἱ γενέσθαι ἐκ τῆς νεογάμου γυναικὸς τέκνα ἐμίσγετο οἱ οὐ κατὰ νόμον. τὰ μέν νυν πρῶτα ἔκρυπτε ταῦτα ἡ γυνὴ, μετὰ δὲ εἴτε ἵστορεύσῃ εἴτε καὶ οὐ φράζει τῇ ἑωυτῇς μητρί, ή δὲ τῷ ἀνδρί. ὄργη δὲ ὡς εἶχε καταλλάσσετο τὴν ἔχθρην τοῖσι στασιώτησι. μαθὼν δὲ δὲ οἱ Πεισίστρατος τὰ ποιεύμενα ἐπ’ ἑωυτῷ ἀπαλλάσσετο ἐκ τῆς χώρης τὸ παράπαν, ἀπικομενος δὲ ἐς Ἐρέτριαν ἐβουλεύετο ἀμα τοῖσι παισί. Ἰππίεω δὲ γνώμῃ νικήσαντος ἀνακτᾶσθαι ὅπίσω τὴν τυραννίδα, ἐνθαῦτα ἥγειρον δωτίνας ἐκ τῶν πολίων αἵτινές σφι προαιδέοντό κού τι. πολλῶν δὲ μεγάλα παρασχόντων χρήματα, Θηβαῖοι ὑπερβάλοντο τῇ δόσι τῶν χρημάτων. μετὰ δέ, οὐ πολλῷ λόγῳ εἰπεῖν, χρόνος διέφυ καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτοδον· καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιος σφι ἀνὴρ ἀπιγμένος ἐθελοντής, τῷ οὖνομα ἦν Δύγδαμις, προθυμίην πλείστην παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας.

BOOK I. 60-61

herself honoured beyond all men and was bringing back to her own citadel." So the heralds went about and spoke thus: immediately it was reported in the demes that Athene was bringing Pisistratus back, and the townsfolk, persuaded that the woman was indeed the goddess, worshipped this human creature and welcomed Pisistratus.

61. Having won back his sovereignty in the manner which I have shown, Pisistratus married Megacles' daughter according to his agreement with Megacles. But as he had already young sons, and the Alcmeonid family were said to be under a curse, he had no wish that his newly wed wife should bear him children, and therefore had wrongful intercourse with her. At first the woman hid the matter: presently she told her mother (whether being asked or not, I know not) and the mother told her husband. Megacles was very angry that Pisistratus should do him dishonour: and in his wrath he made up his quarrel with the other faction. Pisistratus, learning what was afoot, went by himself altogether away from the country, and came to Eretria, where he took counsel with his sons. The counsel of Hippias prevailing, that they should recover the sovereignty, they set to collecting gifts from all cities which owed them some requital. Many of these gave great sums, the Thebans more than any, and in course of time, not to make a long story, all was ready for their return: for they brought Argive mercenaries from Peloponnesus, and there came also of his own free will a man of Naxos called Lygdamis, who was most zealous in their cause and brought them money and men.

HERODOTUS

62. Ἐξ Ἑρετρίης δὲ ὄρμηθέντες διὰ ἐνδεκάτου ἔτεος ἀπίκοντο δύσιω, καὶ πρῶτον τῆς Ἀττικῆς ἵσχουσι Μαραθῶνα. ἐν δὲ τούτῳ τῷ χώρῳ σφι στρατοπεδευομένοισι οἵ τε ἐκ τοῦ ἄστεος στασιώται ἀπίκοντο ἄλλοι τε ἐκ τῶν δήμων προσέρρεον, τοῖσι ἡ τυραννὶς πρὸ ἐλευθερίης ἦν ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο, Ἀθηναίων δὲ οἱ ἐκ τοῦ ἄστεος, ἔως μὲν Πεισίστρατος τὰ χρήματα ἤγειρε, καὶ μεταῦτις ὡς ἔσχε Μαραθῶνα, λόγον οὐδένα εἶχον· ἐπείτε δὲ ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ, οὕτω δὴ βοηθέουσι ἐπ’ αὐτὸν. καὶ οὗτοί τε πανστρατιῇ ἥσαν ἐπὶ τοὺς κατιόντας, καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς ὄρμηθέντες ἐκ Μαραθῶνος ἥσαν ἐπὶ τὸ ἄστυ, ἐς τῶντὸ συνιόντες ἀπικνέονται ἐπὶ Παλληνίδος Ἀθηναίης ἱρού, καὶ ἀντία ἔθεντο τὰ ὅπλα. ἐνθαῦτα θείη πομπῇ χρεώμενος παρίσταται Πεισίστράτῳ Ἀμφίλυτος ὁ Ακαρνανὸς ἀνήρ, ὃς οἱ προσιὼν χρᾶ ἐν ἔξαμέτρῳ τόνῳ τάδε λέγων·

“Ἐρριπταὶ δὲ ὁ βόλος, τὸ δὲ δίκτυον ἐκπεπέτασται,
θύννοι δὲ οἰμήσουσι σεληνιαίης διὰ νυκτός.”

63. Οἱ δὲ οἱ ἐνθεάζων χρᾶ τάδε, Πεισίστρατος δὲ συλλαβὼν τὸ χρηστήριον καὶ φὰς δέκεσθαι τὸ χρησθὲν ἐπῆγε τὴν στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος πρὸς ἄριστον τετραμένοι ἥσαν δὴ τηνικαῦτα, καὶ μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν οἱ μὲν πρὸς κύβους οἱ δὲ πρὸς ὕπνουν. οἱ δὲ ἀμφὶ Πεισίστρατον ἐσπεσόντες τοὺς Ἀθηναίους τράπουσι. φευγόντων δὲ τούτων βουλὴν ἐνθαῦτα σοφωτάτην Πεισίστρατος ἐπιτε-

BOOK I. 62-63

62. So after ten years they set out from Eretria and returned home. The first place in Attica which they took and held was Marathon: and while encamped there they were joined by their partisans from the city, and by others who flocked to them from the country demes—men who loved the rule of one more than freedom. These, then, assembled; but the Athenians in the city, who, while Pisistratus was collecting money and afterwards when he had taken Marathon, made no account of it, did now, when they learnt that he was marching from Marathon against Athens, set out to attack him. They came out with all their force to meet the returning exiles. Pisistratus' men, in their march from Marathon towards the city, encountered the enemy when they had reached the temple of Pallenian Athene, and encamped face to face with them. There (by the providence of heaven) Pisistratus met Amphilytus the Acarnanian, a diviner, who came to him and prophesied as follows in hexameter verses:

“Now hath the cast been thrown and the net of
the fisher is outspread:
All in the moonlight clear shall the tunny-fish
come for the taking.”

63. So spoke Amphilytus, being inspired; Pisistratus understood him, and, saying that he received the prophecy, led his army against the enemy. The Athenians of the city had at this time gone to their breakfast, and after breakfast some betook themselves to dicing and some to sleep: they were attacked by Pisistratus' men and put to flight. So they fled, and Pisistratus devised a very subtle plan to keep

HERODOTUS

χνάται, δκως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι διεσκεδασμένοι τέ εἰεν ἀναβιβάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε, οἱ δὲ καταλαμβάνοντες τοὺς φεύγοντας ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πειστράτου, θαρσέειν τε κελεύοντες καὶ ἀπιέναι ἔκαστον ἐπὶ τὰ ἔωντοῦ.

64. Πειθομένων δὲ τῶν Ἀθηναίων, οὗτοι δὴ Πεισίστρατος τὸ τρίτον σχὼν Ἀθῆνας ἐρρίζωσε τὴν τυρρανίδα ἐπικούροισι τε πολλοῖσι καὶ χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν τῶν δὲ ἀπὸ Στρυμόνος ποταμοῦ συνιόντων, ὁμήρους τε τῶν παραμεινάντων Ἀθηναίων καὶ μὴ αὐτίκα φυγόντων παῖδας λαβὼν καὶ καταστήσας ἐς Νάξον (καὶ γὰρ ταύτην δὲ Πεισίστρατος κατεστρέψατο πολέμῳ καὶ ἐπέτρεψε Δυγδάμι), πρός τε ἔτι τούτοισι τὴν νῆσον Δῆλον καθήρας ἐκ τῶν λογίων, καθήρας δὲ ὡδε· ἐπ' ὅσον ἐποψίς τοῦ ἰροῦ εἶχε, ἐκ τούτου τοῦ χώρου παντὸς ἔξορύξας τοὺς νεκροὺς μετεφόρεε ἐς ἄλλον χώρον τῆς Δῆλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηνέων, Ἀθηναίων δὲ οἱ μὲν ἐν τῇ μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν μετ' Ἀλκμεωνιδέων ἔφευγον ἐκ τῆς οἰκηίης.

65. Τοὺς μέν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπινθάνετο δὲ Κροῖσος κατέχοντα, τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε μεγάλων πεφεύγότας καὶ ἔόντας ἥδη τῷ πολέμῳ κατυπερτέρους Τεγεητέων. ἐπὶ γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέος ἐν Σπάρτη τοὺς ἄλλους πολέμους εὐτυχέοντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μούνους προσέπταιον. τὸ δὲ ἔτι πρότερον τούτων καὶ κακονομώτατοι ἦσαν σχεδὸν πάντων Ἑλλήνων κατά τε σφέας αὐτοὺς καὶ ξείνοισι ἀπρόσμι-

BOOK I. 63-65

them scattered and prevent their assembling again : he mounted his sons and bade them ride forward : they overtook the fugitives and spoke to them as they were charged by Pisistratus, bidding them take heart and depart each man to his home.

64. This the Athenians did ; and by this means Pisistratus gained Athens for the third time, where, that his sovereignty might be well rooted, he made himself a strong guard and collected revenue both from Athens and from the district of the river Strymon, and took as hostages the sons of the Athenians who remained and did not at once leave the city, and placed these in Naxos. (He had conquered Naxos too and given it in charge to Lygdamis.) Moreover, he purified the island of Delos according to the bidding of the oracles, and this is how he did it : he removed all the dead that were buried in ground within sight of the temple and carried them to another part of Delos. So Pisistratus was sovereign of Athens : and as for the Athenians, some had fallen in the battle, and some, with the Alcmeonids, were exiles from their native land.

65. Croesus learnt, then, that such at this time was the plight of the Athenians : the Lacedaemonians, as he heard, had escaped from great calamities, and had by this time got the upper hand of the men of Tegea in their war ; for in the kingship of Leon and Hegesicles at Sparta, the Lacedaemonians were victorious in their other wars, but against Tegea alone they met with no success. And not only so, but before this they were the worst governed of well nigh all the Greeks, having little intercourse among themselves or with strangers.

HERODOTUS

κτοι· μετέβαλον δὲ ὁδε ἐς εὐνομίην. Λυκούργου τῶν Σπαρτιητέων δοκίμου ἀνδρὸς ἐλθόντος ἐς Δελφοὺς ἐπὶ τὸ χρηστήριον, ὡς ἐσήιε ἐς τὸ μέγαρον, εὐθὺς ἡ Πυθίη λέγει τάδε.

“ “Ηκεις ὁ Λυκόργε ἐμὸν ποτὶ πίονα νηόν Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ’ ἔχουσι. δίζω ἡ σε θεὸν μαντεύσομαι ἡ ἄνθρωπον. ἀλλ’ ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὁ Λυκόργε.”

οἱ μὲν δή τινες πρὸς τούτοισι λέγοντες καὶ φράσαι αὐτῷ τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον Σπαρτιήτησι· ως δ’ αὐτοὶ Λακεδαιμόνιοι λέγοντες, Λυκούργου ἐπιτροπεύσαντα Λεωβώτεω, ἀδελφεόν μὲν ἑωυτοῦ βασιλεύοντος δὲ Σπαρτιητέων, ἐκ Κρήτης ἀγαγέσθαι ταῦτα. ως γὰρ ἐπετρόπευσε τάχιστα, μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε ταῦτα μὴ παραβαίνειν· μετὰ δὲ τὰ ἐς πόλεμον ἔχοντα, ἐνωμοτίας καὶ τριηκάδας καὶ συσσίτια, πρός τε τούτοισι τοὺς ἐφόρους καὶ γέροντας ἔστησε Λυκούργος.

66. Οὕτω μὲν μεταβαλόντες εὐνομήθησαν, τῷ δὲ Λυκούργῳ τελευτήσαντι ἱρὸν εἰσάμενοι σέβονται μεγάλως. οἷα δὲ ἐν τε χώρῃ ἀγαθῇ καὶ πλήθεϊ οὐκ διάγων ἀνδρῶν, ἀνά τε ἔδραμον αὐτίκα καὶ εὐθηνήθησαν, καὶ δή σφι οὐκέτι ἀπέχρα νήσυχίην ἄγειν, ἀλλὰ καταφρονήσαντες Ἀρκάδων κρέσσοντες εἶναι ἐχρηστηριάζοντο ἐν Δελφοῖσι ἐπὶ πάσῃ τῇ Ἀρκάδων χώρῃ. ἡ δὲ Πυθίη σφι χρᾷ τάδε.

BOOK I. 65-66

Thus then they changed their laws for the better :—
Lycurgus, a notable Spartan, visited the oracle at Delphi, and when he entered the temple hall, straightway the priestess gave him this response :

“ Dear to Zeus thou hast come to my well-stored
temple, Lycurgus,
Dear to Zeus and to all who dwell in the courts of
Olympus.
Art thou a man or a god? ‘Tis a god I deem thee,
Lycurgus.”

Some say that the priestess moreover declared to him the whole governance of Sparta which is now established; but the Lacedaemonians themselves relate that it was from Crete that Lycurgus brought these changes, he being then guardian of Leobotes his nephew, king of Sparta. As soon as he became guardian he changed all the laws of the country and was careful that none should transgress his ordinances, and afterwards it was Lycurgus who established all that related to war, the sworn companies, and the bands of thirty, and the common meals: and besides these, the ephors, and the council of elders.

66. So they changed their bad laws for good ones, and when Lycurgus died they built him a shrine and now greatly revere him. Then, since their land was good and their men were many, very soon they began to flourish and prosper. Nor were they satisfied to remain at peace: but being assured that they were stronger than the Arcadians, they inquired of the oracle at Delphi, with their minds set on the whole of Arcadia. The Pythian priestess gave them this reply :

HERODOTUS

“ Ἀρκαδίην μ' αἰτεῖς· μέγα μ' αἰτεῖς· οὗ τοι δώσω.
πολλοὶ ἐν Ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔστιν,
οἵ σ' ἀποκωλύσουσιν. ἐγὼ δέ τοι οὕτι μεγαίρω·
δώσω τοι Τεγέην ποσσίκροτον ὁρχήσασθαι
καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι.”

ταῦτα ως ἀπενειχθέντα ἥκουσαν οἱ Λακεδαιμόνιοι, Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ πέδας φερόμενοι ἐπὶ Τεγεήτας ἐστρατεύοντο, χρυσῷ κιβδήλῳ πίσυνοι, ως δὴ ἔξανδρα ποδιούμενοι τοὺς Τεγεήτας. ἐσσωθέντες δὲ τῇ συμβολῇ, ὅσοι αὐτῶν ἔζωγρήθησαν, πέδας τε ἔχοντες τὰς ἐφέροντο αὐτοὶ καὶ σχοίνῳ διαμετρησάμενοι τὸ πεδίον τὸ Τεγεητέων ἐργάζοντο. αἱ δὲ πέδαι αὐται ἐν τῇσι ἐδεδέατο ἔτι καὶ ἐσ ἐμὲ ἥσαν σόαι ἐν Τεγέῃ, περὶ τὸν νηὸν τῆς Ἀλένης Ἀθηναίης κρεμάμεναι.

67. Κατὰ μὲν δὴ τὸν πρότερον πόλεμον συνέχεως αἱεὶ κακῶς ἀέθλεον πρὸς τοὺς Τεγεήτας, κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον καὶ τὴν Ἀναξανδρίδεω τε καὶ Ἀρίστωνος βασιληίην ἐν Λακεδαιμονι ἥδη οἱ Σπαρτιῆται κατυπέρτεροι τῷ πολέμῳ ἐγεγόνεσαν, τρόπῳ τοιῷδε γενόμενοι. ἐπειδὴ αἱεὶ τῷ πολέμῳ ἐσσοῦντο ὑπὸ Τεγεητέων, πέμψαντες θεοπρόπους ἐσ Δελφοὺς ἐπειρώτων τίνα ἀνθεῶν ἰλασάμενοι κατύπερθε τῷ πολέμῳ Τεγεητέων γενοίατο. ἡ δὲ Πυθίη σφι ἔχρησε τὰ Ὀρέστεω τοῦ Ἀγαμέμνονος ὀστέα ἐπαγαγομένους. ὡς δὲ

BOOK I. 66-67

"Askest Arcadia from me? 'Tis a boon too great
for the giving.

Many Arcadians there are, stout heroes, eaters of
acorns,—

These shall hinder thee sore. Yet 'tis not I that
begrudge thee:

Lands Tegeaan I'll give thee, to smite with feet in
the dancing,

Also the fertile plain with line I'll give thee to
measure."

When this was brought back to the ears of the Lacedaemonians, they let the rest of the Arcadians be, and marched against the men of Tegea carrying fetters with them; for they trusted in the quibbling oracle and thought they would enslave the Tegeans. But they were worsted in the encounter, and those of them who were taken captive were made to till the Tegean plain, wearing the fetters which they themselves had brought and measuring the land with a line.¹ These fetters, in which they were bound, were still in my time kept safe at Tegea, where they were hung round the temple of Athene Alea.

67. In the former war, then, the Lacedaemonians were unceasingly defeated in their contest with Tegea; but in the time of Croesus, and the kingship of Anaxandrides and Ariston at Sparta, the Spartans had now gained the upper hand; and this is how it came about. Being always worsted by the Tegeatae, they sent inquirers to Delphi and asked what god they should propitiate so as to gain the mastery over Tegea in war. The Pythian priestess declared that they must bring home the bones of Orestes son of Agamemnon. Being unable to discover Orestes'

¹ That is, mapping the land out for cultivation.

HERODOTUS

ἀνευρεῖν οὐκ οἶοί τε ἐγίνοντο τὴν θήκην τοῦ Ὀρέστεω, ἔπειρησομένους τὸν χῶρον ἐν τῷ κέοιτο Ὀρέστης. εἰρωτῶσι δὲ ταῦτα τοῖσι θεοπρόποισι λέγει ἡ Πυθίη τάδε.

“Εστι τις Ἀρκαδίης Τεγέη λευρῷ ἐνὶ χώρῳ,
ἐνθ’ ἀνεμοὶ πνείουσι δύω κρατερῆς ὑπ’ ἀνάγκης,
· καὶ τύπος ἀντίτυπος, καὶ πῆμ’ ἐπὶ πήματι
κεῖται.

ἐνθ’ Ἀγαμεμνονίδην κατέχει φυσίζοος αἷα,
τὸν σὺ κομισσάμενος Τεγέης ἐπιτάρροθος ἔσση.”

ώς δὲ καὶ ταῦτα ἥκουσαν οἱ Λακεδαιμόνιοι, ἀπειχοῦν τῆς ἐξευρέσιος οὐδὲν ἔλασσον, πάντα διξήμενοι, ἐς οὐδὲν δὴ Λίχης τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνεῦρε. οἱ δὲ ἀγαθοεργοὶ εἰσὶ τῶν ἀστῶν, ἔξιόντες ἐκ τῶν ἵππεων αἱεὶ οἱ πρεσβύτατοι, πέντε ἔτεος ἕκαστου τοὺς δεῖ τοῦτον τὸν ἐνιαυτόν, τὸν ἀν ἔξιώσι ἐκ τῶν ἵππεων, Σπαρτιητέων τῷ κοινῷ διαπεμπομένους μὴ ἐλινύειν ἄλλους ἄλλῃ.

68. Τούτων δυν τῶν ἀνδρῶν Λίχης ἀνεῦρε ἐν Τεγέῃ καὶ συντυχίῃ χρησάμενος καὶ σοφίῃ. ἐούσης γὰρ τοῦτον τὸν χρόνον ἐπιμιξίης πρὸς τοὺς Τεγεήτας, ἐλθὼν ἐς χαλκήιον ἐθηεῖτο σίδηρον ἔξελανόμενον, καὶ ἐν θώματι ἦν ὁρέων τὸ ποιεόμενον. μαθὼν δέ μιν ὁ χαλκεὺς ἀποθωμάζοντα εἶπε παυσάμενος τοῦ ἔργου “Ἡ κου ἄν, ὃ ξεῖνε Λάκων, εἴ περ εἶδες τό περ ἐγώ, κάρτα ἀν ἐθώ-

BOOK I. 67-68

tomb, they sent their messengers again to the god¹ to ask of the place where Orestes lay: and the priestess said in answer to their question:

“There is a place, Tegeē, in the level plain of Arcadia,
Where by stark stress driven twain winds are ever
a-blowing,
Shock makes answer to shock, and anguish is laid
upon anguish.
There in the nourishing earth Agamemnon’s son
lieth buried:
Bring him, and so thou shalt be the lord of the
land of thy foemen.”

When the Lacedaemonians heard this too, they were no nearer finding what they sought, though they made search everywhere, till at last Lichas, one of the Spartans who are called Benefactors, discovered it. These Benefactors are the Spartan citizens who pass out of the ranks of the knights, the five oldest in each year; for the year in which they pass out from the knights they are sent on divers errands by the Spartan state, and must use all despatch.

68. Lichas, then, one of these men, by good luck and cleverness found the tomb at Tegea. At that time there was free intercourse with Tegea; so, entering a smithy, he watched the forging of iron and marvelled at the work which he saw. When the smith perceived that he was much astonished, he ceased from working, and said, “Laconian, you wonder at the working of iron, but had you seen what

¹ τὴν ἐς θεόν, explained as = τὴν ἐς θεὸν δόδον. τὴν ἔνθεον (= the inspired one: after ἐπειρησομένους) would be an easy correction. But all MSS. have ἐς θεόν.

HERODOTUS

μαζες, ὅκου νῦν οὕτω τυγχάνεις θῶμα ποιεύμενος τὴν ἐργασίην τοῦ σιδῆρου. ἐγὼ γὰρ ἐν τῇδε θέλων τῇ αὐλῇ φρέαρ ποιήσασθαι, ὀρύσσων ἐπέτυχον σορῷ ἐπταπήχει· ὑπὸ δὲ ἀπιστίης μὴ μὲν γενέσθαι μηδαμὰ μέζονας ἀνθρώπους τῶν νῦν ἄνοιξα αὐτὴν καὶ εἶδον τὸν νεκρὸν μήκει ἵσον ἔόντα τῇ σορῷ· μετρήσας δὲ συνέχωσα ὅπίσω.” ὁ μὲν δή οἱ ἔλεγε τά περ ὅπώπεε, ὁ δὲ ἐννώσας τὰ λεγόμενα συνεβάλλετο τὸν Ὁρέστεα κατὰ τὸ θεοπρόπιον τοῦτον εἰναι, τῇδε συμβαλλόμενος· τοῦ χαλκέος δύο ὄρέων φύσας τοὺς ἀνέμους εὔρισκε ἔόντας, τὸν δὲ ἄκμονα καὶ τὴν σφῦραν τόν τε τύπον καὶ τὸν ἀντίτυπον, τὸν δὲ ἔξελαυνόμενον σίδηρον τὸ πῆμα ἐπὶ πήματι κείμενον, κατὰ τοιόνδε τι εἰκάζων, ὡς ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται. συμβαλλόμενος δὲ ταῦτα καὶ ἀπελθὼν ἐς Σπάρτην ἔφραξε Λακεδαιμονίοισι πᾶν τὸ πρῆγμα. οἱ δὲ ἐκ λόγου πλαστοῦ ἐπενείκαντές οἱ αἰτίην ἔδίωξαν. ὁ δὲ ἀπικόμενος ἐς Τεγέην καὶ φράξων τὴν ἐωτοῦ συμφορὴν πρὸς τὸν χαλκέα ἐμισθοῦντο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν· χρόνῳ δὲ ὡς ἀνέγνωσε, ἐνοικίσθη, ἀνορύξας δὲ τὸν τάφον καὶ τὰ δστέα συλλέξας οἴχετο φέρων ἐς Σπάρτην. καὶ ἀπὸ τούτου τοῦ χρόνου, ὅκως πειρώσατο ἀλλήλων, πολλῷ κατυπέρτεροι τῷ πολέμῳ ἐγίνοντο οἱ Λακεδαιμόνιοι· ἥδη δέ σφι καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

69. Ταῦτα δὴ ὧν πάντα πυνθανόμενος ὁ Κροῖσος ἐπεμπεῖ ἐς Σπάρτην ἀγγέλους δῶρά τε φέροντας καὶ δεησομένους συμμαχίης, ἐντειλάμενός τε τὰ λέγειν χρῆν. οἱ δὲ ἐλθόντες ἔλεγον “Ἐπεμψε ἡμέας Κροῖσος ὁ Λιδῶν τε καὶ ἄλλων ἐθνέων

BOOK I. 68-69

I have seen you would have indeed had somewhat to marvel at. For I was making me a well in this courtyard, when in my digging I chanced upon a coffin seven cubits long. As I could not believe that there had ever been men taller than those of our time, I opened the coffin, and found within it the corpse as long as itself; I measured it, and buried it in earth again." So the smith told what he had seen; Lichas marked what he said, and argued from the oracle that this must be Orestes, reasoning that the Smith's two bellows which he saw were the winds, the anvil and hammer the shock and counter-shock, and the forged iron the anguish laid upon anguish. What led him so to guess was that the discovery of iron has been to men's hurt. Thus he reasoned, and returning to Sparta told all the matter to the Lacedaemonians. They made pretence of bringing a charge against him and banishing him; so he went to Tegea, where he told the smith of his misfortune, and tried to hire the courtyard from him. The smith would not consent, but at last Lichas over-persuaded him, and taking up his abode there, opened the tomb and collected the bones and went away with them to Sparta. Ever after this time the Lacedaemonians got much the better of the men of Tegea in all their battles; and they had already subdued the greater part of the Peloponnesus.

69. Croesus, then, being made aware of all this sent messengers to Sparta with gifts, to ask an alliance in words with which he charged them. They came, and said: "Croesus, King of Lydia and other

HERODOTUS

βασιλεύς, λέγων τάδε. Ὡ Λακεδαιμόνιοι, χρήσαντος τοῦ θεοῦ τὸν Ἐλληνα φίλον προσθέσθαι, ὑμέας γὰρ πυνθάνομαι προεστάναι τῆς Ἑλλάδος, ὑμέας δὲ κατὰ τὸ χρηστήριον προσκαλέομαι φίλος τε θέλων γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν δὴ ταῦτα δὶ’ ἀγγέλων ἐπεκηρυκεύετο, Λακεδαιμόνιοι δὲ ἀκηκοότες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροίσῳ γενόμενον ἥσθησάν τε τῇ ἀπίξῃ τῶν Λυδῶν καὶ ἐποιήσαντο ὄρκια ξεινίης πέρι καὶ συμμαχίης· καὶ γὰρ τινὲς αὐτοὺς εὑρεγεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γεγονυῖαι. πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις χρυσὸν ὠνέοντο, ἐς ἄγαλμα Βουλόμενοι χρήσασθαι τοῦτο τὸ νῦν τῆς Λακωνικῆς ἐν Θόρυβῳ ἕδρυται Ἀπόλλωνος. Κροῖσος δέ σφι ὠνεομένοισι ἔδωκε δωτίνην.

70. Τούτων τε δὲ εἴνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέξαντο, καὶ δτὶ ἐκ πάντων σφέας προκρίνας Ἐλλήνων αἱρέετο φίλους. καὶ τοῦτο μὲν αὐτοὶ ἥσαν ἔτοιμοι ἐπαγγείλαντι, τοῦτο δὲ ποιησάμενοι κρητῆρα χάλκεον ζωδίων τε ἔξωθεν πλήσαντες περὶ τὸ χεῖλος καὶ μεγάθει τριηκοσίους ἀμφορέας χωρέοντα ἥγον, δῶρον βουλόμενοι ἀντιδοῦναι Κροίσῳ. οὗτος δὲ κρητῆρος οὐκ ἀπίκετο ἐς Σάρδις δι’ αἰτίας διφασίας λεγομένας τάσδε· οἱ μὲν Λακεδαιμόνιοι λέγουσι ως ἐπείτε ἀγόμενος ἐς τὰς Σάρδις δὲ κρητῆρος ἐγίνετο κατὰ τὴν Σαμίην, πυθόμενοι Σάμιοι ἀπελούσατο αὐτὸν νησὶ μακρῆσι ἐπιπλώσαντες· αὐτοὶ δὲ Σάμιοι λέγουσι ως ἐπείτε ὑστέρησαν οἱ ἄγοντες τῶν Λακεδαιμονίων τὸν κρητῆρα, ἐπινθάνοντο δὲ Σάρδις τε καὶ Κροίσον ἥλωκέναι, ἀπέδοντα τὸν κρητῆρα ἐν Σάμῳ, ἵδιώτας

BOOK I. 69-70

nations, has sent us with this message : ‘ Lacedaemonians ! the god has declared that I should make the Greek my friend ; now, therefore, as I learn that you are the leaders of Hellas, I do so invite you, as the oracle bids ; I would fain be your friend and ally, without deceit or guile.’’ Thus Croesus proposed by the mouth of his messengers : and the Lacedaemonians, who had already heard of the oracle given to Croesus, welcomed the coming of the Lydians and swore to be his friends and allies ; and indeed they were bound by certain benefits which they had before received from the king. For the Lacedaemonians had sent to Sardis to buy gold, with intent to use it for the statue of Apollo which now stands on Thornax¹ in Laconia ; and Croesus, when they would buy it, made a free gift of it to them.

70. For this cause, and because he had chosen them as his friends before all other Greeks, the Lacedaemonians accepted the alliance. So they declared themselves ready to serve him when he should require, and moreover they made a bowl of bronze, graven outside round the rim with figures, and large enough to hold twenty-seven hundred gallons, and brought it with the intent to make a gift of re-quital to Croesus. This bowl never came to Sardis, and for this two reasons are given : the Lacedaemonians say that when the bowl was near Samos on its way to Sardis, the Samians descended upon them in warships and carried it off ; but the Samians themselves say that the Lacedaemonians who were bringing the bowl, being too late, and learning that Sardis and Croesus were taken, sold it in Samos to certain private

¹ A mountain north-east of Sparta, overlooking the Eurotas valley.

HERODOTUS

δὲ ἄνδρας πριαμένους ἀναθεῖναι μιν ἐς τὸ "Ηραιον.
τάχα δὲ ἀν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι
ἐς Σπάρτην ως ἀπαιρεθείησαν ὑπὸ Σαμίων. κατὰ
μέν νυν τὸν κρητῆρα οὕτω ἔσχε.

71. Κροῖσος δὲ ἀμαρτῶν τοῦ χρησμοῦ ἐποιέετο
στρατηίην ἐς Καππαδοκίην, ἐλπίσας καταιρήσειν
Κύρον τε καὶ τὴν Περσέων δύναμιν. παρασκευα-
ζομένου δὲ Κροίσου στρατεύεσθαι ἐπὶ Πέρσας,
τῶν τις Λυδῶν νομιζόμενος καὶ πρόσθε εἴναι
σοφός, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ τὸ κάρτα
οὔνομα ἐν Λυδοῖσι ἔχων, συνεβούλευσε Κροίσῳ
τάδε· οὔνομά οἱ ἦν Σάνδανις. ““Ω βασιλεῦ, ἐπ’
ἄνδρας τοιούτους στρατεύεσθαι παρασκευάζεαι,
οἱ σκυτίνας μὲν ἀναξυρίδας σκυτίνην δὲ τὴν ἄλλην
ἔσθῆτα φορέουσι, σιτέονται δὲ οὐκ ὅσα ἐθέλουσι
ἄλλο ὅσα ἔχουσι, χώρην ἔχοντες τρηχέαν. πρὸς
δὲ οὐκ οἷν φ διαχρέωνται ἄλλὰ ὑδροποτέουσι, οὐ
σῦκα δὲ ἔχουσι τρώγειν, οὐκ ἄλλο ἀγαθὸν οὐδέν.
τοῦτο μὲν δή, εἰ νικήσεις, τί σφέας ἀπαιρήσεαι,
τοῖσί γε μὴ ἔστι μηδέν; τοῦτο δέ, ἦν νικηθῆς,
μάθε ὅσα ἀγαθὰ ἀποβαλέεις· γενσάμενοι γάρ
τῶν ἡμετέρων ἀγαθῶν περιέξουται οὐδὲ ἀπωστοὶ
ἔσονται. ἐγὼ μέν νυν θεοῖσι ἔχω χάριν, οἱ οὐκ
ἐπὶ νόον ποιέουσι Πέρσησι στρατεύεσθαι ἐπὶ
Λυδούς.” ταῦτα λέγων οὐκ ἔπειθε τὸν Κροῖσον.
Πέρσησι γάρ, πρὶν Λυδοὺς καταστρέψασθαι, ἦν
οὔτε ἄβρὸν οὔτε ἀγαθὸν οὐδέν.

72. Οἱ δὲ Καππαδόκαι ὑπὸ Ἑλλήνων Σύριοι
ονομάζονται· ἵσαν δὲ οἱ Σύριοι οὗτοι τὸ μὲν
πρότερον ἡ Πέρσας ἄρξαι Μήδων κατήκοοι, τότε
δὲ Κύρου. ὁ γάρ οὐρος ἦν τῆς τε Μηδικῆς ἀρχῆς

BOOK I. 70-72

men, who set it up in the temple of Here. And it may be that the sellers of the bowl, when they returned to Sparta, said that they had been robbed of it by the Samians. Such are the tales about the bowl.

71. Croesus, mistaking the meaning of the oracle, invaded Cappadocia, thinking to destroy Cyrus and the Persian power. But while he was preparing to march against the Persians, a certain Lydian, who was already held to be a wise man, and from the advice which he now gave won great renown among the Lydians, thus counselled him (his name was Sandanis): "O King, you are making ready to march against men who wear breeches of leather and their other garments of the same, and whose fare is not what they desire but what they have; for their land is stony. Further they use no wine, but are water-drinkers, nor have they figs to eat, nor aught else that is good. Now if you conquer them, of what will you deprive them, seeing that they have nothing? But if on the other hand you are conquered, then see how many good things you will lose; for once they have tasted of our blessings they will cling so close to them that nothing will thrust them away. For myself, then, I thank the gods that they do not put it in the hearts of the Persians to march against the Lydians." Thus spoke Sandanis; for the Persians, before they subdued the Lydians, had no luxury and no comforts; but he did not move Croesus.

72. Now the Cappadocians are called by the Greeks Syrians, and these Syrians before the Persian rule were subjects of the Medes, and, at this time, of Cyrus. For the boundary of the Median

HERODOTUS

καὶ τῆς Λυδικῆς ὁ "Αλυς ποταμος, δις ρέει ἔξ
Ἀρμενίου ὄρεος διὰ Κιλίκων, μετὰ δὲ Ματιηνὸς
μὲν ἐν δεξιῇ ἔχει ρέων, ἐκ δὲ τοῦ ἑτέρου Φρύγας·
παραμειβόμενος δὲ τούτους καὶ ρέων ἄνω πρὸς
Βορέην ἀνεμον ἔνθεν μὲν Συρίους Καππαδόκας
ἀπέργει, ἔξ εὐωνύμου δὲ Παφλαγόνας. οὗτοι ὁ
"Αλυς ποταμὸς ἀποτάμνει σχεδὸν πάντα τῆς
Ἀσίης τὰ κάτω ἐκ θαλάσσης τῆς ἀντίον Κύπρου
ἐσ τὸν Εὔξεινον πόντον. ἔστι δὲ αὐχὴν οὗτος
τῆς χώρης ταύτης ἀπάσης· μῆκος ὁδοῦ εὐζώνῳ
ἀνδρὶ πέντε ἡμέραι ἀναισιμοῦνται.

73. Ἐστρατεύετο δὲ ὁ Κροῖσος ἐπὶ τὴν Καππα-
δοκίην τῶνδε εἴνεκα, καὶ γῆς ἴμέρῳ προσκτήσασθαι
πρὸς τὴν ἑωυτοῦ μοῖραν Βουλόμενος, καὶ μάλιστα
τῷ χρηστηρίῳ πίσυνος ἐὼν καὶ τίσασθαι θέλων
ὑπὲρ Ἀστυάγεος Κύρου. Ἀστυάγεα γὰρ τὸν
Κυαξάρεω, ἐόντα Κροίσου μὲν γαμβρὸν Μῆδων
δὲ βασιλέα, Κύρος ὁ Καμβύσεω καταστρεψάμενος
εἰχε, γενόμενον γαμβρὸν Κροίσῳ ὥδε. Σκυθέων
τῶν νομάδων εἴλη ἀνδρῶν στασιάσασα ὑπεξῆλθε
ἐσ γῆν τὴν Μηδικήν. ἐτυράννευε δὲ τὸν χρόνον
τοῦτον Μῆδων Κυαξαρης ὁ Φραόρτεω τοῦ Δηιόκεω,
δις τοὺς Σκύθας τούτους τὸ μὲν πρώτον περιεἶπε
εὖ ὡς ἐόντας ἵκετας· ὥστε δὲ περὶ πολλοῦ ποιεό-
μενος αὐτούς, παῖδάς σφι παρέδωκε τὴν γλώσσαν
τε ἐκμαθεῖν καὶ τὴν τέχνην τῶν τόξων. χρόνου δὲ
γενομένου, καὶ αἱεὶ φοιτεόντων τῶν Σκυθέων ἐπ'
ἄγρην καὶ αἱεὶ τι φερόντων, καὶ κοτε συνήνεικε
ἔλειν σφεας μηδέν· νοστήσαντας δὲ αὐτοὺς κεινῆσι

¹ τῆς Ἀσίης τὰ κάτα means here and elsewhere in Hdt. the western part of Asia, west of the Halys (Kizil Irmak). The

and Lydian empires was the river Halys; which flows from the Armenian mountains first through Cilicia and afterwards between the Matieni on the right and the Phrygians on the other hand; then passing these and flowing still northwards it separates the Cappadocian Syrians on the right from the Paphlagonians on the left. Thus the Halys river cuts off wellnigh the whole of the lower part of Asia, from the Cyprian to the Euxine sea. Here is the narrowest neck of all this land; the length of the journey across is five days, for a man going unburdened.¹

73. The reasons of Croesus' expedition against Cappadocia were these: he desired to gain territory in addition to his own share, and (these were the chief causes) he trusted the oracle, and wished to avenge Astyages on Cyrus; for Cyrus, son of Cambyses, had subdued Astyages and held him in subjection. Now Astyages, king of Media, son of Cyaxares, was Croesus' brother-in-law: and this is how he came to be so. A tribe of wandering Scythians separated itself from the rest, and escaped into Median territory. This was then ruled by Cyaxares, son of Phraortes, son of Deioces. Cyaxares at first treated the Scythians kindly, as being suppliants for his mercy; and as he held them in high regard he entrusted boys to their charge to be taught their language and the craft of archery. As time went on, it chanced that the Scythians, who were wont to go hunting and ever to bring something back, once had taken nothing, and when they returned

width from sea to sea of the *αὐχὴν* is obviously much underestimated by Hdt., as also by later writers; the actual distance at the narrowest part is about 280 miles as the crow flies; much more than a five days' march.

HERODOTUS

χερσὶ ὁ Κυαξάρης (ἢν γάρ, ὡς διέδεξε, ὄργην ἄκρος) τρηχέως κάρτα περιέσπει ἀεικείη. οὐ δὲ ταῦτα πρὸς Κυαξάρεω παθόντες, ὥστε ἀνάξια σφέων αὐτῶν πεπονθότες, ἐβούλευσαν τῶν παρὰ σφίσι διδασκομένων παίδων ἔνα κατακόφαι, σκευάσαντες δὲ αὐτὸν ὥσπερ ἐώθεσαν καὶ τὰ θηρία σκευάζειν, Κυαξάρη δοῦναι φέροντες ὡς ἄγρην δῆθεν, δόντες δὲ τὴν ταχίστην κομίζεσθαι παρὰ Ἀλυάττεα τὸν Σαδυάττεω ἐς Σάρδις. ταῦτα καὶ ἐγένετο· καὶ γὰρ Κυαξάρης καὶ οἱ παρεόντες δαιτυμόνες τῶν κρεῶν τούτων ἐπάσαντο, καὶ οἱ Σκύθαι ταῦτα ποιήσαντες Ἀλυάττεω ἵκέται ἐγένουντο.

74. Μετὰ δὲ ταῦτα, οὐ γὰρ δὴ ὁ Ἀλυάττης ἔξεδίδου τοὺς Σκύθας ἔξαιτέοντι Κυαξάρη, πόλεμος τοῖσι Λυδοῖσι καὶ τοῖσι Μήδοισι ἐγεγόνεε ἐπ' ἔτεα πέντε, ἐν τοῖσι πολλάκις μὲν οἱ Μῆδοι τοὺς Λυδοὺς ἐνίκησαν, πολλάκις δὲ οἱ Λυδοὶ τοὺς Μήδους, ἐν δὲ καὶ νυκτομαχίην τινὰ ἐποιήσαντο· διαφέρουσι δέ σφι ἐπὶ ἵσης τὸν πόλεμον τῷ ἔκτῳ ἔτεϊ συμβολῆς γενομένης συνήνεικε ὥστε τῆς μάχης συνεστεώσης τὴν ἡμέρην ἔξαπίνης οὐκτα γενέσθαι. τὴν δὲ μεταλλαγὴν ταύτην τῆς ἡμέρης Θαλῆς ὁ Μιλήσιος τοῖσι Ἰωσι προηγόρευσε ἔσεσθαι, οὗρον προθέμενος ἐνιαυτὸν τοῦτον ἐν τῷ δὴ καὶ ἐγένετο ἡ μεταβολή. οἱ δὲ Λυδοί τε καὶ οἱ Μῆδοι ἐπείτε εἶδον οὐκτα ἀντὶ ἡμέρης γενομένην, τῆς μάχης τε ἐπαύσαντο καὶ μᾶλλον τι ἔσπευσαν καὶ ἀμφότεροι εἰρήνην ἐωυτοῖσι γενέσθαι.

¹ All evidence, historical and astronomical, fixes the date of this eclipse as May 28, 585 B.C. There was another eclipse of the sun in Alyattes' reign, on Sept. 30, 610; but it appears

BOOK I. 73-74

empty-handed, Cyaxares (being, as hereby appeared, prone to anger) treated them very roughly and spitefully. The Scythians, deeming themselves wronged by the usage they had from Cyaxares, plotted to take one of the boys who were their pupils and cut him in pieces, then, dressing the flesh as they were wont to dress the animals which they killed, to bring and give it to Cyaxares as if it were the spoils of the chase ; and after that, to make their way with all speed to Alyattes son of Sadyattes at Sardis. All this they did. Cyaxares and the guests who feasted with him ate of the boy's flesh, and the Scythians, having done as they planned, fled to Alyattes for protection.

74. After this, seeing that Alyattes would not give up the Scythians to Cyaxares at his demand, there was war between the Lydians and the Medes for five years; each won many victories over the other, and once they fought a battle by night. They were still warring with equal success, when it chanced, at an encounter which happened in the sixth year, that during the battle the day was suddenly turned to night. Thales of Miletus had foretold this loss of daylight to the Ionians, fixing it within the year in which the change did indeed happen.¹ So when the Lydians and Medes saw the day turned to night they ceased from fighting, and both were the more zealous to make that this latter was not total in Asia Minor : and Pliny's mention of the phenomenon places it in the 170th year from the foundation of Rome. Thales died at an advanced age in 548 B.C.

HERODOTUS

οἱ δὲ συμβιβάσαντες αὐτοὺς ἥσαν οἵδε, Συέννεσίς τε ὁ Κίλιξ καὶ Λαβύνητος ὁ Βαβυλώνιος. οὗτοί σφι καὶ τὸ ὄρκιον οἱ σπεύσαντες γενέσθαι ἥσαν καὶ γάμων ἐπαλλαγὴν ἐποίησαν· Ἀλυάττεα γὰρ ἔγνωσαν δοῦναι τὴν θυγατέρα Ἀρύνην Ἀστυάγεῃ τῷ Κυαξάρεω παιδεῖ ἄνευ γὰρ ἀναγκαίης ἵσχυρῆς συμβάσιες ἵσχυραὶ οὐκ ἐθέλουσι συμμένειν. ὄρκια δὲ ποιέεται ταῦτα τὰ ἔθνεα τά πέρ τε Ἑλλήνες, καὶ πρὸς τούτοισι, ἐπεὰν τοὺς βραχίονας ἐπιτάμωνται ἐς τὴν ὁμοχροίην, τὸ αἷμα ἀναλείχουσι ἀλλήλων.

75. Τούτον δὴ ὡν τὸν Ἀστυάγεα Κύρος ἐόντα ἑωυτοῦ μητροπάτορα καταστρεψάμενος ἔσχε δὶ' αἰτίην τὴν ἐγὼ ἐν τοῖσι δόπισω λόγοισι σημανέωτὰ Κροῖσος ἐπιμεμφόμενος τῷ Κύρῳ ἐς τὰ χρηστήρια ἐπεμπε εἰ στρατεύηται ἐπὶ Πέρσας, καὶ δὴ καὶ ἀπικομένου χρησμοῦ κιβδήλου, ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶναι, ἐστρατεύετο ἐς τὴν Περσέων μοῖραν. ὡς δὲ ἀπίκετο ἐπὶ τὸν "Αλυν ποταμὸν ὁ Κροῖσος, τὸ ἐνθεῦτεν, ὡς μὲν ἐγὼ λέγω, κατὰ τὰς ἐούσας γεφύρας διεβίβασε τὸν στρατόν, ὡς δὲ ὁ πολλὸς λόγος Ἑλλήνων, Θαλῆς οἱ ὁ Μιλήσιος διεβίβασε. ἀπορέοντος γὰρ Κροίσου ὅκως οἱ διαβήσεται τὸν ποταμὸν ὁ στρατός (οὐ γὰρ δὴ εἶναι κω τοῦτον τὸν χρόνον τὰς γεφύρας ταύτας) λέγεται παρεόντα τὸν Θαλῆν ἐν τῷ στρατοπέδῳ ποιῆσαι αὐτῷ τὸν ποταμὸν ἐξ ἀριστερῆς χειρὸς ῥέοντα τοῦ στρατοῦ καὶ ἐκ δεξιῆς ῥέειν, ποιῆσαι δὲ ὡδεῖ ἄνωθεν τοῦ στρατοπέδου ἀρξάμενον διώρυχα βαθέαν ὄρύσσειν, ἄγοντα μηνοειδέα, ὅκως ἂν τὸ στρατόπεδον ἴδρυμένον κατὰ νάτου λάβοι, ταύτη κατὰ τὴν διώρυχα

BOOK I. 74-75

peace. Those who reconciled them were Syennesis the Cilician and Labynetus the Babylonian ; they it was who brought it about that there should be a sworn agreement and an exchange of wedlock between them : they adjudged that Alyattes should give his daughter Aryenis to Astyages, son of Cyaxares ; for without a strong bond agreements will not keep their strength. These nations make sworn compacts as do the Greeks ; moreover, they cut the skin of their arms and lick each other's blood.

75. This Astyages then was Cyrus' mother's father, and was by him subdued and held subject for the reason which I shall presently declare. Having this cause of quarrel with Cyrus, Croesus sent to ask the oracles if he should march against the Persians ; and when a quibbling answer came he thought it to be favourable to him, and so led his army to the Persian territory. When he came to the river Halys, he transported his army across it,—by the bridges, as I hold, which then were there ; but the general belief of the Greeks is that the army was carried across by Thales of Miletus. This is the story : As the bridges aforesaid did not then yet exist, Croesus knew not how his army should pass the river : then Thales, being in the encampment, made the river, which flowed on the left hand, flow also on the right of the army in the following way. Starting from a point on the river higher up than the camp, he dug a deep semicircular trench, so that the stream, turned from its ancient course, should flow in the trench to the rear of the

HERODOTUS

έκτραπόμενος ἐκ τῶν ἀρχαίων ῥεέθρων, καὶ αὗτις παραμειβόμενος τὸ στρατόπεδον ἐσ τὰ ἀρχαῖα ἐσβάλλοι· ὥστε ἐπείτε καὶ ἐσχίσθη τάχιστα ὁ ποταμός, ἀμφοτέρη διαβατὸς ἐγένετο. οἱ δὲ καὶ τὸ παράπαν λέγουσι καὶ τὸ ἀρχαῖον ῥέεθρον ἀποξηρανθῆναι. ἀλλὰ τοῦτο μὲν οὐ προσίεμαι· κῶς γὰρ ὅπίσω πορευόμενοι διέβησαν αὐτόν;

76. Κροῖσος δὲ ἐπείτε διαβὰς σὺν τῷ στρατῷ ἀπίκετο τῆς Καππαδοκίης ἐσ τὴν Πτερίην καλεομένην (ἥ δὲ Πτερίη ἐστὶ τῆς χώρης ταύτης τὸ¹ ἵσχυρότατον, κατὰ Σινώπην πόλιν τὴν ἐν Εὔξείνῳ πόντῳ μάλιστά κῃ κειμένη), ἐνθαῦτα ἐστρατοπεδεύετο φθείρων τῶν Συρίων τοὺς κλήρους· καὶ εἶλε μὲν τῶν Πτερίων τὴν πόλιν καὶ ἡνδραποδίστα, εἶλε δὲ τὰς περιοικίδας αὐτῆς πάσας, Συρίους τε οὐδὲν ἔοντας αἰτίους ἀναστάτους ἐποίησε. Κύρος δὲ ἀγείρας τὸν ἐωστοῦ στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας ἡντιοῦτο Κροίσῳ. πρὶν δὲ ἔξελαύνειν ὁρμῆσαι τὸν στρατόν, πέμψας κήρυκας ἐσ τοὺς "Ιωνας ἐπειράτο σφέας ἀπὸ Κροίσου ἀπιστάναι. "Ιωνες μὲν νυν οὐκ ἐπείθοντο· Κύρος δὲ ὡς ἀπίκετο καὶ ἀντεστρατοπεδεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ Πτερίῃ χώρῃ ἐπειρώντο κατὰ τὸ ἵσχυρὸν ἀλλήλων. μάχης δὲ καρτερῆς γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν συκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφότερα οὕτω ἤγωνίσατο.

77. Κροῖσος δὲ μεμφθεὶς κατὰ τὸ πλῆθος τὸ ἐωστοῦ στράτευμα (ἥν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσων ἦ ὁ Κύρου), τοῦτο μεμφθείς, ὡς

¹ [τὸ] Stein.

BOOK I. 75-77

camp, and, again passing it, should issue into its former bed, so that, as soon as the river was thus divided into two, both channels could be forded. Some even say that the ancient channel was altogether dried up. But I do not believe this; for how then did they pass the river when they were returning?

76. Croesus then passing over with his army came to the part of Cappadocia called Pteria (it is the strongest part of this country and lies nearest to the city of Sinope on the Euxine sea), where he encamped, and laid waste the farms of the Syrians; and he took and enslaved the city of the Pterians, and took also all the places about it, and drove the Syrians from their homes, though they had done him no harm. Cyrus, mustering his army, and gathering to him all those who dwelt upon his way, went to meet Croesus. But before beginning his march he sent heralds to the Ionians to try to draw them away from Croesus. The Ionians would not be persuaded; but when Cyrus had come, and encamped face to face with Croesus, the armies made trial of each other's strength with might and main in the Pterian country. The battle was stubborn; many on both sides fell, and when they were parted at nightfall neither had the advantage. With such fortune did the two armies contend.

77. Croesus was not content with the number of his force, for his army which had fought was by far smaller than that of Cyrus; therefore, seeing that on

HERODOTUS

τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιών ὁ Κύρος, ἀπήλαυνε ἐς τὰς Σάρδις, ἐν νόῳ ἔχων παρακαλέσας μὲν Αἰγυπτίους κατὰ τὸ δρκιον (ἐποιήσατο γὰρ καὶ πρὸς "Αμασιν βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἡ περ πρὸς Λακεδαιμονίους), μεταπεμψάμενος δὲ καὶ Βαβυλωνίους (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη, ἐτυράννευε δὲ τὸν χρόνον τοῦτον τῶν Βαβυλωνίων Λαβύνητος), ἐπαγγείλας δὲ καὶ Λακεδαιμονίοισι παρεῖναι ἐς χρόνον ῥητόν, ἀλίσας τε δὴ τούτους καὶ τὴν ἐωυτοῦ συλλέξας στρατιὴν ἐνένωτο, τὸν χειμῶνα παρείς, ἅμα τῷ ἕαρι στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὃ μὲν ταῦτα φρονέων, ὡς ἀπίκετο ἐς τὰς Σάρδις, ἐπεμπε κήρυκας κατὰ τὰς συμμαχίας προερέοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδις· τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσησι, ὃς ἦν αὐτοῦ ξεινικός, πάντα ἀπεὶς διεσκέδασε οὐδαμὰ ἐλπίσας μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κύρος ἐλάση ἐπὶ Σάρδις.

78. Ταῦτα ἐπιλεγομένῳ Κροίσῳ τὸ προάστειον πᾶν ὄφιων ἐνεπλήσθη· φανέντων δὲ αὐτῶν, οἱ ἕπποι μετιέντες τὰς νομὰς νέμεσθαι φοιτέοντες κατήσθιον. ἵδοντι δὲ τοῦτο Κροίσῳ, ὥσπερ καὶ ἦν, ἔδοξε τέρας εἶναι· αὐτίκα δὲ ἐπεμπε θεοπρόπους ἐς τῶν ἐξηγητέων Τελμησσέων. ἀπικομένοισι δὲ τοῖσι θεοπρόποισι καὶ μαθοῦσι πρὸς Τελμησσέων τὸ θέλει σημαίνειν τὸ τέρας, οὐκ ἐξεγένετο Κροίσῳ ἀπαγγεῖλαι· πρὶν γὰρ ἦ δύσιον

BOOK I. 77-78

the day after the battle Cyrus essayed no second attack, he marched away to Sardis, intending to invite help from the Egyptians in fulfilment of their pledge (for before making an alliance with the Lacedaemonians he had made one also with Amasis king of Egypt), and to send for the Babylonians also (for with these too he had made an alliance, Labynetus being at this time their sovereign), and to summon the Lacedaemonians to join him at a fixed time. It was in his mind to muster all these forces and assemble his own army, then to wait till the winter was over and march against the Persians at the beginning of spring. With such intent, as soon as he returned to Sardis, he sent heralds to all his allies, summoning them to assemble at Sardis in five months' time; and as for the soldiers whom he had with him, who had fought with the Persians, all of them who were not of his nation he disbanded, never thinking that after so equal an issue of the contest Cyrus would march against Sardis.

78. Thus Croesus reasoned. Meantime it chanced that snakes began to swarm in the outer part of the city; and when they appeared the horses would ever leave their accustomed pasture and devour them. When Croesus saw this he thought it to be a portent, and so it was. Forthwith he sent to the abodes of the Telmessian interpreters,¹ to inquire concerning it; but though his messengers came and learnt from the Telmessians what the portent should signify, they could never bring back word to Croesus, for he was

¹ These were a caste of priests of Apollo at Telmessus or Telmissus in Lycia. *τῶν ἔξηγητέων Τελμησσέων* is contrary to Greek usage, *ἔξηγ.* being a substantive: Stein suggests that the true reading may be *Τελμησσέων τῶν ἔξηγητέων.*

HERODOTUS

σφέας ἀναπλῶσαι ἐς τὰς Σάρδις ἥλω ὁ Κροῖσος. Τελμησσέες μέντοι τάδε ἔγνωσαν, στρατὸν ἀλλόθροον προσδόκιμον εἶναι Κροίσῳ ἐπὶ τὴν χώρην, ἀπικόμενον δὲ τοῦτον καταστρέψεσθαι τοὺς ἐπιχωρίους, λέγοντες δόφιν εἶναι γῆς παῖδα, ἵππον δὲ πολέμιόν τε καὶ ἐπήλυδα. Τελμησσέες μέν νυν ταῦτα ὑπεκρίναντο Κροίσῳ ἥδη ἥλωκότι, οὐδέν κω εἰδότες τῶν ἦν περὶ Σάρδις τε καὶ αὐτὸν Κροῖσον.

79. Κῦρος δὲ αὐτίκα ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Πτερίῃ, μαθὼν ὡς ἀπελάσας μέλλοι Κροῖσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὔρισκε πρῆγμά οἱ εἶναι ἐλαύνειν ὡς δύναιτο τάχιστα ἐπὶ τὰς Σάρδις, πρὶν ἡ τὸ δεύτερον ἀλισθῆναι τῶν Λυδῶν τὴν δύναμιν. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθεε. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλὴν ἀπιγμένος, ὡς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα ἡ ὡς αὐτὸς κατεδόκεε, ὅμως τοὺς Λυδοὺς ἔξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρηιότερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ' ἵππων, δόρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἥσαν ἵππεύεσθαι ἀγαθοί.

80. Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο τὸ πρὸ τοῦ ἀστεος ἐστὶ τοῦ Σαρδιηνοῦ, ἐὸν μέγα τε καὶ ψιλόν (διὰ δὲ αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ "Τλλος συρρηγνύσι" ἐς τὸν μέγιστον, καλεόμενον δὲ "Ἐρμον, ὃς ἐξ ὄρεος ἱροῦ μητρὸς Διωδυμῆνης ῥέων ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην πόλιν), ἐνθαῦτα ὁ Κῦρος ὡς εἶδε τοὺς Λυδοὺς ἐς

BOOK I. 78-80

a prisoner before they could make their voyage back to Sardis. Howbeit, this was the judgment of the Telmessians—that Croesus must expect a foreign army to attack his country, and that when it came it would subdue the dwellers in the land : for the snake, they said, was the child of the earth, but the horse was a foe and a foreigner. Such was the answer which the Telmessians gave Croesus, knowing as yet nothing of the fate of Sardis and the king himself ; but when they gave it Croesus was already taken.

79. When Croesus marched away after the battle in the Pterian country, Cyrus, learning that Croesus had gone with intent to disband his army, took counsel and perceived thereby that it was his business to march with all speed against Sardis, before the power of the Lydians could again be assembled. So he resolved and so he did speedily ; he marched his army into Lydia and so himself came to bring the news of it to Croesus. All had turned out contrariwise to Croesus' expectation, and he was in a great quandary ; nevertheless, he led out the Lydians to battle. Now at this time there was no nation in Asia more valiant or warlike than the Lydian. It was their custom to fight on horseback, carrying long spears, and they were skilled in the management of horses.

80. So the armies met in the plain, wide and bare, which is before the city of Sardis: the Hyllus and other rivers flow across it and rush violently together into the greatest of them, which is called Hermus (this flows from the mountain sacred to the Mother Dindymene¹ and issues into the sea near the city of Phocaea). Here when Cyrus saw the Lydians arraying

¹ Identified with the Phrygian and Lydian goddess Cybele.

HERODOTUS

μάχην τασσομένους, καταρρωδήσας τὴν ἵππου ἐποίησε Ἀρπάγου ὑποθεμένου ἀνδρὸς Μήδου τοιόνδε. ὅσαι τῷ στρατῷ τῷ ἔωντο εἴποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύτας πάσας ἀλίσας καὶ ἀπελῶν τὰ ἄχθεα ἄνδρας ἐπ' αὐτὰς ἀνέβησε ἵππαδα στολὴν ἐνεσταλμένους, σκευάσας δὲ αὐτοὺς προσέταξε τῆς ἄλλης στρατῆς προϊέναι πρὸς τὴν Κροίσου ἵππου, τῇ δὲ καμήλῳ ἐπεσθαι τὸν πεζὸν στρατὸν ἐκέλευσε, ὅπισθε δὲ τοῦ πεζοῦ ἐπέταξε τὴν πᾶσαν ἵππου. ὡς δέ οἱ πάντες διετετάχατο, παραίνεσε τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους κτείνειν πάντα τὸν ἐμποδὼν γινόμενον, Κροῖσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἦν συλλαμβανόμενος ἀμύνηται. ταῦτα μὲν παραίνεσε, τὰς δὲ καμήλους ἔταξε ἀντία τῆς ἵππου τῶνδε εἶνεκεν κάμηλον ἵππος φοβέεται, καὶ οὐκ ἀνέχεται οὕτε τὴν ἰδέην αὐτοῦ ὁρέων οὔτε τὴν ὁδμῆν ὀσφραινόμενος. αὐτοῦ δὴ ὡν τούτου εἶνεκεν ἐσεσόφιστο, ἵνα τῷ Κροίσῳ ἄχρηστον ἦ τὸ ἵππικόν, τῷ δή τι καὶ ἐπεῖχε ἐλλάμψεσθαι ὁ Λυδός. ὡς δὲ καὶ συνήισαν ἐς τὴν μάχην, ἐνθαῦτα ὡς ὥσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι καὶ εἰδον αὐτάς, ὅπισω ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ ἐλπίς. οὐ μέντοι οἵ γε Λυδοὶ τὸ ἐνθεύτεν δειλοὶ ἦσαν, ἀλλ' ὡς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων πεζοὶ τοῖσι Πέρσῃσι συνέβαλλον. χρόνῳ δὲ πεσόντων ἀμφοτέρων πολλῶν ἐτράποντο οἱ Λυδοί, κατειληθέντες δὲ ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

81. Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη. Κροῖσος δὲ δοκέων οἱ χρόνον ἐπὶ μακρὸν ἐσεσθαι τὴν

BOOK I. 80-81

their battle, he was afraid of their horse, and therefore did as I will show by the counsel of one Harpagus, a Mede. Assembling all the camels that followed his army bearing food and baggage, he took off their burdens and set men upon them equipped like cavalrymen; having so equipped them he ordered them to advance before his army against Croesus' horse; he charged the infantry to follow the camels, and set all his horse behind the infantry. When they were all arrayed, he commanded them to kill all other Lydians who came in their way, and spare none, but not to kill Croesus himself, even if he should defend himself against capture. Such was his command. The reason of his posting the camels to face the cavalry was this: horses fear camels and can endure neither the sight nor the smell of them; this then was the intent of his device, that Croesus' cavalry, on which the Lydian relied for the winning of some glory, might be of no use. So when battle was joined, as soon as the horses smelt and saw the camels they turned to flight, and all Croesus' hope was lost. Nevertheless the Lydians were no cowards; when they saw what was happening they leaped from their horses and fought the Persians on foot. Many of both armies fell; at length the Lydians were routed and driven within their city wall, where they were besieged by the Persians.

81. So then they were beleaguered. But Croesus, supposing that the siege would last a long time, sent

HERODOTUS

πολιορκίην ἔπειμπε ἐκ τοῦ τείχεος ἄλλους ἀγγέλους ἐστὶ τὰς συμμαχίας· οἱ μὲν γὰρ πρότεροι διεπέμποντο ἐστὶ πέμπτον μῆνα προερέοντες συλλέγεσθαι ἐστὶ Σάρδις, τούτους δὲ ἔξεπειμπε τὴν ταχίστην δέεσθαι βοηθέειν ὡς πολιορκεομένου Κροίσου.

82. Ἐστὶ δὴ ὧν τὰς ἄλλας ἔπειμπε συμμαχίας καὶ δὴ καὶ ἐστὶ Λακεδαιμονία. τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιήτησι κατ' αὐτὸν τούτου τὸν χρόνον συνεπεπτώκεε ἔρις ἐούσα πρὸς Ἀργείους περὶ χώρου καλεομένου Θυρέης· τὰς γὰρ Θυρέας ταύτας ἐούσας τῆς Ἀργολίδος μοίρης ἀποταμόμενοι ἔσχον οἱ Λακεδαιμόνιοι. ἦν δὲ καὶ ἡ μέχρι Μαλέων ἡ πρὸς ἑσπέρην Ἀργείων, ἥ τε ἐν τῇ ἡπείρῳ χώρῃ καὶ ἡ Κυθηρίη νῆσος καὶ αἱ λοιπαὶ τῶν νήσων. βοηθησάντων δὲ Ἀργείων τῇ σφετέρῃ ἀποταμομένῃ, ἐνθαῦτα συνέβησαν ἐστὶ λόγους συνελθόντες ὥστε τριηκοσίους ἑκατέρων μαχέσασθαι, ὁκότεροι δὲ ἀν περιγένενται, τούτων εἴναι τὸν χώρον· τὸ δὲ πλῆθος τοῦ στρατοῦ ἀπαλλάσσεσθαι ἐκάτερον ἐστὶ τὴν ἑωυτοῦ μηδὲ παραμένειν ἀγωνιζομένων, τῶνδε εἶνεκεν ἵνα μὴ παρεόντων τῶν στρατοπέδων ὅρῶντες οἱ ἔτεροι ἑστουμένους τοὺς σφετέρους ἐπαμύνοιεν. συνθέμενοι ταῦτα ἀπαλλάσσοντο, λογάδες δὲ ἑκατέρων ὑπολειφθέντες συνέβαλον. μαχομένων δὲ σφέων καὶ γινομένων ἴσοπαλέων ὑπελείποντο ἔξι ἀνδρῶν ἔξακοσίων τρεῖς, Ἀργείων μὲν Ἀλκήνωρ τε καὶ Χρομίος, Λακεδαιμονίων δὲ Ὁθρυάδης ὑπελείφθησαν δὲ οὗτοι νυκτὸς ἐπελθούσης. οἱ μὲν δὴ δύο τῶν Ἀργείων ὡς νευκηκότες ἔθεον ἐστὸς Ἀργος, ὁ δὲ τῶν Λακεδαιμονίων Ὁθρυάδης

BOOK I. 81-82

messengers again from the city to his allies; whereas the former envoys had been sent to summon them to muster at Sardis in five months' time, these were to announce that Croesus was besieged and to entreat help with all speed.

82. So he sent to the Lacedaemonians as well as the rest of the allies. Now at this very time the Spartans themselves had a feud on hand with the Argives, in respect of the country called Thyrea; for this was a part of the Argive territory which the Lacedaemonians had cut off and occupied. (All the land towards the west, as far as Malea, belonged then to the Argives, and not the mainland only, but the island of Cythera and the other islands.) The Argives came out to save their territory from being cut off; then after debate the two armies agreed that three hundred of each side should fight, and whichever party won should possess the land. The rest of each army was to go away to its own country and not be present at the battle; for it was feared that if the armies remained on the field, the men of either party would render help to their comrades if they saw them losing. Having thus agreed, the armies drew off, and picked men of each side were left and fought. Neither could gain advantage in the battle; at last, of six hundred there were left only three, Alcenor and Chromios of the Argives, Othryades of the Lacedaemonians: these three were left alive at nightfall. Then the two Argives, deeming themselves victors, ran to Argos; but Othryades, the Lacedaemonian,

HERODOTUS

σκυλεύσας τοὺς Ἀργείων νεκροὺς καὶ προσφορήσας τὰ ὅπλα πρὸς τὸ ἔωστοῦ στρατόπεδον ἐν τῇ τάξι εἶχε ἔωστόν. ἡμέρη δὲ δευτέρῃ παρῆσαν πυνθανόμενοι ἀμφότεροι. τέως μὲν δὴ αὐτοὶ ἑκάτεροι ἔφασαν νικᾶν, λέγοντες οὖν μὲν ὡς ἔωστῷ πλεῦνες περιγεγόνασι, οὖν δὲ τοὺς μὲν ἀποφαίνοντες πεφευγότας, τὸν δὲ σφέτερον παραμείναντα καὶ σκυλεύσαντα τοὺς ἔκεινων νεκροὺς τέλος δὲ ἐκ τῆς ἔριδος συμπεσόντες ἐμάχοντο, πεσόντων δὲ καὶ ἀμφοτέρων πολλῶν ἐνίκων Λακεδαιμόνιοι. Ἀργεῖοι μέν νυν ἀπὸ τούτου τοῦ χρόνου κατακειράμενοι τὰς κεφαλάς, πρότερον ἐπάναγκες κομῶντες, ἐποιήσαντο νόμον τε καὶ κατάρην μὴ πρότερον θρέψειν κόμην Ἀργείων μηδένα, μηδὲ τὰς γυναικάς σφι χρυσοφορήσειν, πρὶν Θυρέας ἀνασώσωνται. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον οὐ γάρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν. τὸν δὲ ἔνα λέγοντι τὸν περιλειφθέντα τῷ τριηκοσίων Ὁθρυάδην, αἰσχυνόμενον ἀπονοστέειν ἐς Σπάρτην τῶν οἱ συλλοχιτέων διεφθαρμένων, αὐτοῦ μιν ἐν τῇσι Θυρέησι καταχρήσασθαι ἔωστόν.

83. Τοιούτων δὲ τοῖσι Σπαρτιήτησι ἐνεστεώτων πρηγμάτων ἥκε ὁ Σαρδιηνὸς κῆρυξ δεόμενος Κροίσῳ βοηθέειν πολιορκεομένῳ. οὗ δὲ ὅμως, ἐπείτε ἐπύθοντο τοῦ κῆρυκος, ὄρμέατο βοηθέειν. καὶ σφι ἥδη παρεσκευασμένοισι καὶ νεῶν ἐονσέων ἐτοίμων ἥλθε ἄλλη ἀγγελίη, ὡς ἥλώκοι τὸ τεῖχος τῶν Λυδῶν καὶ ἔχοιτο Κροῖσος ζωγρηθείς. οὕτω δὴ οὗτοι μὲν συμφορὴν ποιησάμενοι μεγάλην ἐπέπαυντο.

84. Σάρδιες δὲ ἥλωσαν ὡδε. ἐπειδὴ τεσσερεσ-

BOOK I. 82-84

spoiled the Argive dead, bore the armour to his own army's camp and remained in his place. On the next day both armies came to learn the issue. For a while both claimed the victory, the Argives pleading that more of their men had survived, the Lacedaemonians showing that the Argives had fled, while their man had stood his ground and despoiled the enemy dead. At last the dispute so ended that they joined battle and fought; many of both sides fell, but the Lacedaemonians had the victory. Ever after this the Argives, who before had worn their hair long by fixed custom, shaved their heads, and made a law, with a curse added thereto, that no Argive should grow his hair, and no Argive woman should wear gold, till they should recover Thyreae; and the Lacedaemonians made a contrary law, that ever after they should wear their hair long; for till now they had not so worn it. Othryades, the one survivor of the three hundred, was ashamed, it is said, to return to Sparta after all the men of his company had been slain, and killed himself on the spot at Thyreae.

83. All this had befallen the Spartans when the Sardian herald came to entreat their help for Croesus, now besieged; yet for all that, when they heard the herald they prepared to send help; but when they were already equipped and their ships ready, there came a second message which told that the fortress of the Lydians was taken and Croesus held a prisoner. Then indeed, though greatly grieved, they ceased from their enterprise.

84. Now this is how Sardis was taken. When

HERODOTUS

καιδεκάτη ἐγένετο ἡμέρη πολιορκεομένῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἑωυτοῦ διαπέμψας ἵππεας προεῖπε τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα δώσειν. μετὰ δὲ τοῦτο πειρησαμένης τῆς στρατιῆς ώς οὐ προεχώρεε, ἐνθαῦτα τῶν ἄλλων πεπαυμένων ἀνὴρ Μάρδος ἐπειρᾶτο προσβαίνων, τῷ οὔνομα ἦν Ὄτροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ οὐδεὶς ἐτέτακτο φύλακος· οὐ γάρ ἦν δεινὸν κατὰ τοῦτο μὴ ἀλφὶ κοτέ. ἀπότομος τε γάρ ἐστὶ ταύτῃ ἡ ἀκρόπολις καὶ ἄμαχος· τῇ οὐδὲ Μήλης ὁ πρότερον βασιλεὺς Σαρδίων μούνη οὐ περιήνεικε τὸν λέοντα τὸν οἱ ἡ παλλακὴ ἔτεκε, Τελμησσέων δικασάντων ώς περιενειχθέντος τοῦ λέοντος τὸ τείχος ἔσονται Σάρδιες ἀνάλωτοι. ὁ δὲ Μήλης κατὰ τὸ ἄλλο τείχος περιενείκας, τῇ ἦν ἐπίμαχον τὸ χωρίον¹ τῆς ἀκροπόλιος, κατηλόγησε τοῦτο ώς ἐὸν ἄμαχόν τε καὶ ἀπότομον· ἔστι δὲ πρὸς τοῦ Τμώλου τετραμένου τῆς πόλιος. ὁ ὥν δὴ Ὄτροιάδης οὗτος ὁ Μάρδος ἴδων τῇ προτεραίῃ τῶν τινα Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην ἄνωθεν κατακυλισθεῖσαν καὶ ἀνελόμενον, ἐφρύσθη καὶ ἐς θυμὸν ἐβάλετο· τότε δὲ δὴ αὐτὸς τε ἀναβεβήκεε καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχνῶν οὕτω δὴ Σάρδιες τε ἡλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

85. Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγίνετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα ἐπιεικής, ἄφωνος δέ. ἐν τῇ ὧν παρελθούσῃ εὐεστοῖ ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς

¹ τὸ χωρίον is bracketed by Stein.

BOOK I. 84-85

Croesus had been besieged for fourteen days, Cyrus sent horsemen about in his army to promise rewards to him who should first mount the wall. After this the army made an assault, but with no success. Then, all the rest being at a stand, a certain Mardian¹ called Hyrcan essayed to mount by a part of the citadel where no guard had been set; for here the height on which the citadel stood was sheer and hardly to be assaulted, and none feared that it could be taken by an attack made here. This was the only place where Meles the former king of Sardis had not carried the lion which his concubine had borne him, the Telmessians having declared that if this lion were carried round the walls Sardis could never be taken. Meles then carried the lion round the rest of the wall of the acropolis where it could be assaulted, but neglected this place, because the height was sheer and defied attack. It is on the side of the city which faces towards Tmolus. So then it chanced that on the day before this Mardian, Hyrcan, had seen one of the Lydians descend by this part of the citadel after a helmet that had fallen down, and fetch it; he took note of this and considered it, and now he himself climbed up, and other Persians after him. Many ascended, and thus was Sardis taken and all the city like to be sacked.

85. I will now tell what befell Croesus himself. He had a son, of whom I have already spoken, a likely youth enough save that he was dumb. Now in his past days of prosperity Croesus had done all that he could for his son; and besides resorting to other plans he had sent to Delphi to inquire of the

¹ The Mardi were a nomad Persian tribe.

HERODOTUS

περὶ αὐτοῦ ἐπεπόμφεε χρισμομένους. ή δὲ Πυθίη
οἱ εἰπε τάδε.

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε
Κροῖσε,
μὴ βούλου πολύευκτον ἵην ἀνὰ δώματ' ἀκούειν
παιδὸς φθεγγομένου. τὸ δέ σοι πολὺ λώιον
ἀμφίς
ἔμμεναι· αὐδήσει γὰρ ἐν ἥματι πρῶτον ἀνόλβῳ.

ἀλισκομένου δὴ τοῦ τείχεος, ἡιε γὰρ τῶν τις
Περσέων ἀλλογνώσας Κροῖσον ὡς ἀποκτενέων,
Κροῖσος μέν νυν ὁρέων ἐπιόντα ὑπὸ τῆς παρεούσης
συμφορῆς παρημελήκεε, οὐδέ τί οἱ διέφερε πληγέντι ἀποθανεῖν· ὁ δὲ παῖς οὗτος ὁ ἄφωνος ὡς εἶδε
ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε
φωνήν, εἶπε δὲ “Ωνθρώπε, μὴ κτεῖνε Κροῖσον.”
οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγξατο, μετὰ δὲ
τοῦτο ἥδη ἐφώνεε τὸν πάντα χρόνον τῆς ζόης.

86. Οἱ δὲ Πέρσαι τάς τε δὴ Σάρδις ἔσχον καὶ
αὐτὸν Κροῖσον ἔζωγρησαν, ἄρξαντα ἔτεα τεσσερεσ-
καίδεκα καὶ τεσσερεσκαίδεκα ήμέρας πολιορκη-
θέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν
ἐωυτοῦ μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ
Πέρσαι ἥγαγον παρὰ Κῦρον. ὁ δὲ συννήσας
πυρὴν μεγάλην ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν
τε ἐν πέδησι δεδεμένον καὶ δὶς ἐπτὰ Λυδῶν παρ'
αὐτὸν παῖδας, ἐν νόῳ ἔχων εἴτε δὴ ἀκροθίνια
ταῦτα καταγιεῖν θεῶν ὅτεψ δή, εἴτε καὶ εὐχὴν
ἐπιτελέσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον
εἶναι θεοσεβέα τοῦδε εἶνεκεν ἀνεβίβασε ἐπὶ τὴν
πυρήν, βουλόμενος εἰδέναι εἰ τίς μιν δαιμόνων
ρύσεται τοῦ μὴ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ

BOOK I. 85-86

oracle concerning him. The Pythian priestess thus answered him :

“ Lydian, of many the lord, thou know’st not the boon that thou askest.

Wish not nor pray that the voice of thy son may be heard in the palace ;

Better it were for thee that dumb he abide as aforetime ;

Luckless that day shall be when first thou hearest him speaking.”

So at the taking of the fortress a certain Persian, not knowing who Croesus was, came at him with intent to kill him. Croesus saw him coming, but by stress of misfortune he was past caring, and would as soon be smitten to death as not ; but this dumb son, seeing the Persian coming, in his fear and his grief broke into speech and cried, “ Man, do not kill Croesus ! ” This was the first word he uttered ; and after that for all the days of his life he had power of speech.

86. So the Persians took Sardis and made Croesus himself prisoner, he having reigned fourteen years and been besieged fourteen days, and, as the oracle foretold, brought his own great empire to an end. Having then taken him they led him to Cyrus. Cyrus had a great pyre built, on which he set Croesus, bound in chains, and twice seven Lydian boys beside him : either his intent was to sacrifice these firstfruits to some one of his gods, or he desired to fulfil a vow, or it may be that, learning that Croesus was a god-fearing man, he set him for this cause on the pyre, because he would fain know if any deity would save him from being burnt alive. It is related

HERODOTUS

ποιέειν ταῦτα· τῷ δὲ Κροίσῳ ἐστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καίπερ ἐν κακῷ ἔόντι τοσούτῳ, τὸ τοῦ Σόλωνος ὡς οἱ εἴη σὺν θεῷ εἰρημένου, τὸ μηδένα εἶναι τῶν ζωόντων ὄλβιον. ὡς δὲ ἄρα μιν προσστήναι τοῦτο, ἀνενεικάμενόν τε καὶ ἀναστενάξαντα ἐκ πολλῆς ἡσυχίης ἐς τρὶς ὄνομάσαι “Σόλων.” καὶ τὸν Κύρον ἀκούσαντα κελεῦσαι τοὺς ἑρμηνέας ἐπειρέσθαι τὸν Κροῖσον τίνα τοῦτον ἐπικαλέοιτο, καὶ τοὺς προσελθόντας ἐπειρωτᾶν· Κροῖσον δὲ τέως μὲν συγὴν ἔχειν εἰρωτώμενον, μετὰ δὲ ὡς ἡναγκάζετο, εἰπεῖν “Τὸν ἀν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” ὡς δέ σφι ἀσημα ἔφραζε, πάλιν ἐπειρώτων τὰ λεγόμενα. λιπαρεόντων δὲ αὐτῶν καὶ ὅχλον παρεχόντων, ἔλεγε δὴ ὡς ἥλθε ἀρχὴν ὁ Σόλων ἐὼν Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλαυρίσειε οἷα δὴ εἴπας, ὡς τε αὐτῷ πάντα ἀποβεβήκοι τῇ περ ἐκείνος εἶπε, οὐδέν τι μᾶλλον ἐς ἑωυτὸν λέγων ἢ οὐκ ἐς ἄπαν τὸ ἀνθρώπινον καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι ὄλβίοις δοκέοντας εἶναι. τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι, τῆς δὲ πυρῆς ἥδη ἀμμένης καίεσθαι τὰ περιέσχατα. καὶ τὸν Κύρον ἀκούσαντα τῶν ἑρμηνέων τὰ Κροῖσος εἶπε, μεταγνύόντα τε καὶ ἐννωσαντα δότι καὶ αὐτὸς ἀνθρωπος ἐὼν ἄλλον ἀνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονίη οὐκ ἐλάσσω, ζῶντα πυρὶ διδοίη, πρός τε τούτοισι δείσαντα τὴν τίσιν καὶ ἐπιλεξάμενον ὡς οὐδέν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλέως ἔχον, κελεύειν σβεννύναι τὴν ταχίστην τὸ καιόμενον πῦρ¹ καὶ

¹ πῦρ is bracketed by Stein.

then that he did this; but Croesus, as he stood on the pyre, remembered even in his evil plight how divinely inspired was that saying of Solon, that no living man was blest. When this came to his mind, having till now spoken no word, he sighed deeply and groaned, and thrice uttered the name of Solon. Cyrus heard it, and bade his interpreters ask Croesus who was this on whom he called; they came near and asked him; Croesus at first would say nothing in answer, but presently, being compelled, he said, "It is one with whom I would have given much wealth that all sovereigns should hold converse." This was a dark saying to them, and again they questioned him of the words which he spoke. As they were instant, and troubled him, he told them then how Solon, an Athenian, had first come, and how he had seen all his royal state and made light of it (saying thus and thus), and how all had happened to Croesus as Solon said, though he spoke with less regard to Croesus than to mankind in general and chiefly those who deemed themselves blest. While Croesus thus told his story, the pyre had already been kindled and the outer parts of it were burning. Then Cyrus, when he heard from the interpreters what Croesus said, repented of his purpose. He bethought him that he, being also a man, was burning alive another man who had once been as fortunate as himself; moreover, he feared the retribution, and it came to his mind that there was no stability in human affairs; wherefore he gave command to quench the burning

HERODOTUS

καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου.
καὶ τοὺς πειρωμένους οὐ δύνασθαι ἔτι τοῦ πυρὸς
ἐπικρατῆσαι.

87. Ἐνθαῦτα λέγεται ὑπὸ Λυδῶν Κροῖσον
μαθόντα τὴν Κύρου μετάγνωσιν, ὡς ὅρα πάντα
μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ
οὐκέτι καταλαβεῖν, ἐπιβώσασθαι τὸν Ἀπόλλωνα
ἐπικαλεόμενον, εἴ τι οἱ κεχαρισμένοι ἐξ αὐτοῦ
ἔδωρήθη, παραστῆναι καὶ ρύσασθαι αὐτὸν ἐκ τοῦ
παρεόντος κακοῦ. τὸν μὲν δακρύοντα ἐπικαλέ-
εσθαι τὸν θεόν, ἐκ δὲ αἰθρίης τε καὶ υηνεμίης
συνδραμεῖν ἐξαπίνης νέφεα καὶ χειμῶνά τε καταρ-
ραγῆναι καὶ ὅσαι ὕδατι λαβροτάτῳ, κατασβε-
σθῆναι τε τὴν πυρήν, οὕτω δὴ μαθόντα τὸν
Κύρον ὡς εἴη ὁ Κροῖσος καὶ θεοφιλής καὶ ἀνὴρ
ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς
εἰρέσθαι τάδε. “Κροῖσε, τίς σε ἀνθρώπων
ἀνέγνωσε ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον
πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι;” ὃ δὲ εἶπε
“Ω βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα τῇ σῇ μὲν
εὑδαιμονίῃ, τῇ ἐμεωυτοῦ δὲ κακοδαιμονίῃ, αἴτιος
δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς ἐπαείρας ἐμὲ
στρατεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητος ἐστὶ
ὅστις πόλεμον πρὸ εἰρήνης αἱρέεται· ἐν μὲν γὰρ
τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ οἱ
πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσί κου
φίλου ἦν οὕτω γενέσθαι.”

88. “Ο μὲν ταῦτα ἔλεγε, Κῦρος δὲ αὐτὸν λύσας
κατεῖσέ τε ἐγγὺς ἐωυτοῦ καὶ κάρτα ἐν πολλῇ
προμηθήῃ εἰχε, ἀπεθώμαζέ τε δρέων καὶ αὐτὸς
καὶ οἱ περὶ ἐκεῖνον ἔοντες πάντες. ὃ δὲ συνυοίη
ἐχόμενος ἥσυχος ἦν· μετὰ δὲ ἐπιστραφείς τε καὶ

BOOK I. 86-88

fire with all speed and bring Croesus and those with him down from the pyre. But his servants could not for all their endeavour now master the fire.

87. Then (so the Lydians relate), when Croesus was aware of Cyrus' repentance and saw all men striving to quench the fire but no longer able to check it, he cried aloud to Apollo, praying that if the god had ever been pleased with any gift of his offering he would now come to his aid and save him from present destruction. Thus with weeping he invoked the god: and suddenly in a clear and windless sky clouds gathered and a storm burs and there was a most violent rain, so that the pyre was quenched. Then indeed Cyrus perceived that Croesus was a good man and one beloved of the gods; and bringing him down from the pyre, he questioned him, saying, "What man persuaded you, Croesus, to attack my country with an army, and be my enemy instead of my friend?" "O King," said Croesus, "it was I who did it, and brought thereby good fortune to you and ill to myself: but the cause of all was the god of the Greeks, in that he encouraged me to send my army. No man is so foolish as to desire war more than peace: for in peace sons bury their fathers, but in war fathers bury their sons. But I must believe that heaven willed all this so to be."

88. So said Croesus. Then Cyrus loosed him and set him near to himself and took much thought for him, and both he and all that were with him were astonished when they looked upon Croesus. He for his part was silent, deep in thought. Presently he

HERODOTUS

ιδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστυ κεραΐζοντας εἶπε “Ὥ βασιλεῦ, κότερον λέγειν πρὸς σὲ τὰ νοέων τυγχάνω ἢ σιγᾶν ἐν τῷ παρεόντι χρή;” Κῦρος δέ μιν θαρσέοντα ἐκέλευε λέγειν ὃ τι βουλοίτο. ὃ δὲ αὐτὸν εἰρώτα λέγων “Οὗτος ὁ πολλὸς ὅμιλος τί ταῦτα πολλῆ σπουδῇ ἐργάζεται;” ὃ δὲ εἶπε “Πόλιν τε τὴν σὴν διαρπάζει καὶ χρήματα τὰ σὰ διαφορέει.” Κροῖσος δὲ ἀμείβετο “Οὕτε πόλιν τὴν ἐμὴν οὔτε χρήματα τὰ ἐμὰ διαρπάζει οὐδὲν γὰρ ἐμοὶ ἔτι τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι τὰ σά.”

89. Κύρῳ δὲ ἐπιμελές ἐγένετο τὰ Κροῖσος εἶπε· μεταστησάμενος δὲ τοὺς ἄλλους, εἴρετο Κροῖσον ὃ τι οἱ ἐνορφῷ ἐν τοῖσι ποιευμένοισι. ὃ δὲ εἶπε “Ἐπείτε με θεοὶ ἔδωκαν δοῦλον σοί, δικαιῶ, εἴ τι ἐνορέω πλέον, σημαίνειν σοί. Πέρσαι φύσιν ἔόντες ὑβρισταὶ εἰσὶ ἀχρήματοι. ἡν ὧν σὺ τούτους περιύδης διαρπάσαντας καὶ κατασχόντας χρήματα μεγάλα, τάδε τοι ἔξ αὐτῶν ἐπίδοξα γενέσθαι· ὃς ἀν αὐτῶν πλεῖστα κατάσχῃ, τοῦτον προσδέκεσθαι τοι ἐπαναστησόμενον. νῦν ὧν ποίησον ὅδε, εἴ τοι ἀρέσκει τὰ ἐγὼ λέγω· κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἱ λεγόντων πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρεόμενοι ὡς σφέα ἀναγκαίως ἔχει δεκτεύθηναι τῷ Διῷ. καὶ σύ τέ σφι οὐκ ἀπεχθήσεαι βίη ἀπαιρεόμενος τὰ χρήματα, καὶ ἐκεῖνοι συγγνόντες ποιέειν σε δίκαια ἕκοντες προήσουσι.”

90. Ταῦτα ἀκούων ὁ Κῦρος ὑπερήδετο, ὡς οἱ ἐδόκεε εὑν ὑποτίθεσθαι· αἰνέσας δὲ πολλά, καὶ ἐντειλάμενος τοῖσι δορυφόροισι τὰ Κροῖσος ὑπεθήκατο ἐπιτελέειν, εἶπε πρὸς Κροῖσον τάδε.

turned and said (for he saw the Persians sacking the city of the Lydians), "O King, am I to say to you now what is in my mind, or keep silence?" Cyrus bidding him to say boldly what he would, Croesus asked, "Yonder multitude, what is this whereon they are so busily engaged?" "They are plundering," said Cyrus, "your city and carrying off your possessions." "Nay," Croesus answered, "not my city, nor my possessions; for I have no longer any share of all this; it is your wealth that they are ravishing."

89. Cyrus thought upon what Croesus said, and bidding the rest withdraw he asked Croesus what fault he saw in what was being done. "Since the gods," replied the Lydian, "have given me to be your slave, it is right that if I have any clearer sight of wrong done I should declare it to you. The Persians are violent men by nature, and poor withal; if then you suffer them to seize and hold great possessions, you may expect that he who has won most will rise in revolt against you. Now therefore do this, if what I say finds favour with you. Set men of your guard to watch all the gates; let them take the spoil from those who are carrying it out, and say that it must be paid as tithe to Zeus. Thus shall you not be hated by them for taking their wealth by force, and they for their part will acknowledge that you act justly, and will give up the spoil willingly."

90. When Cyrus heard this he was exceedingly pleased, for he deemed the counsel good; and praising him greatly, and bidding his guards to act as Croesus

HERODOTUS

“Κροῖσε, ἀναρτημένου σεῦ ἀνδρὸς βασιλέος χρηστὰ ἔργα καὶ ἔπεια ποιέειν, αἰτέο δόσιν ἥντινα βούλεαί τοι γενέσθαι παραυτίκα.” ὁ δὲ εἶπε “Ω δέσποτα, ἔάσας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων, τὸν ἐγὼ ἐτίμησα θεῶν μάλιστα, ἐπειρέσθαι πέμψαντα τάσδε τὰς πέδας, εἰ ἔξαπατάν τοὺς εὖ ποιεῦντας νόμος ἐστί οἱ.” Κύρος δὲ εἴρετο ὃ τι οἱ τοῦτο ἐπηγορέων παραιτέοιτο. Κροῖσος δέ οἱ ἐπαλιλλόγησε πᾶσαν τὴν ἑωντοῦ διάνοιαν καὶ τῶν χρηστηρίων τὰς ὑποκρίσιας καὶ μάλιστα τὰ ἀναθῆματα, καὶ ὡς ἐπαερθεὶς τῷ μαντήιῳ ἐστρατεύσατο ἐπὶ Πέρσας· λέγων δὲ ταῦτα κατέβαινε αὐτις παραιτεόμενος ἐπεῖναι οἱ τῷ θεῷ τοῦτο ὄνειδίσαι. Κύρος δὲ γελάσας εἶπε “Καὶ τούτου τεύξεαι παρ’ ἐμεῦ, Κροῖσε, καὶ ἄλλου παντὸς τοῦ ἀν ἑκάστοτε δέῃ.” ὡς δὲ ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν ἐς Δελφοὺς ἐνετέλλετο τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν εἰρωτᾶν εἰ οὐ τι ἐπαισχύνεται τοῖσι μαντήιοισι ἐπαείρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας ὡς καταπαύσοντα τὴν Κύρου δύναμιν, ἀπ’ ἣς οἱ ἀκροθίνια τοιαῦτα γενέσθαι, δεικνύντας τὰς πέδας· ταῦτα τε ἐπειρωτᾶν, καὶ εἰ ἀχαριστοῖσι υόμος είναι τοῖσι Ἑλληνικοῖσι θεοῖσι.

91. Ἀπικομένοισι δὲ τοῖσι Λυδοῖσι καὶ λέγουσι τὰ ἐντεταλμένα τὴν Πυθίην λέγεται εἰπεῖν τάδε. “Τὴν πεπρωμένην μοῖραν ἀδύνατα ἐστὶ ἀποφυγεῖν καὶ θεῷ. Κροῖσος δὲ πέμπτου γονέος ἀμαρτάδα ἔξεπλησε, δις ἐὼν δορυφόρος Ἡρακλειδέων, δόλῳ γυναικήῳ ἐπισπόμενος ἐφόνευσε τὸν δεσπότεα καὶ ἔσχε τὴν ἐκείνου τιμῆν οὐδέν οἱ προσήκουσαν. προθυμεομένου δὲ Λοξίεω ὕκως ἀν κατὰ τοὺς

BOOK I. 90-91

had counselled, he said : " Croesus, now that you, a king, are resolved to act and to speak aright, ask me now for whatever boon you desire forthwith." " Master," said Croesus, " you will best please me if you suffer me to send these my chains to that god of the Greeks whom I chiefly honoured, and to ask him if it be his custom to deceive those who serve him well." Cyrus then asking him what charge he brought against the god that he made this request, Croesus repeated to him the tale of all his own intent, and the answers of the oracles, and more especially his offerings, and how it was the oracle that had heartened him to attack the Persians; and so saying he once more instantly entreated that he might be suffered to reproach the god for this. At this Cyrus smiled, and replied, " This I will grant you, Croesus, and what other boon soever you may at any time ask me." When Croesus heard this, he sent men of the Lydians to Delphi, charging them to lay his chains on the threshold of the temple, and to ask if the god were not ashamed that he had persuaded Croesus to attack the Persians, telling him that he would destroy Cyrus' power; of which power (they should say, showing the chains) these were the first-fruits. Thus they should inquire; and further, if it were the manner of the Greek gods to be thankless.

91. When the Lydians came, and spoke as they were charged, the priestess (it is said) thus replied : " None may escape his destined lot, not even a god. Croesus hath paid for the sin of his ancestor of the fifth generation : who, being of the guard of the Heraclidae, was led by the guile of a woman to slay his master, and took to himself the royal state of that master, whereto he had no right. And it was the desire of Loxias that the evil hap of Sardis should

HERODOTUS

παῖδας τοῦ Κροίσου γένουτο τὸ Σαρδίων πάθος καὶ μὴ κατ' αὐτὸν Κροίσου, οὐκ οἶόν τε ἐγίνετο παραγαγεῖν μοίρας. ὅσον δὲ ἐνέδωκαν αὗται, ἥνυσσέ τε καὶ ἔχαρισατό οἱ· τρία γὰρ ἔτεα ἐπανεβάλετο τὴν Σαρδίων ἄλωσιν, καὶ τοῦτο ἐπιστάσθω Κροίσος ὡς ὕστερον τοῖσι ἔτεσι τούτοισι ἀλοὺς τῆς πεπρωμένης. δεύτερα δὲ τούτων καιομένῳ αὐτῷ ἐπήρκεσε. κατὰ δὲ τὸ μαντήιον τὸ γενόμενον οὐκ ὁρθῶς Κροίσος μέμφεται. προηγόρευε γὰρ οἱ Λοξίης, ἦν στρατεύηται ἐπὶ Πέρσας, μεγάλῃ ἀρχῇν αὐτὸν καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν εὑ μέλλοντα βουλεύεσθαι ἐπειρέσθαι πέμψαντα κότερα τὴν ἑωυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν. οὐ συλλαβὼν δὲ τὸ ῥῆθὲν οὐδὲ ἐπανειρόμενος ἑωυτὸν αἴτιον ἀποφαινέτω· τῷ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἰπε Λοξίης περὶ ἡμίονου, οὐδὲ τοῦτο συνέλαβε. ἦν γὰρ δὴ ὁ Κύρος οὗτος ἡμίονος· ἐκ γὰρ δυῶν οὐκ ὁμοεθνέων ἔγεγόνεε, μητρὸς ἀμείνονος, πατρὸς δὲ ὑποδεεστέρου· ἢ μὲν γὰρ ἦν Μηδίς καὶ Ἀστυάγεος. θυγάτηρ τοῦ Μήδων βασιλέος, ὃ δὲ Πέρσης τε ἦν καὶ ἀρχόμενος ὑπ' ἐκείνοισι καὶ ἔνερθε ἐὼν τοῖσι ἄπασι δεσποίνῃ τῇ ἑωυτοῦ συνοίκεε.” ταῦτα μὲν ἡ Πιθίη ὑπεκρίνατο τοῖσι Λυδοῖσι, οἱ δὲ ἀνήνεικαν ἐς Σάρδις καὶ ἀπήγγειλαν Κροίσῳ. ὃ δὲ ἀκούσας συνέγνω ἑωυτοῦ εἶναι τὴν ἀμαρτάδα καὶ οὐ τοῦ θεοῦ. κατὰ μὲν δὴ τὴν Κροίσου τε ἀρχὴν καὶ Ἰωνίης τὴν πρώτην καταστροφὴν ἔσχε οὕτω.

92. Κροίσῳ δὲ ἐστὶ ἄλλα ἀναθήματα ἐν τῇ Ἑλλάδι πολλὰ καὶ οὐ τὰ εἰρημένα μοῦνα. ἐν μὲν

BOOK I. 91-92

fall in the lifetime of Croesus' sons, not his own, but he could not turn the Fates from their purpose; yet did he accomplish his will and favour Croesus in so far as they would yield to him: for he delayed the taking of Sardis for three years, and this let Croesus know, that though he be now taken it is by so many years later than the destined hour. And further, Loxias saved Croesus from the burning. But as to the oracle that was given him, Croesus doth not right to complain concerning it. For Loxias declared to him that if he should lead an army against the Persians he would destroy a great empire. Therefore it behoved him, if he would take right counsel, to send and ask whether the god spoke of Croesus' or of Cyrus' empire. But he understood not that which was spoken, nor made further inquiry: wherefore now let him blame himself. Nay, when he asked that last question of the oracle and Loxias gave him that answer concerning the mule, even that Croesus understood not. For that mule was in truth Cyrus; who was the son of two persons not of the same nation, of whom the mother was the nobler and the father of lesser estate; for she was a Median, daughter of Astyages king of the Medians: but he was a Persian and under the rule of the Medians, and was wedded, albeit in all regards lower than she, to one that should be his sovereign lady." Such was the answer of the priestess to the Lydians; they carried it to Sardis and told it to Croesus; and when he heard it, he confessed that the sin was not the god's, but his own. And this is the story of Croesus' rule, and of the first overthrow of Ionia.

92. Now there are many offerings of Croesus in Hellas, and not only those whereof I have spoken.

HERODOTUS

γὰρ Θήβησι τῇσι Βοιωτῶν τρίπους χρύσεος, τὸν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Ἰσμηνίῳ, ἐν δὲ Ἐφέσῳ αἱ τε βάεις αἱ χρύσεαι καὶ τῶν κιόνων αἱ πολλαῖ, ἐν δὲ Προυηνῆς τῆς ἐν Δελφοῖσι ἀσπὶς χρυσέη μεγάλη. ταῦτα μὲν καὶ ἔτι ἐστὶ ἐμὲ ἦν περιεόντα, τὰ δὲ ἔξαπόλωλε τῶν ἀναθημάτων τὰ δὲ ἐν Βραγχίδησι τῇσι Μιλησίων ἀναθήματα Κροίσῳ, ὡς ἐγώ πυνθάνομαι, ἵστα τε σταθμὸν καὶ δμοια τοῖσι ἐν Δελφοῖσι¹. . . . τὰ μέν νυν ἐστι τε Δελφοὺς καὶ ἐστοῦ Ἀμφιάρεω ἀνέθηκε οἰκήμα τε ἐόντα καὶ τῶν πατρωίων χρημάτων ἀπαρχήν· τὰ δὲ ἄλλα ἀναθήματα ἐξ ἀνδρὸς ἐγένετο οὐσίης ἐχθροῦ, ὃς οἱ πρὶν ἦν βασιλεῦσαι ἀντιστασιώτης κατεστίκεε, συσπεύδων Πανταλέοντι γενέσθαι τὴν Λυδῶν ἀρχήν. ὁ δὲ Πανταλέων ἦν Ἀλυάττεω μὲν παῖς, Κροίσου δὲ ἀδελφεὸς οὐκ ὁμομήτριος· Κροίσος μὲν γὰρ ἐκ Καείρης ἦν γυναικὸς Ἀλυάττη, Πανταλέων δὲ ἐξ Ἰάδος. ἐπείτε δὲ δόντος τοῦ πατρὸς ἐκράτησε τῆς ἀρχῆς ὁ Κροίσος, τὸν ἀνθρωπὸν τὸν ἀντιπρήσσοντα ἐπὶ κνάφου ἔλκων διέφθειρε, τὴν δὲ οὐσίην αὐτοῦ ἔτι πρότερον κατιρώσας τότε τρόπῳ τῷ εἰρημένῳ ἀνέθηκε ἐστὶ τὰ εἴρηται. καὶ περὶ μὲν ἀναθημάτων τοσαῦτα εἰρήσθω.

93. Θώματα δὲ γῆ ἡ Λυδίη ἐστι συγγραφὴν οὐ μάλα ἔχει, οἰά τε καὶ ἄλλη χώρη, πάρεξ τοῦ ἐκ τοῦ Τμώλου καταφερομένου ψήγματος. ἐν δὲ ἔργον πολλὸν μέγιστον παρέχεται χωρὶς τῶν τε Αἰγυπτίων ἔργων καὶ τῶν Βαβυλωνίων· ἔστι αὐτόθι Ἀλυάττεω τοῦ Κροίσου πατρὸς σῆμα, τοῦ

¹ The sentence is incomplete, lacking a predicate.

BOOK I. 92-93

There is a golden tripod at Thebes in Boeotia, which he dedicated to Apollo of Ismenus; at Ephesus¹ there are the oxen of gold and the greater part of the pillars; and in the temple of Proneia at Delphi, a golden shield.² All these yet remained till my lifetime; but some other of the offerings have perished. And the offerings of Croesus at Branchidae of the Milesians, as I have heard, are equal in weight and like to those at Delphi. Those which he dedicated at Delphi and the shrine of Amphiaraus were his own, the firstfruits of the wealth inherited from his father; the rest came from the estate of an enemy who had headed a faction against Croesus before he became king, and conspired to win the throne of Lydia for Pantaleon. This Pantaleon was a son of Alyattes, and half-brother of Croesus: Croesus was Alyattes' son by a Carian and Pantaleon by an Ionian mother. So when Croesus gained the sovereignty by his father's gift, he put the man who had conspired against him to death by drawing him across a carding-comb, and first confiscated his estate, then dedicated it as and where I have said. This is all that I shall say of Croesus' offerings.

93. There are not in Lydia many marvellous things for me to tell of, if it be compared with other countries, except the gold dust that comes down from Tmolus. But there is one building to be seen there which is more notable than any, saving those of Egypt and Babylon. There is in Lydia the tomb of Alyattes the father of Croesus, the base

¹ The temple at Ephesus was founded probably in Alyattes' reign, and not completed till the period of the Graeco-Persian War.

² The temple of Athene Proneia (= before the shrine) was situated outside the temple of Apollo.

HERODOTUS

ἡ κρηπὶς μὲν ἔστι λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς. ἐξεργάσαντο δέ μιν οἱ ἀγοραῖοι ἀνθρώποι καὶ οἱ χειρώνακτες καὶ αἱ ἐνεργαζόμεναι παιδίσκαι. οὗροι δὲ πέντε ἔοντες ἔτι καὶ ἐς ἐμὲ ἦσαν ἐπὶ τοῦ σήματος ἄνω, καὶ σφι γράμματα ἐνεκεκόλαπτο τὰ ἔκαστοι ἐξεργάσαντο, καὶ ἐφαίνετο μετρεόμενον τὸ τῶν παιδισκέων ἔργον ἐὸν μέγιστον. τοῦ γὰρ δὴ Λυδῶν δῆμου αἱ θυγατέρες πορνεύονται πᾶσαι, συλλέγουσαι σφίσι φερνάς, ἐς δὲ ἀν συνοικήσωσι τοῦτο ποιέουσαι ἐκδιδοῦσι δὲ αὐταὶ ἑωτάς. ἡ μὲν δὴ περίοδος τοῦ σήματος εἰσὶ στάδιοι ἕξ καὶ δύο πλέθρα, τὸ δὲ εὑρος ἔστι πλέθρα τρία καὶ δέκα. λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη, τὴν λέγουσι Λυδοὶ ἀειναον εἶναι· καλέεται δὲ αὕτη Γυγαίη. τοῦτο μὲν δὴ τοιοῦτο ἔστι.

94. Λυδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἐλληνες, χωρὶς ἡ ὅτι τὰ θήλεα τέκνα καταπορνεύονται, πρῶτοι δὲ ἀνθρώπων τῶν ἡμεῖς ἴδμεν νόμισμα χρυσοῦ καὶ ἀργύρου κοψάμενοι ἔχρησαντο, πρῶτοι δὲ καὶ κάπηλοι ἐγένοντο. φασὶ δὲ αὐτοὶ Λυδοὶ καὶ τὰς παιγνίας τὰς νῦν σφίσι τε καὶ Ἐλλησι κατεστεώσας ἑωτῶν ἔξευρημα γενέσθαι· ἄμα δὲ ταύτας τε ἔξευρεθῆναι παρὰ σφίσι λέγουσι καὶ Τυρσηνίην ἀποικίσαι, ὃδε περὶ αὐτῶν λέγοντες. ἐπὶ Ἀτυος τοῦ Μάνεω· βασιλέος σιτοδείην ἵσχυρὴν ἀνὰ τὴν Λυδίην πᾶσαν γενέσθαι, καὶ τοὺς Λυδοὺς τέως μὲν διάγειν λιπαρέοντας, μετὰ δὲ ὡς οὐ παύεσθαι, ἄκεα δίζησθαι, ἄλλον δὲ ἄλλο ἐπιμηχανᾶσθαι αὐτῶν. ἔξευρεθῆναι δὴ ὧν τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρης καὶ τῶν ἀλλέων

BOOK I. 93-94

whereof is made of great stones and the rest of it of mounded earth. It was built by the men of the market and the artificers and the prostitutes. There remained till my time five corner-stones set on the top of the tomb, and on these was graven the record of the work done by each kind: and measurement showed that the prostitutes' share of the work was the greatest. All the daughters of the common people of Lydia ply the trade of prostitutes, to collect dowries, till they can get themselves husbands; and they offer themselves in marriage. Now this tomb has a circumference of six furlongs and a third, and its breadth is above two furlongs; and there is a great lake hard by the tomb, which, say the Lydians, is fed by ever-flowing springs; it is called the Gygaean lake. Such then is this tomb.

94. The customs of the Lydians are like those of the Greeks, save that they make prostitutes of their female children. They were the first men (known to us) who coined and used gold and silver currency; and they were the first to sell by retail. And, according to what they themselves say, the pastimes now in use among them and the Greeks were invented by the Lydians: these, they say, were invented among them at the time when they colonised Tyrrhenia. This is their story: In the reign of Atys son of Manes there was great scarcity of food in all Lydia. For a while the Lydians bore this with what patience they could; presently, when there was no abatement of the famine, they sought for remedies, and divers plans were devised by divers men. Then it was that they invented the games of dice and knuckle-bones and

HERODOTUS

πασέων παιγνιέων τὰ εἰδεα, πλὴν πεσσῶν τούτων γάρ ὡν τὴν ἔξεύρεσιν οὐκ οἰκηιοῦνται Λυδοί. ποιέειν δὲ ὡδε πρὸς τὸν λιμὸν ἔξευρόντας, τὴν μὲν ἑτέρην τῶν ἡμερέων παῖζειν πᾶσαν, ἵνα δὴ μὴ ζητέοιεν σιτία, τὴν δὲ ἑτέρην σιτέεσθαι πανομένους τῶν παιγνιέων. τοιούτῳ τρόπῳ διάγειν ἐπ' ἔτεα δυῶν δέοντα εἴκοσι. ἐπείτε δὲ οὐκ ἀνιέναι τὸ κακὸν ἀλλ' ἔτι ἐπὶ μᾶλλον βιάζεσθαι, οὕτω δὴ τὸν βασιλέα αὐτῶν δύο μοίρας διελόντα Λυδῶν πάντων κληρώσαι τὴν μὲν ἐπὶ μόνη τὴν δὲ ἐπὶ ἔξοδῳ ἐκ τῆς χώρης, καὶ ἐπὶ μὲν τῇ μένειν αὐτοῦ λαγχανούσῃ τῶν μοιρέων ἔωντὸν τὸν βασιλέα προστάσσειν, ἐπὶ δὲ τῇ ἀπαλλασσομένῃ τὸν ἔωντὸν παῖδα, τῷ οὖνομα εἶναι Τυρσηνόν. λαχόντας δὲ αὐτῶν τοὺς ἑτέρους ἔξιέναι ἐκ τῆς χώρης καταβῆναι ἐς Σμύρνην καὶ μηχανήσασθαι πλοῖα, ἐς τὰ ἐσθεμένους τὰ πάντα ὅσα σφι ἦν χρηστὰ ἐπίπλοα, ἀποπλέειν κατὰ βίου τε καὶ γῆς ζήτησιν, ἐς δὲ ἔθνεα πολλὰ παραμειψαμένους ἀπικέσθαι ἐς Ὁμβρικούς, ἔνθα σφέας ἐνιδρύσασθαι πόλιας καὶ οἰκέειν τὸ μέχρι τοῦδε. ἀντὶ δὲ Λυδῶν μετονομασθῆναι αὐτοὺς ἐπὶ τοῦ βασιλέος τοῦ παιδός, ὃς σφεας ἀνήγαγε, ἐπὶ τούτου τὴν ἐπωνυμίην ποιευμένους ὄνομασθῆναι Τυρσηνούς.

Λυδοὶ μὲν δὴ ὑπὸ Πέρσησι ἐδεδούλωντο.

95. Ἐπιδίζηται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τὸν τε Κῦρον ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατεῖλε, καὶ τοὺς Πέρσας ὅτεῳ τρόπῳ ἡγήσαντο τῆς Ἀσίης. ὡς ὅν Περσέων μετεξέτεροι λέγουσι, οἱ μὴ βουλόμενοι σεμνοῦν τὰ περὶ Κῦρου ἀλλὰ τὸν ἔοντα λέγειν λόγου, κατὰ ταῦτα γράψω,

ball, and all other forms of pastime except only draughts, which the Lydians do not claim to have discovered. Then, using their discovery to lighten the famine, they would play for the whole of every other day, that they might not have to seek for food, and the next day they ceased from their play and ate. This was their manner of life for eighteen years. But the famine did not cease to plague them, and rather afflicted them yet more grievously. At last their king divided the people into two portions, and made them draw lots, so that the one part should remain and the other leave the country ; he himself was to be the head of those who drew the lot to remain there, and his son, whose name was Tyrrhenus, of those who departed. Then one part of them, having drawn the lot, left the country and came down to Smyrna and built ships, whereon they set all their goods that could be carried on shipboard, and sailed away to seek a livelihood and a country ; till at last, after sojourning with many nations in turn, they came to the Ombrici,¹ where they founded cities and have dwelt ever since. They no longer called themselves Lydians, but Tyrrhenians, after the name of the king's son who had led them thither.

The Lydians, then, were enslaved by the Persians.

95. But it is next the business of my history to inquire who this Cyrus was who brought down the power of Croesus, and how the Persians came to be rulers of Asia. I mean then to be guided in what I write by some of the Persians who desire not to make a fine tale of the story of Cyrus but to tell

¹ In northern and central Italy ; the Umbria of Roman history perpetuates the name.

HERODOTUS

ἐπιστάμενος περὶ Κύρου καὶ τριφασίας ἄλλας λόγων ὁδοὺς φῆμαι.

’Ασσυρίων ἀρχόντων τῆς ἄνω ’Ασίης ἐπ’ ἔτεα εἴκοσι καὶ πεντακόσια, πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἥρξαντο ἀπίστασθαι, καὶ κως οὗτοι περὶ τῆς ἐλευθερίης μαχεσάμενοι τοῖσι ’Ασσυρίοισι ἐγένοντο ἄνδρες ἀγαθοί, καὶ ἀπωσάμενοι τὴν δουλοσύνην ἐλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ ἄλλα ἔθνεα ἐποίεε τώντὸ τοῖσι Μήδοισι.

96. ’Εόντων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἤπειρον, ὅδε αὐτις ἐς τυραννίδα περιῆλθον. ἀνὴρ ἐν τοῖσι Μήδοισι ἐγένετο σοφὸς τῷ οὔνομα ἦν Δηιόκης, παῖς δὲ ἦν Φραόρτεω. οὗτος δὲ Δηιόκης ἐρασθεὶς τυραννίδος ἐποίεε τοιάδε. κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ ἑωυτοῦ ἐὼν καὶ πρότερον δόκιμος καὶ μᾶλλον τι καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος ἤσκεε· καὶ ταῦτα μέντοι ἐούσης ἀνομίης πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν ἐποίεε, ἐπιστάμενος ὅτι τῷ δικαίῳ τὸ ἀδικον πολέμιον ἐστί. οἱ δὲ ἐκ τῆς αὐτῆς κώμης Μῆδοι ὄρῶντες αὐτοῦ τοὺς τρόπους δικαστήν μιν ἑωυτῶν αἱρέοντο. δὲ δὴ, οἰα μνώμενος ἀρχήν, ίθύς τε καὶ δίκαιος ἦν, ποιέων τε ταῦτα ἔπαινον εἶχε οὐκ δλίγον πρὸς τῶν πολιητέων, οὕτω ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλησι κώμησι ὡς Δηιόκης εἴη ἀνὴρ μοῦνος κατὰ τὸ ὄρθον δικάζων, πρότερον περιπίπτοντες ἀδίκοισι γνώμησι, τότε ἐπείτε ἤκουσαν ἀσμενοὶ ἐφοίτων παρὰ τὸν Δηιόκεα καὶ αὐτὸὶ δικασόμενοι, τέλος δὲ οὐδενὶ ἄλλῳ ἐπετράποντο.

97. Πλεῦνος δὲ αἱεὶ γινομένου τοῦ ἐπιφοιτέοντος, οἰα πυνθανομένων τὰς δίκας ἀποβαίνειν

BOOK I. 95-97

the truth, though there are no less than three other accounts of Cyrus which I could give.

When the Assyrians had ruled Upper Asia for five hundred and twenty years¹ their subjects began to revolt from them: first of all, the Medes. These, it would seem, proved their valour in fighting for freedom against the Assyrians; they cast off their slavery and won freedom. Afterwards the other subject nations too did the same as the Medes.

96. All of those on the mainland were now free men; but they came once more to be ruled by monarchs as I will now relate. There was among the Medians a clever man called Deioces: he was the son of Phraortes. Deioces was enamoured of sovereignty, and thus he set about gaining it. Being already a notable man in his own township (one of the many townships into which Media was parcelled), he began to profess and practise justice more constantly and zealously than ever, and this he did although there was much lawlessness in all the land of Media, and though he knew that injustice is ever the foe of justice. Then the Medes of the same township, seeing his dealings, chose him to be their judge, and he (for he coveted sovereign power) was honest and just. By so acting he won no small praise from his fellow townsmen, insomuch that when the men of the other townships learned that Deioces alone gave righteous judgments (they having before suffered from unjust decisions) they, then, on hearing this, came often and gladly to plead before Deioces; and at last they would submit to no arbitrament but his.

97. The number of those who came grew ever greater, for they heard that each case ended as

¹ From 1229 to 709 B.C., as Deioces' reign began in 709.

HERODOTUS

κατὰ τὸ ἔόν, γνοὺς ὁ Δηιόκης ἐς ἑωυτὸν πᾶν ἀνακείμενον οὕτε κατίζειν ἔτι ἥθελε ἔνθα περ πρότερον προκατίζων ἐδίκαζε, οὗτ' ἔφη δικᾶν ἔτι· οὐ γάρ οἱ λυσιτελέειν τῶν ἑωυτοῦ ἐξημεληκότα τοῖσι πέλας δὶ’ ἥμέρης δικάζειν. ἔούσης ὧν ἀρπαγῆς καὶ ἀνομίης ἔτι πολλῷ μᾶλλον ἀνὰ τὰς κώμας ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς τῶντὸν καὶ ἐδίδοσαν σφίσι λόγου, λέγοντες περὶ τῶν κατηκόντων. ὡς δ' ἔγω δοκέω, μάλιστα ἔλεγον οἱ τοῦ Δηιόκεω φίλοι “Οὐ γάρ δὴ τρόπῳ τῷ παρεόντι χρεώμενοι δυνατοὶ εἰμὲν οἰκέειν τὴν χώρην, φέρε στήσωμεν ἥμέων αὐτῶν βασιλέα· καὶ οὕτω ἢ τε χώρη εύνομήσεται καὶ αὐτοὶ πρὸς ἕργα τρεψόμεθα, οὐδὲ ὑπ' ἀνομίης ἀνάστατοι ἐσόμεθα.” ταῦτά κη λέγοντες πείθουσι ἑωυτοὺς βασιλεύεσθαι.

98. Αὐτίκα δὲ προβαλλομένων ὅντινα στήσονται βασιλέα, ὁ Δηιόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος, ἐς δὲ τοῦτον κατανέουσι βασιλέα σφίσι εἶναι. δὲ ἐκέλευε αὐτοὺς οἰκία τε ἑωυτῷ ἄξει τῆς βασιλήντος οἰκοδομῆσαι καὶ κρατῦναι αὐτὸν δορυφόροισι ποιεῦσι δὴ ταῦτα οἱ Μῆδοι· οἰκοδομέοντι τε γὰρ αὐτῷ οἰκία μεγάλα τε καὶ ἵσχυρά, ἵνα αὐτὸς ἔφρασε τῆς χώρης, καὶ δορυφόρους αὐτῷ ἐπιτράπουσι ἐκ πάντων Μῆδων καταλέξασθαι. δὲ ως ἔσχε τὴν ἀρχήν, τοὺς Μῆδους ἡνάγκασε ἐν πόλισμα ποιήσασθαι καὶ τοῦτο περιστέλλοντας τῶν ἄλλων ἡσσον ἐπιμέλεσθαι. πειθομένων δὲ καὶ ταῦτα τῶν Μῆδων οἰκοδομέει τείχεα μεγάλα τε καὶ καρτερὰ ταῦτα τὰ νῦν Ἀγβάτανα κέκληται, ἔτερον ἐτέρῳ κύκλῳ ἐνεστεῶτα. μεμη-

accorded with the truth. Then Deioces, seeing that all was now entrusted to him, would not sit in his former seat of judgment, and said he would give no more decisions; for it was of no advantage to him (he said) to leave his own business and spend all the day judging the cases of his neighbours. This caused robbery and lawlessness to increase greatly in the townships; and the Medes gathering together conferred about their present affairs, and said (here, as I suppose, the chief speakers were Deioces' friends), "Since we cannot with our present manner of life dwell peacefully in the country, come, let us set up a king for ourselves; thus will the country be well governed, and we ourselves shall betake ourselves to our business, and cease to be undone by lawlessness." By such words they persuaded themselves to be ruled by a king.

98. The question was forthwith propounded: Whom should they make king? Then every man was loud in putting Deioces forward and praising Deioces, till they agreed that he should be their king. He bade them build him houses worthy of his royal power, and arm him with a bodyguard: the Medes did so; they built him great and strong houses at what places soever in the country he showed them, and suffered him to choose a bodyguard out of all their people. But having obtained the power, he constrained the Medes to make him one stronghold and to fortify this more strongly than all the rest. This too the Medes did for him: so he built the great and mighty circles of walls within walls which are now called Agbatana.¹ This fortress is so planned that each

¹ Modern Hamadân, probably: but see Rawlinson's note.

HERODOTUS

χάνηται δὲ οὕτω τοῦτο τὸ τεῖχος ὥστε ὁ ἔτερος τοῦ ἔτερου κύκλου τοῖσι προμαχεῖσι μούνοισι ἐστὶ ὑψηλότερος. τὸ μέν κού τι καὶ τὸ χωρίον συμμαχέει κολωνὸς ἐὼν ὥστε τοιοῦτο εἶναι, τὸ δὲ καὶ μᾶλλον τι ἐπετηδεύθη. κύκλων δ' ἔοντων τῶν συναπάντων ἑπτά, ἐν δὴ τῷ τελευταίῳ τὰ βασιλήια ἔνεστι καὶ οἱ θησαυροί. τὸ δ' αὐτῶν μέγιστον ἐστὶ τεῖχος κατὰ τὸν Ἀθηνέων κύκλου μάλιστά κῃ τὸ μέγαθος. τοῦ μὲν δὴ πρώτου κύκλου οἱ προμαχεῶνες εἰσὶ λευκοί, τοῦ δὲ δευτέρου μέλαινες, τρίτου δὲ κύκλου φοινίκεοι, τετάρτου δὲ κυάνεοι, πέμπτου δὲ σανδαράκινοι. οὕτω τῶν πέντε κύκλων οἱ προμαχεῶνες ἡνθισμένοι εἰσὶ φαρμάκοισι δύο δὲ οἱ τελευταῖοι εἰσὶ δὲ μὲν καταργυρωμένους δὲ δὲ κατακεχρυσωμένους ἔχων τὸν προμαχεῶνας.

99. Ταῦτα μὲν δὴ ὁ Δηιόκης ἔωντῷ τε ἐτείχεε καὶ περὶ τὰ ἔωντοῦ οἰκία, τὸν δὲ ἄλλον δῆμον πέριξ ἐκέλευε τὸ τεῖχος οἰκέειν. οἰκοδομηθέντων δὲ πάντων κόσμου τόνδε Δηιόκης πρῶτος ἐστὶ ὁ καταστησάμενος, μήτε ἐσίεναι παρὰ βασιλέα μηδένα, δι' ἀγγέλων δὲ πάντα χρᾶσθαι, ὄρασθαι τε βασιλέα ὑπὸ μηδενός, πρός τε τούτοισι ἔπι γελᾶν τε καὶ ἀντίον πτύειν καὶ ἅπασι εἶναι τοῦτο γε αἰσχρόν. ταῦτα δὲ περὶ ἔωντὸν ἐσέμμυνε τῶνδε εἴνεκεν, ὃκως ἀν μὴ ὄρωντες οἱ δύμήλικες, ἔοντες σύντροφοί τε ἐκείνῳ καὶ οἰκίης οὐ φλαυροτέρης οὐδὲ ἐσ ἀνδραγαθίην λειπόμενοι, λυπεοίατο καὶ ἐπιβουλεύοιεν, ἀλλ' ἔτεροῖς σφι δοκέοι εἶναι μὴ ὄρωσι.

100. Ἐπείτε δὲ ταῦτα διεκόσμησε καὶ ἐκράτυνε ἔωντὸν τῇ τυραννίδι, ἦν τὸ δίκαιον φυλάσσων

circle of walls is higher than the next outer circle by no more than the height of its battlements; to which end the site itself, being on a hill in the plain, somewhat helps, but chiefly it was accomplished by art. There are seven circles in all; within the innermost circle are the king's dwellings and the treasuries; and the longest wall is about the length of the wall that surrounds the city of Athens.¹ The battlements of the first circle are white, of the second black, of the third circle purple, of the fourth blue, and of the fifth orange: thus the battlements of five circles are painted with colours; and the battlements of the last two circles are coated, these with silver and those with gold.

99. Deioces built these walls for himself and around his own palace; the people were to dwell without the wall. And when all was built, it was Deioces first who established the rule that no one should come into the presence of the king, but all should be dealt with by the means of messengers; that the king should be seen by no man; and moreover that it should be in particular a disgrace for any to laugh or to spit in his presence. He was careful to hedge himself with all this state in order that the men of his own age (who had been bred up with him and were as nobly born as he and his equals in manly excellence), instead of seeing him and being thereby vexed and haply moved to plot against him, might by reason of not seeing him deem him to be changed from what he had been.²

100. Having ordered all these matters and strongly armed himself with sovereign power, he was a hard

¹ About eight miles, according to a scholiast's note on Thucyd. ii. 13; but this is disputed.

² Or, perhaps, different from themselves.

HERODOTUS

χαλεπός· καὶ τάς τε δίκας γράφοντες ἔσω παρ' ἐκεῖνον ἐσπέμπεσκον, καὶ ἐκεῖνος διακρίνων τὰς ἐσφερομένας ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποίεε, τάδε δὲ ἄλλα ἐκεκοσμέατο οἱ· εἰ τινα πυνθάνοιτο ὑβρίζοντα, τοῦτον δκως μεταπέμψαιτο κατ' ἀξίην ἐκύστον ἀδικήματος ἐδικαίειν, καὶ οἱ κατάσκοποί τε καὶ κατήκοοι ἦσαν ἀνὰ πᾶσαν τὴν χώρην τῆς ἥρχε.

101. Δηιόκης μέν νυν τὸ Μῆδικὸν ἔθνος συνέστρεψε μούνον καὶ τούτου ἥρξε· ἔστι δὲ Μῆδων τοσάδε γένεα, Βοῦσαι Παρητακηνοὶ Στρούχατες Ἀριζαντοὶ Βούδιοι Μάγοι. γένεα μὲν δὴ Μῆδων ἔστι τοσάδε.

102. Δηιόκεω δὲ παῖς γίνεται Φραόρτης, δς τελευτήσαντος Δηιόκεω, βασιλεύσαντος τρία καὶ πεντήκοντα ἔτεα, παρεδέξατο τὴν ἀρχήν, παραδεξάμενος δὲ οὐκ ἀπεχράπτο μούνων Μῆδων ἄρχειν, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας πρώτοισι τε τούτοισι ἐπεθήκατο καὶ πρώτους Μῆδων ὑπηκόους ἐποίησε. μετὰ δὲ ἔχων δύο ταῦτα ἔθνεα καὶ ἀμφότερα ἵσχυρά, κατεστρέφετο τὴν Ἀσίην ἀπ' ἄλλου ἐπ' ἄλλο ίὼν ἔθνος, ἐς δ στρατευσάμενος ἐπὶ τοὺς Ασσυρίους καὶ Ἀσσυρίων τούτους οὐ Νίνον εἶχον καὶ ἥρχον πρότερον πάντων, τότε δὲ ἦσαν μεμοννωμένοι μὲν συμμάχων ἀτε ἀπεστεώτων, ἄλλως μέντοι ἐωυτῶν εὖ ἤκουντες, ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης αὐτός τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός.

103. Φραόρτεω δὲ τελευτήσαντος ἐξεδέξατο Κυαξάρης ὁ Φραόρτεω τοῦ Δηιόκεω παῖς. οὗτος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμώτερος τῶν

man in the observance of justice. They would write down their pleas and send them in to him; then would he adjudge upon what was brought him and send his judgments out. This was his manner of deciding cases at law, and he took order too about other matters; for when he heard that a man was doing violence he would send for him and punish him as befitted each offence: and he had spies and eavesdroppers everywhere in his dominions.

101. Deioces, then, united the Median nation, and no other, and ruled it. The Median tribes are these—the Busae, the Paretaceni, the Struchates, the Arizanti, the Budii, the Magi: so many are their tribes.

102. Deioces had a son, Phraortes, who inherited the throne at Deioces' death after a reign of fifty-three years.¹ Having so inherited, he was not content to rule the Medes alone: marching against the Persians, he attacked them first, and they were the first whom he made subject to the Medes. Then, with these two strong nations at his back, he subdued one nation of Asia after another, till he marched against the Assyrians, to wit, those of the Assyrians who held Ninus. These had formerly been rulers of all; but now their allies had dropped from them and they were left alone, yet in themselves a prosperous people: marching then against these Assyrians, Phraortes himself and the greater part of his army perished, after he had reigned twenty-two years.

103. At his death he was succeeded by his son Cyaxares. He is said to have been a much greater

¹ Deioces died in 656 B.C.

HERODOTUS

προγόνων, καὶ πρώτος τε ἐλόχισε κατὰ τέλεα τοὺς ἐν τῇ Ἀσίῃ καὶ πρώτος διέταξε χωρὶς ἑκάστους εἶναι, τούς τε αἱχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἵππεας· πρὸ τοῦ δὲ ἀναμίξῃ πάντα ὄμοίως ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ μαχεσάμενος ὅτε νὺξ ἡ ἡμέρη ἐγένετο σφι μαχομένοισι, καὶ ὁ τὴν Ἀλυος ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἔωστῷ. συλλέξας δὲ τοὺς ὑπ' ἔωστῷ ἀρχομένους πάντας ἐστρατεύετο ἐπὶ τὴν Νίνον, τιμωρέων τε τῷ πατρὶ καὶ τὴν πόλιν ταύτην θέλων ἔξελειν. καί οἱ, ὡς συμβαλῶν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένω τὴν Νίνον ἐπῆλθε Σκυθέων στρατὸς μέγας, ἥγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθέων Μαδύνης Προτοθύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην Κιμμερίους ἐκβαλόντες ἐκ τῆς Εύρωπης, τούτοισι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώρην ἀπίκοντο.

104. "Εστι δὲ ἀπὸ τῆς λίμνης τῆς Μαιήτιδος ἐπὶ Φᾶσιν ποταμὸν καὶ ἐς Κόλχους τριήκοντα ἡμερέων εὐζώνῳ ὁδός, ἐκ δὲ τῆς Κολχίδος οὐ πολλὸν ὑπερβῆναι ἐς τὴν Μηδικήν, ἀλλ' ἐν τὸ διὰ μέσου ἔθνος αὐτῶν ἐστι, Σάσπειρες, τοῦτο δὲ παραμειβομένοισι εἶναι ἐν τῇ Μηδικῇ. οὐ μέντοι οἵ γε Σκύθαι ταύτη ἐσέβαλον, ἀλλὰ τὴν κατύπερθε ὁδὸν πολλῷ μακροτέρην ἐκτραπόμενοι, ἐν δεξιῇ ἔχοντες τὸ Καυκάσιον ὄρος. ἐνθαῦτα οἱ μὲν Μῆδοι συμβαλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες τῇ μάχῃ τῆς ἀρχῆς κατελύθησαν, οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον.

BOOK I. 103-104

warrior than his fathers : it was he who first arrayed the men of Asia in companies and set each kind in bands apart, the spearmen and the archers and the horsemen : before this they were all blended alike confusedly together. This was the king who fought against the Lydians when the day was turned to night in the battle, and who united under his dominion all Asia that is beyond the river Halys. Collecting all his subjects, he marched against Ninus, wishing to avenge his father and to destroy the city. He defeated the Assyrians in battle ; but while he was besieging their city there came down upon him a great army of Scythians, led by their king Madyes son of Protathyces. These had invaded Asia after they had driven the Cimmerians out of Europe : pursuing them in their flight the Scythians came to the Median country.¹

104. It is thirty days' journey for an unburdened man from the Maeetian lake² to the river Phasis and the land of the Colchi ; from the Colchi it is an easy matter to cross into Media : there is but one nation between, the Saspares ; to pass these is to be in Media. Nevertheless it was not by this way that the Scythians entered ; they turned aside and came by the upper and much longer road, having on their right the Caucasian mountains. There the Medes met the Scythians, who worsted them in battle and deprived them of their rule, and made themselves masters of all Asia.

¹ This is the same story as that related in the early chapters of Book IV. The Scythians, apparently, marched eastwards along the northern slope of the Caucasus, turning south between the end of the range and the Caspian. But Herodotus' geography in this story is difficult to follow.—The “Saspares” are in Armenia.

² The Maeetian lake is the Sea of Azov.

HERODOTUS

105. Ἐνθεῦτεν δὲ ἦισαν ἐπ' Αἰγυπτον· καὶ ἐπείτε ἐγένουντο ἐν τῇ Παλαιστίνῃ Συρίη, Ψαμμήτιχος σφέας Αἰγύπτου βασιλεὺς ἀντιάσας δώροισί τε καὶ λιτῆσι ἀποτράπει τὸ προσωτέρῳ μὴ πορεύεσθαι. οἱ δὲ ἐπείτε ἀναχωρέοντες ὅπίσω ἐγένουντο τῆς Συρίης ἐν Ἀσκάλωνι πόλι, τῶν πλεόνων Σκυθέων παρεξελθόντων ἀσινέων, ὀλίγοι τινὲς αὐτῶν ὑπολειφθέντες ἐσύλησαν τῆς οὐρανίης Ἀφροδίτης τὸ ἵρον. ἔστι δὲ τοῦτο τὸ ἵρον, ὡς ἔγὼ πυνθανόμενος εὑρίσκω, πάντων ἀρχαιότατον ἱρῶν ὅσα ταύτης τῆς θεοῦ· καὶ γὰρ τὸ ἐν Κύπρῳ ἱρὸν ἐνθεῦτεν ἐγένετο, ὡς αὐτὸι Κύπριοι λέγουσι, καὶ τὸ ἐν Κυθήραις Φοίνικες εἰσὶ οἱ ἰδρυσάμενοι ἐκ ταύτης τῆς Συρίης ἔοντες. τοῖσι δὲ τῶν Σκυθέων συλήσασι τὸ ἱρὸν τὸ ἐν Ἀσκάλωνι καὶ τοῖσι τούτων αἱεὶ ἐκγόνοισι ἐνέσκηψε ὁ θεὸς θήλεαν νοῦσον· ὥστε ἄμα λέγουσί τε οἱ Σκύθαι διὰ τοῦτο σφέας νοσέειν, καὶ ὅραν παρ' ἐωτοῖσι τοὺς ἀπικνεομένους ἐς τὴν Σκυθικὴν χώρην ὡς διακέαται τοὺς καλέουσι Ἐνάρεας οἱ Σκύθαι.

106. Ἐπὶ μέν νυν δόκτῳ καὶ εἴκοσι ἔτεα ἥρχον τῆς Ἀσίης οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπὸ τε ὕβριος καὶ ὀλυγωρίης ἀνάστata ἦν· χωρὶς μὲν γὰρ φόρον ἐπρησσον παρ' ἐκάστων τὸν ἐκάστοισι ἐπέβαλλον, χωρὶς δὲ τοῦ φόρου ἥρπαζον περιελαύνοντες τοῦτο ὃ τι ἔχοιεν ἔκαστοι. καὶ τούτων μὲν τοὺς πλεῦνας Κυαξάρης τε καὶ Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν, καὶ οὕτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι καὶ ἐπεκράτεον τῶν περ καὶ πρότερον, καὶ τὴν τε Νίνον

105. Thence they marched against Egypt: and when they were in the part of Syria called Palestine, Psammetichus king of Egypt met them and persuaded them with gifts and prayers to come no further. So they turned back, and when they came on their way to the city of Ascalon in Syria, most of the Scythians passed by and did no harm, but a few remained behind and plundered the temple of Heavenly Aphrodite.¹ This temple, as I learn from what I hear, is the oldest of all the temples of the goddess, for the temple in Cyprus was founded from it, as the Cyprians themselves say: and the temple on Cythera was founded by Phoenicians from this same land of Syria. But the Scythians who pillaged the temple, and all their descendants after them, were afflicted by the goddess with the “female” sickness: insomuch that the Scythians say that this is the cause of their disease, and that those who come to Scythia can see there the plight of the men whom they call “Enareis.”²

106. The Scythians, then, ruled Asia for twenty-eight years: and all the land was wasted by reason of their violence and their pride, for, besides that they exacted from each the tribute which was laid upon him, they rode about the land carrying off all men’s possessions. The greater number of them were entertained and made drunk and then slain by Cyaxares and the Medes: so thus the Medes won back their empire and all that they had formerly possessed; and they

¹ The great goddess (Mother of Heaven and Earth) worshipped by Eastern nations under various names—Mylitta in Assyria, Astarte in Phoenicia: called Heavenly Aphrodite, or simply the Heavenly One, by Greeks.

² The derivation of this word is uncertain; it is agreed that the disease was a loss of virility. In iv. 67 ἐναρής = ἀνδρόγυνος.

HERODOTUS

εῖλον (ώς δὲ εἶλον, ἐν ἑτέροισι λόγοισι δηλώσω)
καὶ τοὺς Ἀστυρίους ὑποχειρίους ἐποιήσαντο
πλὴν τῆς Βαβυλωνίης μοίρης.

107. Μετὰ δὲ ταῦτα Κυαξάρης μέν, βασιλεύσας
τεσσεράκοντα ἔτεα σὺν τοῖσι Σκύθαι ἥρξαν,
τελευτῷ, ἐκδέκεται δὲ Ἀστυάγης Κυαξάρεω παῖς
τὴν βασιληίην.

Καὶ οἱ ἐγένετο θυγάτηρ τῇ οὔνομα ἔθετο Μαν-
δάνην τὴν ἐδόκεε Ἀστυάγης ἐν τῷ ὑπνῳ οὐρῆσαι
τοσοῦτον ὥστε πλῆσαι μὲν τὴν ἐωսτοῦ πόλιν,
ἐπικατακλύσαι δὲ καὶ τὴν Ἀσίην πᾶσαν. ὑπερ-
θέμενος δὲ τῶν Μάγων τοῖσι ὄνειροπόλοισι τὸ
ἐνύπνιον, ἐφοβήθη παρ' αὐτῶν αὐτὰ ἔκαστα
μαθών. μετὰ δὲ τὴν Μανδάνην ταύτην ἐοῦσαν
ἥδη ἀνδρὸς ὡραίην Μήδων μὲν τῶν ἐωστοῦ ἀξίων
οὐδενὶ διδοῖ γυναικα, δεδοικώς τὴν ὅψιν. δὲ
Πέρση διδοῖ τῷ οὔνομα ἦν Καμβύσης, τὸν εὕρισκε
οἰκίης μὲν ἔόντα ἀγαθῆς τρόπου δὲ ἡσυχίου,
πολλῷ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου.

108. Συνοικεούσης δὲ τῷ Καμβύσῃ τῆς Μαν-
δάνης, ὁ Ἀστυάγης τῷ πρώτῳ ἔτει εἶδε ἄλλην
ὅψιν, ἐδόκεε δέ οἱ ἐκ τῶν αἰδοίων τῆς θυγατρὸς
ταύτης φῦναι ἄμπελον, τὴν δὲ ἄμπελον ἐπισχεῖν
τὴν Ἀσίην πᾶσαν. ἴδων δὲ τοῦτο καὶ ὑπερθέ-
μενος τοῖσι ὄνειροπόλοισι, μετεπέμψατο ἐκ τῶν
Περσέων τὴν θυγατέρα ἐπίτεκα ἐοῦσαν, ἀπικο-
μένην δὲ ἐφύλασσε βουλόμενος τὸ γενόμενον ἐξ
αὐτῆς διαφθεῖραι. ἐκ γάρ οἱ τῆς ὅψιος οἱ τῶν
Μάγων ὄνειροπόλοι ἐσήμαινον ὅτι μέλλοι ὁ τῆς
θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου.
ταῦτα δὴ ὡν φυλασσόμενος ὁ Ἀστυάγης, ως
ἐγένετο ὁ Κῦρος, καλέσας Ἀρπαγον ἄνδρα οἰκήιουν

BOOK I. 106-108

took Ninus (in what manner I will show in a later part of my history), and brought all Assyria except the province of Babylon under their rule.

107. Afterwards Cyaxares died after a reign of forty years (among which I count the years of the Scythian domination) : and his son Astyages reigned in his stead.

Astyages had a daughter, whom he called Mandane: concerning whom he had a dream, that enough water flowed from her to fill his city and overflow all Asia. He imparted this vision to those of the Magi who interpreted dreams, and when he heard what they told him he was terrified: and presently, Mandane being now of marriageable age, he feared the vision too much to give her to any Median worthy to mate with his family, but wedded her to a Persian called Cambyses, a man whom he knew to be well born and of a quiet temper: for Astyages held Cambyses to be much lower than a Mede of middle estate.

108. But in the first year of Mandane's marriage to Cambyses Astyages saw a second vision. He dreamt that there grew from his daughter a vine, which covered the whole of Asia. Having seen this vision, and imparted it to the interpreters of dreams, he sent to the Persians for his daughter, then near her time, and when she came kept her guarded, desiring to kill whatever child she might bear: for the interpreters declared that the meaning of his dream was that his daughter's offspring should rule in his place. Wishing to prevent this, Astyages on the birth of Cyrus summoned to him a man of his household called Harpagus, who was his

HERODOTUS

καὶ πιστότατόν τε Μήδων καὶ πάντων ἐπίτροπον τῶν ἑωντοῦ, ἔλεγέ οἱ τοιάδε. “”Αρπαγε, πρῆγμα τὸ ἄν τοι προσθέω, μηδαμῶς παραχρίσῃ, μηδὲ ἐμέ τε παραβάλῃ καὶ ἄλλους ἐλόμενος ἐξ ὑστέρης σοὶ αὐτῷ περιπέσῃς· λάβε τὸν Μανδάνη ἔτεκε παιδα, φέρων δὲ ἐς σεωυτοῦ ἀπόκτεινον, μετὰ δὲ θύψον τρόπῳ δύτεφ αὐτὸς βούλεαι.” ὁ δὲ ἀμεί-
βεται “”Ω βασιλεῦ, οὔτε ἄλλοτέ κω παρεῖδες ἀνδρὶ τῷδε ἄχαρι οὐδέν, φυλασσόμεθα δὲ ἐς σὲ καὶ ἐς τὸν μετέπειτα χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ’ εἴ τοι φίλον τοῦτο οὕτω γίνεσθαι, χρὴ δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως.”

109. Τούτοισι ἀμειψάμενος ὁ “Αρπαγος, ὡς οἱ παρεδόθη τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἥιε κλαίων ἐς τὰ οἰκία· παρελθὼν δὲ ἔφραζε τῇ ἑωντοῦ γυναικὶ τὸν πάντα Ἀστυάγεος ρήθεντα λόγον. ἦ δὲ πρὸς αὐτὸν λέγει “Νῦν ὧν τί σοὶ ἐν νόῳ ἐστὶ ποιέειν;” ὁ δὲ ἀμείβεται “Οὐ τῇ ἐνετέλλετο Ἀστυάγης, οὐδὲ εἰ παραφρονήσει τε καὶ μαινέεται κάκιον ἢ νῦν μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ οὐδὲ ἐς φόνον τοιοῦτον ὑπηρετήσω. πολλῶν δὲ εἴνεκα οὐ φονεύσω μιν, καὶ δότι αὐτῷ μοι συγγενής ἐστὶ ὁ παῖς, καὶ δότι Ἀστυάγης μὲν ἐστὶ γέρων καὶ ἄπαις ἔρσενος γόνου· εἰ δ’ ἔθελήσει τούτου τελευτήσαντος ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς, τῆς νῦν τὸν νιὸν κτείνει δι’ ἐμεῦ, ἄλλο τι ἡ λείπεται τὸ ἐνθεύτεν ἐμοὶ κινδύνων ὁ μέγιστος; ἄλλὰ τοῦ μὲν ἀσφαλέος εἴνεκα ἐμοὶ δεῖ τούτον τελευτᾶν τὸν παιδα, δεῖ μέντοι τῶν τινα Ἀστυάγεος αὐτοῦ φονέα γενέσθαι καὶ μὴ τῶν ἐμῶν.”

faithfullest servant among the Medes and was steward of all his possessions: then he said, "Do not mishandle this command of mine, Harpagus, nor forsake me for the service of others, lest hereafter it be the worse for yourself. Take the boy whom Mandane has borne, and carry him to your house and kill him: and then bury him in what manner you yourself will." "King," Harpagus answered, "never yet have you seen me do aught unpleasing to you; and I will ever be careful not to offend against you. But if it is your will that this should so be done, then it behoves that for my part I render you fitting service."

109. Thus answered Harpagus. The child was then given to him, adorned for its death, and he went to his house weeping. When he came in he told his wife all the command given him by Astyages. "Now, therefore," said she to him, "what purpose you to do?" "Not," he answered, "to obey Astyages' behest, no, not though he lose his wits and be more frantic than now he is: even so I myself will not serve his purpose, nor be his instrument for such a murder. There are many reasons why I will not kill the child: he is akin to myself, and further, Astyages is old, and has no male issue: now if after his death the sovereignty passes to this daughter of his, whose son he is now using me to slay, what is left for me but the greatest of all dangers? Nay, for my safety I must see that the boy dies, but the deed must be done by some one of Astyages' own men and not of mine."

HERODOTUS

110. Ταῦτα εἶπε καὶ αὐτικα ἄγγελον ἔπειμπε ἐπὶ τῶν βουκόλων τῶν Ἀστυάγεος τὸν ἡπίστατο νομάς τε ἐπιτηδεοτάτας νέμοντα καὶ ὄρεα θηριώδεστατα· τῷ οὔνομα ἦν Μιτραδάτης, συνοίκεε δὲ ἑωսτοῦ συνδούλῃ, οὔνομα δὲ τῇ γυναικὶ ἦν τῇ συνοίκεε Κυνὼ κατὰ τὴν Ἐλλήνων γλῶσσαν, κατὰ δὲ τὴν Μηδικὴν Σπακώ· τὴν γὰρ κύνα καλέουσι σπάκα Μῆδοι. αἱ δὲ ὑπώρεαι εἰσὶ τῶν ὀρέων, ἔνθα τὰς νομὰς τῶν βοῶν εἶχε οὗτος δὴ ὁ Βουκόλος, πρὸς βορέω τε ἀνέμου τῶν Ἀγβατάνων καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου· ταύτη μὲν γὰρ ἡ Μηδικὴ χώρη πρὸς Σασπείρων ὄρειν ἐστι κάρτα καὶ ὑψηλή τε καὶ ἵδησι συνηρεφής, ἡ δὲ ἄλλη Μηδικὴ χώρη ἐστὶ πᾶσα ἀπεδος. ἐπεὶ ἀν ὁ Βουκόλος σπουδῇ πολλῇ καλεόμενος ἀπίκετο, ἔλεγε ὁ "Αρπαγος τάδε. "Κελεύει σε Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ ἐρημότατον τῶν ὀρέων, ὅκως ἀν τάχιστα διαφθαρείη· καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἷν μὴ ἀποκτείνης αὐτὸν ἄλλὰ τεῷ τρόπῳ περιποιήσῃς, ὀλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι. ἐπορᾶν δὲ ἐκκείμενον τέταγμαι ἔγω."

111. Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ παιδίον ἤιε τὴν αὐτὴν ὀπίσω ὄδὸν καὶ ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ δ' ἄρα καὶ αὐτῷ ἡ γυνή, ἐπίτεξ ἐοῦσα πᾶσαν ἡμέρην, τότε κως κατὰ δαίμονα τίκτει οἰχομένου τοῦ βουκόλου ἐς πόλιν. ἥσαν δὲ ἐν φροντίδι ἀμφότεροι ἀλλήλων πέρι, δὲ μὲν τοῦ τόκου τῆς γυναικὸς ἀρρωδέων, ἡ δὲ γυνὴ ὁ τι οὐκ ἐωθὼς ὁ "Αρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπείτε δὲ ἀπονοστήσας ἐπέστη, οὐα ἔξ ἀέλπτου ίδούσα ἡ γυνὴ εἴρετο προτέρη ὁ τι μιν

BOOK I. 110-111

110. So saying, he sent forthwith a messenger to that one of Astyages' cowherds whom he knew to pasture his herds in the likeliest places and where the mountains were most haunted of wild beasts. The man's name was Mitradates, and his wife was a slave like him; her name was in the Greek language Cyno, in the Median Spako: for "spax" is the Median name for a dog. The foothills of the mountains where this cowherd pastured his kine are to the north of Agbatana, towards the Euxine sea: for the rest of Media is everywhere a level plain, but here, on the side of the Saspire,¹ the land is very high and mountainous and covered with woods. So when the cowherd came with all speed at the summons, Harpagus said: "Astyages bids you take this child and lay it in the most desolate part of the mountains, that it may thus perish as soon as may be. And he bids me say, that if you kill not the child, but in any way save it alive, you shall die a terrible death: and it is I who am ordered to see it exposed."

111. Hearing this, the cowherd took up the child and returned by the same way and came to his steading. Now it chanced that his wife too had been expecting her time every day, and providence so ordained that she was brought to bed while her man was away in the city. Each of them was anxious for the other, the husband being afraid about his wife's travail, and the wife because she knew not why Harpagus had so unwontedly sent for her husband. So when he returned and came before her, she was startled by the unexpected sight and asked him before

¹ In the north-western part of Media: modern Azerbaijan.

HERODOTUS

οὗτω προθύμως Ἀρπαγος μετεπέμψατο. ὃ δὲ εἶπε “Ω γύναι, εἰδόν τε ἐς πόλιν ἐλθὼν καὶ ἥκουσα τὸ μήτε ἵδεν ὄφελον μήτε κοτὲ γενέσθαι ἐς δεσπότας τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο, ἐγὼ δὲ ἐκπλαγεὶς ἦια ἔσω. ως δὲ τάχιστα ἐσῆλθον, ὁρέω παιδίον προκείμενον ἀσπαῖρόν τε καὶ κραυγανώμενον, κεκοσμημένον χρυσῷ τε καὶ ἐσθῆτι ποικίλῃ. Ἀρπαγος δὲ ως εἶδέ με, ἐκέλευε τὴν ταχίστην ἀναλαβόντα τὸ παιδίον οὐχεσθαι φέροντα καὶ θεῖναι ἐνθα θηριωδεστατον εἴη τῶν ὁρέων, φὰς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, πόλλ' ἀπειλήσας εἰ μή σφεα ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινος οἰκετέων εἶναι· οὐ γὰρ ἀν κοτὲ κατέδοξα ἐνθεν γε ἦν. ἐθάμβεον δὲ ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δὲ καὶ κλαυθμὸν κατεστεῶτα ἐμφανέα ἐν Ἀρπάγου. καὶ πρόκατε δὴ κατ' ὅδὸν πυνθάνομαι τὸν πάντα λόγον θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος ἐνεχείρισε τὸ βρέφος, ως ἄρα Μανδάνης τε εἴη παῖς τῆς Ἀστυάγεος θυγατρὸς καὶ Καμβύσεω τοῦ Κύρου, καί μιν Ἀστυάγης ἐντέλλεται ἀποκτεῖναι. νῦν τε ὅδε ἐστί.”

112. Ἄμα δὲ ταῦτα ἔλεγε ὁ Βουκόλος καὶ ἐκκαλύψας ἀπεδείκνυε. ἦ δὲ ως εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς ἔόν, δακρύσασα καὶ λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς ἐχρήιζε μηδεμιῇ τέχνῃ ἐκθεῖναί μιν. ὃ δὲ οὐκ ἔφη οἶός τ' εἶναι ἄλλως αὐτὰ ποιέειν ἐπιφοιτήσειν γὰρ κατασκόπους ἔξ Ἀρπάγου ἐποψιμένους, ἀπολέεσθαι τε κάκιστα ἦν μή σφεα ποιήσῃ. ως δὲ οὐκ ἐπειθε ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε. “Ἐπεὶ τούνυν

BOOK I. 111-112

he could speak why Harpagus had so instantly summoned him. "Wife," he said, "when I came to the city, I saw and heard what I would I had never seen, and what I would had never happened to our masters. All the house of Harpagus was full of weeping; and I was astonished, and entered in; and immediately I saw a child laid there struggling and crying, decked out with gold and many-coloured raiment. And when Harpagus saw me, he bade me take the child with all speed and bear it away and lay it where there are most wild beasts in the mountains: it was Astyages, he said, who laid this command on me, and Harpagus threatened me grievously if I did not do his will. So I took up the child and bore him away, supposing him to be the child of someone in the household; for I could never have guessed whose he was. But I was amazed at seeing him decked with gold and raiment, and at hearing moreover the manifest sound of weeping in the house of Harpagus. Very soon on the way I heard all the story from a servant who brought me out of the city and gave the child into my charge: to wit, that it was the son of Mandane the king's daughter and Cambyses the son of Cyrus, and that Astyages bade him slay the child. And now, here is the child."

112. And with that the cowherd uncovered it and showed it. But when the woman saw how fine and fair the child was, she fell a-weeping and laid hold of the man's knees and entreated him by no means to expose him. But the husband said he could do no other; for, he said, there would be comings of spies from Harpagus to see what was done, and he must die a terrible death if he did not obey. So then being unable to move her husband, the woman said next: "Since I cannot move you from your

HERODOTUS

οὐ δύναμαι σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὡδε
ποίησον, εἰ δὴ πᾶσα ἀνάγκη ὁφθῆναι ἐκκείμενον.
τέτοκα γὰρ καὶ ἐγώ, τέτοκα δὲ τεθνεός. τοῦτο μὲν
φέρων πρόθες, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς
παιδία ώς ἐξ ἡμέων ἔοντα τρέφωμεν. καὶ οὕτω
οὔτε σὺ ἀλώσεαι ἀδικέων τοὺς δεσπότας οὔτε ἡμῖν
κακῶς βεβουλευμένα ἔσται· ὅ τε γὰρ τεθνεώς
βασιληής ταφῆς κυρήσει καὶ ὁ περιεὼν οὐκ ἀπο-
λέει τὴν ψυχήν.”

113. Κάρτα τε ἔδοξε τῷ Βουκόλῳ πρὸς τὰ
παρεόντα εὖ λέγειν ἡ γυνή, καὶ αὐτίκα ἐποίεε
ταῦτα· τὸν μὲν ἔφερε θανατώσων παιδία, τούτον
μὲν παραδίδοι τῇ ἑωսτοῦ γυναικέ, τὸν δὲ ἑωστοῦ
ἔοντα νεκρὸν λαβὼν ἔθηκε ἐς τὸ ἄγγος ἐν τῷ
ἔφερε τὸν ἔτερον κοσμήσας δὲ τῷ κόσμῳ παντὶ¹
τοῦ ἔτερου παιδός, φέρων ἐς τὸ ἔρημότατον τῶν
ὅρέων τιθεῖν. ώς δὲ τρίτη ἡμέρη τῷ παιδίῳ ἐκκει-
μένῳ ἐγένετο, ἥιε ἐς πόλιν ὁ Βουκόλος, τῶν τινα
προβοσκῶν φύλακον αὐτοῦ καταλιπών, ἐλθὼν δὲ
ἐς τοῦ Ἀρπάγου ἀποδεικνύναι ἔφη ἔτοιμος εἶναι
τοῦ παιδίου τὸν νέκυν. πέμψας δὲ ὁ Ἀρπαγος
τῶν ἑωστοῦ δορυφόρων τοὺς πιστοτάτους εἰδέ τε
διὰ τούτων καὶ ἔθαψε τοῦ Βουκόλου τὸ παιδίον,
καὶ τὸ μὲν ἔτέθαπτο, τὸν δὲ ὕστερον τούτων
Κῦρον ὀνομασθέντα παραλαβοῦσα ἔτρεφε ἡ γυνὴ²
τοῦ Βουκόλου, οὕνομα ἄλλο κού τι καὶ οὐ Κῦρον
θεμένη.

114. Καὶ ὅτε ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς
αὐτὸν τοιόνδε γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν
τῇ κώμῃ ταύτῃ ἐν τῇ ἥσαν καὶ αἱ βουκολίαι
αῦται, ἔπαιζε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδῷ. καὶ
οἱ παιδεῖς παίζοντες εἴλοντο ἑωστῶν βασιλέα

purpose to expose, then do you do this, if needs must that a child be seen exposed. Know that I too have borne a child, but it was dead; take it now and lay it out, but, for the child of the daughter of Astyages, let us rear it as it were our own; so shall you escape punishment for offending against our masters, and we shall have taken no evil counsel. For the child that is dead will have royal burial, and he that is alive will not lose his life."

113. Thinking that his wife counselled him exceeding well in his present strait, the cowherd straightway did as she said. He gave his wife the child whom he had brought to kill him, and his own dead child he put into the chest wherein he carried the other, and decked it with all the other child's adornment and laid it out in the most desolate part of the mountains. Then on the third day after the laying out of the child, the cowherd left one of his herdsmen to guard it and went to the city, where he came to Harpagus' house and said he was ready to show the child's dead body. Harpagus sent the most trusty of his bodyguard, and these saw for him and buried the cowherd's child. So it was buried: and the cowherd's wife took and reared the boy who was afterwards named Cyrus; but she gave him not that but some other name.

114. Now when the boy was ten years old, it was revealed in some such wise as this who he was. He was playing in the village where these herdsmen's quarters were: there he was playing in the road with others of his age. The boys in their

HERODOTUS

είναι τούτον δὴ τὸν τοῦ Βουκόλου ἐπίκλησιν παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν οἰκίας οἰκοδομέειν, τοὺς δὲ δορυφόρους εἶναι, τὸν δέ κου τινὰ αὐτῶν ὀφθαλμὸν βασιλέος εἶναι, τῷ δὲ τινὶ τὰς ἀγγελίας φέρειν ἐδίδου γέρας, ὡς ἔκάστῳ ἔργον προστάσσων. εἰς δὴ τούτων τῶν παιδῶν συμπατέζων, ἐών Ἀρτεμβάρεος παῖς ἀνδρὸς δοκίμου ἐν Μήδοισι, οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου, ἐκέλευε αὐτὸν τοὺς ἄλλους παιᾶς διαλαβεῖν, πειθομένων δὲ τῶν παιδῶν ὁ Κύρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων. ὁ δὲ ἐπείτε μετείθη τάχιστα, ὡς γε δὴ ἀνάξια ἐωστού παθών, μᾶλλον τι περιημέκτεε, κατελθὼν δὲ ἐς πόλιν πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἥντησε, λέγων δὲ οὐ Κύρου (οὐ γάρ κω ἦν τοῦτο τούνομα), ἀλλὰ πρὸς τοῦ Βουκόλου τοῦ Ἀστυάγεος παιδός. ὁ δὲ Ἀρτεμβάρης ὅργη ὡς εἶχε ἐλθὼν παρὰ τὸν Ἀστυάγεα καὶ ἄμα ἀγόμενος τὸν παῖδα ἀνάρσια πρήγματα ἔφη πεπονθέναι, λέγων “Ὥ Βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, Βουκόλου δὲ παιδὸς ὥδε περιυβρίσμεθα,” δεικνὺς τοῦ παιδὸς τοὺς ὕμους.

115. Ἀκούσας δὲ καὶ ἴδων Ἀστυάγης, θέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς Ἀρτεμβάρεος εἴνεκα, μετεπέμπετο τὸν τε Βουκόλον καὶ τὸν παῖδα. ἐπείτε δὲ παρῆσαν ἀμφότεροι, βλέψας πρὸς τὸν Κύρον ὁ Ἀστυάγης ἔφη “Σὺ δὴ ἐών τοῦδε τοιούτου ἔόντος παῖς ἐτόλμησας τὸν τοῦδε παῖδα ἔόντος πρώτου παρ’ ἐμοὶ ἀεικεῖη τοιῆδε περισπεῖν;” ὁ δὲ ἀμείβετο ὥδε. “Ὥ δέσποτα, ἐγὼ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ. οἱ γὰρ με ἐκ τῆς κώμιης παιδεῖς, τῶν καὶ δῆ δῆ, παίζοντες

play chose for their king that one who passed for the son of the cowherd. Then he set them severally to their tasks, some to the building of houses, some to be his bodyguard, one (as I suppose) to be the King's Eye; to another he gave the right of bringing him messages; to each he gave his proper work. Now one of these boys who played with him was son to Artembares, a notable Median; as he did not obey the command Cyrus gave him, Cyrus bade the other boys seize him, and when they did so he dealt very roughly with the boy and scourged him. As soon as he was loosed, very angry at the wrong done him, he went down to his father in the city and complained of what he had met with at the hands of the son of Astyages' cowherd,—not calling him Cyrus, for that name had not yet been given. Artembares went with his anger fresh upon him to Astyages, bringing his son and telling of the cruel usage he had had: "O King," said he, "see the outrage done to us by the son of your slave, the son of a cowherd!" and with that he showed his son's shoulders.

115. When Astyages heard and saw, he was ready to avenge the boy in justice to Artembares' rank: so he sent for the cowherd and his son. When they were both present, Astyages said, fixing his eyes on Cyrus, "Is it you, then, the son of such a father, who have dared to deal so spitefully with the son of the greatest of my courtiers?" "Nay, master," answered Cyrus, "what I did to him I did with justice. The boys of the village, of whom he was one, chose me

HERODOTUS

σφέων αὐτῶν ἐστήσαντο βασιλέα· ἐδόκεον γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδεότατος. οἱ μέν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον, οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον εἶχε οὐδένα, ἐς δὲ ἔλαβε τὴν δίκην. εἰ δὲ εἴη δικῆς τοῦτον τοῦτον κακοῦ εἴμι, ὅδε τοι πάρειμι.”

116. Ταῦτα λέγοντος τοῦ παιδὸς τὸν Ἀστυάγεα ἐσήγει ἀνάγνωσις αὐτοῦ, καὶ οἱ δὲ τε χαρακτὴρ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωսτὸν καὶ ἡ ὑπόκρισις ἐλευθερωτέρη εἶναι, δὲ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίῃ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοισι ἐπὶ χρόνον ἄφθονγγος ἦν· μόγις δὲ δή κοτε ἀνενειχθεὶς εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μοῦνον λαβὼν βασανίσῃ, “Ἀρτέμβαρε, ἐγὼ ταῦτα ποιήσω ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” τὸν μὲν δὴ Ἀρτεμβάρεα πέμπτει, τὸν δὲ Κύρον ἦγον ἕσω οἵ θεράποντες κελεύσαντος τοῦ Ἀστυάγεος, ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μοῦνος μουνόθεν, τάδε αὐτὸν εἴρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα καὶ τις εἴη ὁ παραδούς. δὲ ἐξ ἑωστοῦ τε ἔφη γεγονέναι καὶ τὴν τεκοῦσαν αὐτὸν εἶναι ἔτι παρ' ἑωστῷ. Ἀστυάγης δέ μιν οὐκ εὖ βουλεύεσθαι ἔφη ἐπιθυμέοντα ἐς ἀνάγκας μεγάλας ἀπικνέεσθαι, ἀμα τε λέγων ταῦτα ἐσήμαινε τοῖσι δορυφόροισι λαμβάνειν αὐτὸν. δὲ ἀγόμενος ἐς τὰς ἀνάγκας οὕτω δὴ ἔφαινε τὸν ἐόντα λόγον· ἀρχόμενος δὲ ἀπ' ἀρχῆς διεξήιε τῇ ἀληθείᾳ χρεώμενος, καὶ κατέβαινε ἐς λιτάς τε καὶ συγγυνώμην ἑωστῷ κελεύων ἔχειν αὐτὸν.

117. Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείην ἐκφήναντος λόγον ἤδη καὶ ἐλάσσω ἐποιέετο,

in their play to be their king : for they thought me the fittest to rule. The other boys then did as I bid them : but this one was disobedient and cared nothing for me, till he got his deserts. So now if I deserve punishment for this, here am I to take it."

116. While he spoke, it seemed to Astyages that he recognised Cyrus ; the fashion of the boy's countenance was like (he thought) to his own, and his manner of answering was freer than customary : and the time of the exposure seemed to agree with Cyrus' age. Being thereby astonished, he sat awhile silent ; but when at last with difficulty he could collect his wits, he said (for he desired to rid himself of Artempares and question the cowherd with none present), "I will so act, Artempares, that you and your son shall have no cause of complaint." So he sent Artempares away, and the servants led Cyrus within at Astyages' bidding. Then, the cowherd being left quite alone, Astyages asked him whence he had got the boy and from whose hands. The cowherd answered that Cyrus was his own son and that the mother was still in his house. " You are ill advised," said Astyages, " desiring, as you do, to find yourself in a desperate strait,"—and with that he made a sign to the guard to seize him. Then under stress of necessity the cowherd declared to him all the story, telling all truly as it had happened from the beginning : and at the last he prayed and entreated that the king would pardon him.

117. When the truth had been so declared Astyages took thereafter less account of the cowherd, but

HERODOTUS

‘Αρπάγῳ δὲ καὶ μεγάλως μεμφόμενος καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὡς δέ οἱ παρῆν ὁ “Αρπαγος, εἴρετό μιν ὁ Ἀστυάγης “Αρπαγε, τέῳ δὴ μόρῳ τὸν παιδα κατεχρήσαο τὸν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” ὁ δὲ “Αρπαγος ώς εἶδε τὸν βουκόλον ἔνδον ἔοντα, οὐ τράπεται ἐπὶ ψευδέα ὄδον, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, ἀλλὰ λέγει τάδε. “Ω βασιλεῦ, ἐπείτε παρέλαβον τὸ παιδίον, ἐβούλευον σκοπέων ὅκως σοί τε ποιήσω κατὰ νόον, καὶ ἐγὼ πρὸς σὲ γινόμενος ἀναμάρτητος μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἴην αἰθέντης. ποιέω δὴ ὥδε· καλέσας τὸν βουκόλον τόνδε παραδίδωμι τὸ παιδίον, φὰς σέ τε εἰναι τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτό γε οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδίδωμι μέντοι τῷδε κατὰ τάδε ἐντελάμενος, θεῖναί μιν ἐς ἔρημον ὄρος καὶ παραμένοντα φυλάσσειν ἄχρι οὗ τελευτῆσῃ, ἀπειλήσας παντοῖα τῷδε ἦν μὴ τάδε ἐπιτελέα ποιήσῃ. ἐπείτε δὲ ποιήσαντος τούτου τὰ κελευόμενα ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὔνούχων τοὺς πιστότατους καὶ εἰδον δὲ ἐκείνων καὶ ἐθαψά μιν. οὕτω ἔσχε ὁ βασιλεῦ περὶ τοῦ πρῆγματος τούτου, καὶ τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς.”

118. “Αρπαγος μὲν δὴ τὸν ίθὺν ἔφαινε λόγον· ‘Αστυάγης δὲ κρύπτων τόν οἱ ἐνεῖχε χόλον διὰ τὸ γεγονός, πρῶτα μέν, κατά περ ἥκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρῆγμα, πάλιν ἀπηγέετο τῷ ‘Αρπάγῳ, μετὰ δὲ ὡς οἱ ἐπαλιλόγητο, κατέβαινε λέγων ὡς περίεστί τε ὁ παῖς καὶ τὸ γεγονὸς ἔχει καλῶς. “Τῷ τε γὰρ πεποιημένῳ” ἔφη λέγων “ἐς τὸν παιδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ

he was very wroth with Harpagus and bade the guards summon him. Harpagus came, and Astyages asked him, "Harpagus, in what manner did you kill the boy, my daughter's son, whom I gave you?" Harpagus saw the cowherd in the house, and did not take the way of falsehood, lest he should be caught and confuted: "O King," he said, "when I took the boy, I thought and considered how I should do you pleasure, and not offend against you, yet not be held a murderer by your daughter or yourself. This then I did: I called to me yonder cowherd, and gave over the child to him, telling him that it was you who gave the command to kill it. And that was the truth; for such was your command. But I gave the child with the charge that the cowherd should lay it on a desolate mountain-side, and wait there and watch till it be dead; and I threatened him with all punishments if he did not accomplish this. Then, when he had done what he was bid, and the child was dead, I sent the trustiest of my eunuchs and by them I saw and buried the body. This, O king, is the tale of the matter, and such was the end of the boy."

118. So Harpagus spoke the plain truth. Astyages hid the anger that he had against him for what had been done, and first he related the story again to Harpagus as he had heard it from the cowherd, then, after so repeating it, he made an end by saying that the boy was alive and good had come of it all. "For," so he said in his speech, "I was greatly afflicted by what had been done to this boy, and it weighed

HERODOTUS

τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἑλαφρῷ ἐποιεύμην.
ώς ὡν τῆς τύχης εὖ μετεστεώσης, τοῦτο μὲν τὸν
σεωυτοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν
νεήλυδα, τοῦτο δέ (σῶστρα γὰρ τοῦ παιδὸς
μέλλω θύειν τοῖσι θέων τιμὴ αὕτη προσκέεται)
πάρισθί μοι ἐπὶ δεῖπνον."

119. "Αρπαγος μὲν ὡς ἥκουσε ταῦτα, προσκυ-
νήσας καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἀμαρτάς
οἱ ἐσ δέον ἐγεγόνεε καὶ ὅτι ἐπὶ τύχησι χρηστῆσι
ἐπὶ δεῖπνον ἐκέκλητο, ἥιε ἐσ τὰ οἰκία. ἐσελθὼν
δὲ τὴν ταχίστην, ἦν γάρ οἱ παῖς εἰς μοῦνος ἔτεα
τρία καὶ δέκα κου μάλιστα γεγονώς, τοῦτον
ἐκπέμπει ἵέναι τε κελεύων ἐσ Ἀστυάγεος καὶ
ποιέειν ὅ τι ἀν ἐκείνος κελεύῃ, αὐτὸς δὲ περιχαρῆς
ἐὼν φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ασ-
τυάγης δέ, ὡς οἱ ἀπίκετο ὁ Ἀρπάγον παῖς,
σφάξας αὐτὸν καὶ κατὰ μέλεα διελὼν τὰ μὲν
ῶπτησε τὰ δὲ ἥψησε τῶν κρεῶν, εὔτυκα δὲ ποιη-
σάμενος ἔχε ἔτοιμα. ἐπείτε δὲ τῆς ὥρης γινο-
μένης τοῦ δεῖπνου παρῆσαν οἵ τε ἄλλοι δαιτυμόνες
καὶ ὁ Ἀρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ
Ἀστυάγει παρετιθέατο τράπεζαι ἐπίπλεαι μηλέων
κρεῶν, Ἀρπάγῳ δὲ τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν
κεφαλῆς τε καὶ ἀκρων χειρῶν τε καὶ ποδῶν, τάλλα
πάντα ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέῳ κατα-
κεκαλυμμένα. ὡς δὲ τῷ Ἀρπάγῳ ἐδόκεε ἄλις
ἔχειν τῆς βορῆς, Ἀστυάγης εἴρετό μιν εἰ ἡσθείη
τι τῇ θοίνῃ. φαμένου δὲ Ἀρπάγον καὶ κάρτα
ἡσθῆναι, παρέφερον τοῖσι προσέκειτο τὴν κεφαλὴν
τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ
τοὺς πόδας, "Ἀρπαγον δὲ ἐκέλευον προσστάντες
ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν.

heavily on me that I was estranged from my daughter. Now, therefore, in this lucky turn of fortune, send your own son to the boy who is newly come, and come hither to dine with me, for I am about to make sacrifice for the safety of my grandson to the gods to whom this honour is due."

119. When Harpagus heard this he did obeisance and went to his home, greatly pleased to find that his offence had served the needful end and that he was invited to dinner in honour of this fortunate day. Coming in, he bade his only son, a boy of about thirteen years of age, to go to Astyages' palace and do whatever the king commanded, and in his great joy he told his wife all that had happened. But when Harpagus' son came, Astyages cut his throat and tearing him limb from limb roasted some and boiled some of the flesh, and the work being finished kept all in readiness. So when it came to the hour for dinner and Harpagus was present among the rest of the guests, dishes of sheeps' flesh were set before Astyages and the others, but Harpagus was served with the flesh of his own son, all but the head and hands and feet, which lay apart covered up in a basket. And when Harpagus seemed to have eaten his fill, Astyages asked him, "Are you pleased with your meal, Harpagus?" "Exceeding well pleased," Harpagus answered. Then those whose business it was brought him in the covered basket the head and hands and feet of his son, and they stood before Harpagus and bade him uncover and take of them what he would. Harpagus did so;

HERODOTUS

πειθόμενος δὲ ὁ Ἀρπαγος καὶ ἀποκαλύπτων ὁρᾶ τοῦ παιδὸς τὰ λείμματα, ἵδων δὲ οὔτε ἔξεπλάγη ἐντός τε ἑωυτοῦ γίνεται. εἴρετο δὲ αὐτὸν ὁ Ἀστυάγης εἰ γινώσκοι ὅτεν θηρίου κρέα βεβρώκοι. ὃ δὲ καὶ γινώσκειν ἔφη καὶ ἀρεστὸν εἶναι πᾶν τὸ ἀν βασιλεὺς ἔρθη. τούτοισι δὲ ἀμειψάμενος καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν ἦιε ἐς τὰ οἰκία, ἐνθεῦτεν δὲ ἔμελλε, ως ἐγὼ δοκέω, ἀλίσας θάψειν τὰ πάντα.

120. Ἀρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε, Κύρου δὲ πέρι βουλεύων ἐκάλεε τοὺς αὐτοὺς τῶν Μάγων οἱ τὸ ἐνύπνιόν οἱ ταύτη ἔκριναν. ἀπικομένους δὲ εἴρετο ὁ Ἀστυάγης τῇ ἔκρινάν οἱ τὴν δψιν. οἱ δὲ κατὰ ταύτα εἶπαν, λέγοντες ως βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον. ὃ δὲ ἀμείβεται αὐτοὺς τοῖσιδε. “Ἐστι τε ὁ παῖς καὶ περίεστι, καὶ μιν ἐπ’ ἄγροῦ διαιτώμενον οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὃ δὲ πάντα ὅσα περ οἱ ἀληθέει λόγῳ βασιλέες ἐτελέωσε ποιήσας· καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ ἀγγελιηφόρους καὶ τὰ λοιπὰ πάντα διατάξας ἥρχε. καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;” εἶπαν οἱ Μάγοι “Εἰ μὲν περίεστί τε καὶ ἐβασίλευσε ὁ παῖς μὴ ἐκ προνοίης τινός, θάρσεέ τε τούτου εῖνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ γὰρ ἔτι τὸ δεύτερον ἄρχει. παρὰ σμικρὰ γὰρ καὶ τῶν λογίων ὑμῖν ἔνια κεχώρηκε, καὶ τά γε τῶν ὄνειράτων ἔχόμενα τελέως ἐς ἀσθενὲς ἔρχεται.” ἀμείβεται ὁ Ἀστυάγης τοῖσιδε. “Καὶ αὐτὸς ὁ Μάγοι ταύτῃ πλεῦστος γνώμην εἰμί, βασιλέος δυομασθέντος τοῦ παιδὸς ἔξήκειν τε τὸν ὄνειρον καὶ μοι τὸν παῖδα τοῦτον

BOOK I. 119-120

he uncovered and saw what was left of his son: this he saw, but he mastered himself and was not dismayed. Astyages asked him, "Know you what beast's flesh you have eaten?" "Yea," he said, "I know, and all that the king does is pleasing to me." With that answer he took the rest of the flesh and went to his house, purposing then, as I suppose, to collect and bury all.

120. Thus did Astyages punish Harpagus. But, to aid him to resolve about Cyrus, he called to him the same Magians who had interpreted his dream as I have said: and when they came Astyages asked them how they had interpreted his vision. They answered as before, and said that the boy must have been made king had he lived and not died first. Then said Astyages, "The boy is saved and alive, and when he was living in the country the boys of his village made him king, and he did duly all that is done by true kings: for he assigned to each severally the places of bodyguards and sentinels and messengers and all else, and so ruled. And to what, think you, does this tend?" "If the boy is alive," said the Magians, "and has been made king without foreknowledge, then fear not for aught that he can do but keep a good heart: he will not be made king a second time. Know that even in our prophecies it is often but a small thing that has been foretold, and the perfect fulfilment of the dream is but a trifling matter." "I too, ye Magians," said Astyages, "am much of your mind—that the dream came true when the boy was called king, and that I

HERODOTUS

είναι δεινὸν ἔτι οὐδεν. ὅμως μέν γέ τοι συμβουλεύσατέ μοι εὐ περισκεψάμενοι τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ ὑμῖν.” εἶπαν πρὸς ταῦτα οἱ Μάγοι ““Ω βασιλεῦ, καὶ αὐτοῖσι ὑμῖν περὶ πολλοῦ ἔστι κατορθοῦσθαι ἀρχὴν τὴν σήν. κείνως μὲν γάρ ἀλλοτριοῦται ἐς τὸν παῖδα τοῦτον περιοῦσα ἔόντα Πέρσην, καὶ ὑμεῖς ἔόντες Μῆδοι δουλούμεθά τε καὶ λόγου οὐδενὸς γινόμεθα πρὸς Περσέων, ἔόντες ξεῖνοι· σέο δὲ ἐνεστεῶτος βασιλέος, ἔόντος πολιήτεω, καὶ ἄρχομεν τὸ μέρος καὶ τιμᾶς πρὸς σέο μεγάλας ἔχομεν. οὕτω ὡν πάντως ὑμῖν σέο καὶ τῆς σῆς ἀρχῆς προοπτέον ἔστι. καὶ νῦν εἰ φοβερόν τι ἐνωρῶμεν, πᾶν ἀν σοὶ προεφράζομεν. νῦν δὲ ἀποσκήψαντος τοῦ ἐνυπνίου ἐς φαῦλον, αὐτοί τε θαρσέομεν καὶ σοὶ ἔτερα τοιαῦτα παρακελευόμεθα. τὸν δὲ παῖδα τοῦτον ἐξ ὁφθαλμῶν ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.”

121. Ἀκούσας ταῦτα ὁ Ἀστυάγης ἔχάρη τε καὶ καλέσας τὸν Κῦρον ἔλεγέ οἱ τάδε. ““Ω παῖ, σὲ γάρ ἐγὼ δὶ’ ὅψιν ὀνειρου οὐ τελέην ἡδίκεον, τῇ σεωντοῦ δὲ μοίρῃ περίεις· νῦν ὡν ἵθι χαίρων ἐς Πέρσας, πομποὺς δὲ ἐγὼ ἄμα πέμψω. ἐλθὼν δὲ ἐκεῖ πατέρα τε καὶ μητέρα εὑρήσεις οὐ κατὰ Μιτραδάτην τε τὸν Βουκόλον καὶ τὴν γυναικα ἀυτοῦ.”

122. Ταῦτα εἶπας ὁ Ἀστυάγης ἀποπέμπει τὸν Κῦρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία ἐδέξαντο οἱ γεινάμενοι, καὶ δεξάμενοι ὡς ἐπύθοντο, μεγάλως ἀσπάζοντο οἷα δὴ ἐπιστάμενοι αὐτίκα τότε τελευτῆσαι, ἴστόρεόν τε ὅτεῳ τρόπῳ περιγένοιτο. δὲ σφι ἔλεγε, φὰς πρὸ τοῦ μὲν οὐκ

have no more to fear from him. Nevertheless consider well and advise me what shall be safest both for my house and for you." The Magians said, " King, we too are much concerned that your sovereignty should stand: for in the other case it goes away from your nation to this boy who is a Persian, and so we Medes are enslaved and deemed of no account by the Persians, being as we are of another blood, but while you are established king, who are our countryman, we have our share of power, and great honour is paid us by you. Thus, then, it behoves us by all means to take thought for you and your sovereignty. And at the present time if we saw any danger we would declare all to you: but now the dream has had but a trifling end, and we ourselves have confidence and counsel you to be like-minded. As for this boy, send him away from your sight to the Persians and to his parents."

121. Hearing this, Astyages was glad, and calling Cyrus, " My lad," he said, " I did you wrong by reason of the vision I had in a dream, that meant naught, but by your own destiny you still live; now therefore, get you to the Persians, and good luck go with you; I will send those that shall guide you. When you are there you shall find a father and mother of other estate than Mitrades the cowherd and his wife."

122. So said Astyages and sent Cyrus away. When he returned to Cambyses' house, his parents received him there, and learning who he was they welcomed him heartily, for they had supposed that long ago he had straightway been killed, and they asked him how his life had been saved. Then he told them, and said that till now he had known

HERODOTUS

εἰδέναι ἀλλ' ἡμαρτηκέναι πλεῖστον, κατὸ δὲ πιθέσθαι πᾶσαν τὴν ἑωυτοῦ πάθην· ἐπίστασθαι μὲν γὰρ ὡς βουκόλου τοῦ Ἀστυάγεος εἴη παῖς, ἀπὸ δὲ τῆς κεῖθεν ὄδον τὸν πάντα λόγον τῶν πομπῶν πιθέσθαι. τραφῆναι δὲ ἔλεγε ὑπὸ τῆς τοῦ βουκόλου γυναικός, ἥιέ τε ταύτην αἰνέων διὰ παντός, ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνω. οἱ δὲ τοκέες παραλαβόντες τὸ οὔνομα τούτο, ἵνα θειοτέρως δοκέῃ τοῖσι Πέρσῃσι περιεῖναι σφι ὁ παῖς, κατέβαλον φάτιν ὡς ἐκκείμενον Κύρου κύων ἔξεθρεψε.

123. Ἐνθεῦτεν μὲν ἡ φάτις αὕτη κεχώρηκε. Κύρῳ δὲ ἀνδρευμένῳ καὶ ἔόντι τῶν ἡλίκων ἀνδρηιότατῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἀρπαγος δῶρα πέμπων, τίσασθαι Ἀστυάγεα ἐπιθυμέων· ἀπ' ἑωυτοῦ γὰρ ἔόντος ἴδιώτεω οὐκ ἐνώρα τιμωρίην ἐσομένην ἐσ Αστυάγεα, Κύρου δὲ ὁρέων ἐπιτρεφόμενον ἐποιέετο σύμμαχον, τὰς πάθας τὰς Κύρου τῆσι ἑωυτοῦ ὁμοιούμενος. πρὸ δ' ἔτι τούτου τάδε οἱ κατέργαστο· ἔόντος τοῦ Ἀστυάγεος πικροῦ ἐσ τοὺς Μήδους, συμμίσγων ἐνὶ ἕκάστῳ ὁ Ἀρπαγος τῶν πρώτων Μήδων ἀνέπειθε ὡς χρὴ Κύρου προστησαμένους Ἀστυάγεα παῦσαι τῆς βασιληῆς. κατέργασμένου δέ οἱ τούτου καὶ ἔόντος ἐτοίμου, οὗτο δὴ τῷ Κύρῳ διαιτωμένῳ ἐν Πέρσῃσι βουλόμενος Ἀρπαγος δηλώσαι τὴν ἑωυτοῦ γνώμην ἄλλως μὲν οὐδαμῶς εἶχε ἅτε τῶν ὄδῶν φυλασσομενέων, δὲ ἐπιτεχνάται τοιόνδε· λαγὸν μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα καὶ οὐδὲν ἀποτίλας, ὡς δὲ εἶχε οὗτο ἐσέθηκε βυβλίον, γράψας τά οἱ ἐδόκεε· ἀπορράψας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δοὺς ἅτε θηρευτῇ τῶν

nothing but been greatly deceived, but that on the way he had heard all the story of his misfortune; for he had thought, he said, that Astyages' cowherd was his father, but in his journey from the city his escort had told him all the tale. And he had been reared, he said, by the cowherd's wife, and he was full of her praises, and in his tale he was ever speaking of Cyno. Hearing this name, his parents set about a story that Cyrus when exposed was suckled by a bitch, thinking thereby to make the story of his saving seem the more marvellous to the Persians.

123. This then was the beginning of that legend. But as Cyrus grew to man's estate, being the manliest and best loved of his peers, Harpagus courted him and sent him gifts, wishing to be avenged on Astyages; for he saw no hope of a private man like himself punishing Astyages, but as he saw Cyrus growing up he sought to make him an ally, for he likened Cyrus' misfortune to his own. He had already brought matters so far that—since Astyages dealt harshly with the Medians—he consorted with each of the chief Medians and persuaded them to make Cyrus their leader and depose Astyages. So much being ready and done, Harpagus desired to make known his intent to Cyrus, then dwelling among the Persians; but the roads were guarded, and he had no plan for sending a message but this—he artfully slit the belly of a hare, and then leaving it as it was without further harm he put into it a paper on which he wrote what he thought fit. Then he sewed up the hare's belly, and sent it to Persia by the trustiest of his servants,

HERODOTUS

οίκετέων τῷ πιστοτάτῳ, ἀπέστελλε ἐς τοὺς Πέρσας, ἐντειλάμενός οἱ ἀπὸ γλώσσης διδόντα τὸν λαγὸν Κύρῳ ἐπειπὲν αὐτοχειρίῃ μιν διελεῖν καὶ μηδένα οἱ ταῦτα ποιεῦντι παρεῖναι.

124. Ταῦτά τε δὴ ὧν ἐπιτελέα ἐγίνετο καὶ ὁ Κῦρος παραλαβὼν τὸν λαγὸν ἀνέσχισε· εὑρὼν δὲ ἐν αὐτῷ τὸ βυθλίον ἐνεὸν λαβὼν ἐπελέγετο, τὰ δὲ γράμματα ἔλεγε τάδε. “὾ παῖ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορῶσι· οὐ γὰρ ἀν κοτὲ ἐς τοσοῦτο τύχης ἀπίκευ· σύ νυν Ἀστυάγεα τὸν σεωντοῦ φονέα τῖσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην τέθινηκας, τὸ δὲ κατὰ θεούς τε καὶ ἐμὲ περίεις· τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὡς ἐπρήχθη, καὶ οἰα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ ἀπέκτεινα ἀλλὰ ἔδωκα τῷ Βουκόλῳ. σύ νυν, ἦν βούλη ἐμοὶ πείθεσθαι, τῆς περ Ἀστυάγης ἄρχει χώρης, ταύτης ἀπάσης ἄρξεις. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι στρατηλάτεε ἐπὶ Μήδους· καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθέω στρατηγὸς ἀντία σεῦ, ἔστι τοι τὰ σὺ βούλεαι, ἦν τε τῶν τις δοκίμων ἄλλος Μήδων· πρῶτοι γὰρ οὗτοι ἀποστάντες ἀπ' ἐκείνου καὶ γενούμενοι πρὸς σέο Ἀστυάγεα καταιρέειν πειρήσονται. ὡς δὲ ἐτοίμου τοῦ γε ἐνθάδε ἔόντος, ποίει ταῦτα καὶ ποίεε κατὰ τάχος.”

125. Ἀκούσας ταῦτα ὁ Κῦρος ἐφρόντιζε ὅτεῳ τρόπῳ σοφωτάτῳ Πέρσας ἀναπείσει ἀπίστασθαι, φροντίζων δὲ εὑρίσκεται ταῦτα καιριώτατα εἶναι ἐποίεε δὴ ταῦτα. γράψας ἐς βυθλίον τὰ ἐβούλετο, ἀλίην τῶν Περσέων ἐποιήσατο, μετὰ δὲ ἀναπτύξας τὸ βυθλίον καὶ ἐπιλεγόμενος ἔφη Ἀστυάγεά μιν στρατηγὸν Περσέων ἀποδεικνύναι. “Νῦν τε,” ἔφη

giving him nets to carry as if he were a huntsman. The messenger was charged to give Cyrus the hare and bid him by word of mouth cut it open with his own hands, none other being present.

124. All this was done. Cyrus took the hare and slit it and read the paper which was in it; the writing was as follows : "Son of Cambyses, seeing that the gods watch over you (for else you had not so prospered) do you now avenge yourself on Astyages, your murderer; for according to his intent you are dead; it is by the gods' doing, and mine, that you live. Methinks you have long ago heard the story of what was done concerning yourself and how Astyages entreated me because I slew you not but gave you to the cowherd. If then you will be counselled by me, you shall rule all the country which is now ruled by Astyages. Persuade the Persians to rebel, and lead their army against the Medes; then you have your desire, whether I be appointed to command the army against you or some other notable man among the Medians; for they will of themselves revolt from Astyages and join you and endeavour to pull him down. Seeing then that all here is ready, do as I say and do it quickly."

125. When Cyrus heard this, he considered how most cunningly he might persuade the Persians to revolt; and this he thought most apt to the occasion, and this he did : writing what he would on a paper, he gathered an assembly of the Persians, and then unfolded the paper and declared that therein Astyages appointed him leader of the Persian armies. "Now,"

HERODOTUS

λέγων, “ὦ Πέρσαι, προαγορεύω ὑμῖν παρεῖναι ἔκαστον ἔχοντα δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευσε. ἔστι δὲ Περσέων συχνὰ γένεα, καὶ τὰ μὲν αὐτῶν ὁ Κῦρος συνάλισε καὶ ἀνέπεισε ἀπίστασθαι ἀπὸ Μῆδων. ἔστι δὲ τάδε, ἐξ ὧν ὀλλοι πάντες ἀρτέαται Πέρσαι, Πασαργάδαι Μαράφιοι Μάσπιοι. τούτων Πασαργάδαι εἰσὶ ἄριστοι, ἐν τοῖσι καὶ Ἀχαιμενίδαι εἰσὶ φρήτρη, ἐνθεν οἱ βασιλέες οἱ Περσεῖδαι γεγόνασι. ἄλλοι δὲ Πέρσαι εἰσὶ οἵδε, Πανθιαλαῖοι Δηρουσιαῖοι Γερμάνιοι. οὗτοι μὲν πάντες ἀροτῆρες εἰσί, οἱ δὲ ἄλλοι νομάδες, Δάοι Μάρδοι Δροπικοὶ Σαγάρτιοι.

126. Ὡς δὲ παρῆσαν ἀπαντες ἔχοντες τὸ προειρημένον, ἐνθαῦτα ὁ Κῦρος, ἦν γάρ τις χῶρος τῆς Περσικῆς ἀκανθώδης ὅσου τε ἐπὶ ὀκτωκαίδεκα σταδίους ἡ εἴκοσι πάντη, τοῦτον σφι τὸν χῶρον προεῖπε ἐξημερώσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον ἀεθλον, δεύτερά σφι προεῖπε ἐς τὴν ὑστεραίην παρεῖναι λελουμένους. ἐν δὲ τούτῳ τὰ τε αἰπόλια καὶ τὰς ποίμνιας καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας ἐς τώντὸ ἔθυσε καὶ παρεσκεύαξε ὡς δεξόμενος τὸν Περσέων στρατόν, πρὸς δὲ οἶνῳ τε καὶ σιτίοισι ὡς ἐπιτηδεοτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρσας κατακλίνας ἐς λειμῶνα εὐώχχεε. ἐπείτε δὲ ἀπὸ δείπνου ἥσαν, εἴρετο σφέας ὁ Κῦρος κότερα τὰ τῇ προτεραιή εἶχον ἡ τὰ παρεόντα σφι εἴη αἱρετώτερα. οἱ δὲ ἔφασαν πολλὸν εἶναι αὐτῶν τὸ μέσον· τὴν μὲν γὰρ προτέρην ἡμέρην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεοῦσαν πάντα ἀγαθά. παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος παρεγύμνου τὸν πάντα

said he in his speech, “I bid you all, men of Persia, to come each of you with a sickle.” (There are many tribes in Persia : those of them whom Cyrus assembled and persuaded to revolt from the Medes were the Pasargadae, the Maraphii, and the Maspii. On these hang all the other Persians. The chief tribe is that of the Pasargadae ; to them belongs the clan of the Achaemenidae, the royal house of Persia. The other Persian tribes are the Panthialaei, the Derusiae, and the Germanii, all tillers of the soil, and the Dai, the Mardi, the Dropici, the Sagartii, all wandering herdsmen.)

126. So when they all came with sickles as commanded, Cyrus bade them clear and make serviceable in one day a certain thorny tract of Persia, of eighteen or twenty furlongs each way in extent. The Persians accomplished the appointed task ; Cyrus then commanded them to wash themselves and come on the next day ; and meanwhile, gathering together his father’s goats and sheep and oxen in one place, he slew and prepared them as a feast for the Persian host, providing also wine and all foods that were most suitable. When the Persians came on the next day he made them sit and feast in a meadow. After dinner he asked them which pleased them best, their task of yesterday or their present state. They answered that the difference was great : all yesterday they had had nought but evil, to-day nought but good. Then taking their word from their mouths Cyrus laid

HERODOTUS

λόγον, λέγων “”Ανδρες Πέρσαι, οὗτω ὑμῖν ἔχει. Βουλομένοισι μὲν ἐμέο πείθεσθαι ἔστι τάδε τε καὶ ἄλλα μυρία ἀγαθά, οὐδένα πόνον δουλοπρεπέα ἔχοντι, μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσὶ ὑμῖν πόνοι τῷ χθιζῷ παραπλήσιοι ἀναρίθμητοι. νῦν δὲ ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι. αὐτὸς τε γάρ δοκέω θείη τύχη γεγονὼς τάδε ἐς χεῖρας ἄγεσθαι, καὶ ὑμέας ἥγημαι ἄνδρας Μήδων εἶναι οὐ φαυλοτέρους οὔτε τάλλα οὔτε τὰ πολέμια. ὡς δὲ ἔχόντων ὅδε, ἀπίστασθε ἀπ’ Ἀστυάγεος τὴν ταχίστην.”

127. Πέρσαι μέν νυν προστάτεω ἐπιλαβόμενοι ἀσμενοι ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιεύμενοι ὑπὸ Μήδων ἄρχεσθαι. Ἀστυάγης δὲ ὡς ἐπύθετο Κύρον ταῦτα πρήσσοντα, πέμψας ἄγγελον ἐκάλεε αὐτόν. ὁ δὲ Κύρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν ὅτι πρότερον ἤξοι παρ’ ἐκεῖνον ἦ. Ἀστυάγης αὐτὸς βουλήσεται. ἀκούσας δὲ ταῦτα ὁ Ἀστυάγης Μῆδους τε ὥπλισε πάντας, καὶ στρατηγὸν αὐτῶν ὥστε θεοβλαβὴς ἐὼν “Ἀρπαγον ἀπέδεξε, λήθην ποιεύμενος τά μιν ἐόργεε. ὡς δὲ οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι συνέμισγον, οἱ μὲν τινὲς αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἵ δὲ πλεῖστοι ἐθελοκάκεόν τε καὶ ἔφευγον.

128. Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχρῶς, ως ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη ἀπειλέων τῷ Κύρῳ “”Αλλ’ οὐδὲ ὡς Κύρος γε χαιρήσει.” τοσαῦτα εἴπας πρώτον μὲν τῶν Μάγων τοὺς ὀνειροπόλους, οἵ μιν ἀνέγγωσαν μετεῖναι τὸν Κύρον, τούτους ἀνεσκολόπισε, μετὰ δὲ ὥπλισε

BOOK I. 126-128

bare all his purpose, and said : "This is your case, men of Persia: obey me and you shall have these good things and ten thousand others besides with no toil and slavery; but if you will not obey me you will have labours unnumbered, like to your toil of yesterday. Now, therefore, do as I bid you, and win your freedom. For I think that I myself was born by a marvellous providence to take this work in hand; and I deem you full as good men as the Medes in war and in all else. All this is true; wherefore now revolt from Astyages with all speed!"

127. The Persians had long been ill content that the Medes should rule them, and now having got them a champion they were glad to win their freedom. But when Astyages heard that Cyrus was at this business, he sent a messenger to summon him; Cyrus bade the messenger bring back word that Astyages would see him sooner than he desired. Hearing this, Astyages armed all his Medians, and was so infatuated that he forgot what he had done to Harpagus, and appointed him to command the army. So no sooner had the Medes marched out and joined battle with the Persians than some of them deserted to the enemy, but most of them of set purpose played the coward and fled; those only fought who had not shared Harpagus' counsels.

128. Thus the Median army was foully scattered. Astyages, hearing this, sent a threatening message to Cyrus, "that even so he should not go unpunished"; and with that he took the Magians who interpreted dreams and had persuaded him to let Cyrus go free, and impaled them; then he armed

HERODOTUS

τοὺς ὑπολειφθέντας ἐν τῷ ἄστεϊ τῶν Μήδων, νέους τε καὶ πρεσβύτας ἄνδρας. ἔξαγαγὼν δὲ τούτους καὶ συμβαλὼν τοῖσι Πέρησι ἐσσώθη, καὶ αὐτός τε Ἀστυάγης ἐξωγρήθη καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε.

129. Εόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγει προστὰς ὁ Ἀρπαγος κατέχαιρε τε καὶ κατεκερτόμεε, καὶ ἄλλα λέγων ἐς αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἱρετό μιν πρὸς τὸ ἐωսτοῦ δεῖπνου, τὸ μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἐθοίνησε, ὅ τι εἴη ἡ ἐκείνου δουλοσύνη ἀντὶ τῆς βασιλήνης. ὃ δέ μιν προσιδὼν ἀντείρετο εἰς ἐωστοῦ ποιεέται τὸ Κύρου ἔργον. Ἀρπαγος δὲ ἔφη, αὐτὸς γὰρ γράψαι, τὸ πρῆγμα ἐωστοῦ δὴ δικαίως εἶναι. Ἀστυάγης δέ μιν ἀπέφαινε τῷ λόγῳ σκαιότατόν τε καὶ ἀδικώτατον ἔοντα πάντων ἀνθρώπων, σκαιότατον μέν γε, εἰ παρεὸν αὐτῷ βασιλέα γενέσθαι, εἰ δὴ δὶ' ἐωστοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλῳ περιέθηκε τὸ κράτος; ἀδικώτατον δέ, ὅτι τοῦ δείπνου εἴνεκεν Μήδους κατεδούλωσε. εἰ γὰρ δὴ δεῖν πάντως περιθεῖναι ἄλλῳ τεῷ τὴν βασιλήνην καὶ μὴ αὐτὸν ἔχειν, δικαιότερον εἶναι Μήδων τεῷ περιβαλεῖν τοῦτο τὸ ἀγαθὸν ἡ Πέρσέων. νῦν δὲ Μήδους μὲν ἀναιτίους τούτους ἔοντας δούλους ἀντὶ δεσποτέων γεγονέναι, Πέρσας δὲ δούλους ἔοντας τὸ πρὶν Μήδων νῦν γεγονέναι δεσπότας.

130. Ἀστυάγης μέν νυν βασιλεύσας ἐπ' ἔτεα πέντε καὶ τριήκοντα οὕτω τῆς βασιλήνης κατεπαύσθη, Μῆδοι δὲ ὑπέκυψαν Πέρσησι διὰ τὴν τούτου πικρότητα, ἀρξαντες τῆς ἄνω Ἀλυος ποταμοῦ Ἀσίης ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα, πάρεξ ἡ δσον οἱ Σκύθαι ἥρχον.

BOOK I. 128-130

the Medes who were left in the city, the youths and old men. Leading these out, and encountering the Persians, he was worsted : Astyages himself was taken prisoner, and lost the Median army which he led.

129. He being then a captive, Harpagus came and exulted over him and taunted him, and with much other bitter mockery he brought to mind his banquet, when Astyages had fed Harpagus on his son's flesh, and asked Astyages what it was to be a slave after having been a king. Fixing his gaze on Harpagus, Astyages asked, " Think you that this, which Cyrus has done, is your work ? " " It was I," said the other, " who wrote the letter ; the accomplishment of the work is justly mine." " Then," said Astyages, " you stand confessed the most foolish and most unjust man on earth ; most foolish, in giving another the throne which you might have had for yourself, if the present business be indeed your doing ; most unjust, in enslaving the Medes by reason of that banquet. For if at all hazards another and not yourself must possess the royal power, then in justice some Mede should enjoy it, not a Persian : but now you have made the Medes, who did you no harm, slaves instead of masters and the Persians, who were the slaves, are now the masters of the Medes."

130. Thus Astyages was deposed from his sovereignty after a reign of thirty-five years : and the Medians were made to bow down before the Persians by reason of Astyages' cruelty. They had ruled all Asia beyond the Halys for one hundred and twenty-eight years,¹ from which must be taken the time when the Scythians held sway. At a later

¹ 687 to 559 B.C. The Scythians ruled 634-606 B.C.

HERODOTUS

ὑστέρῳ μέντοι χρόνῳ μετεμέλησέ τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν ἀπὸ Δαρείου, ἀποστάντες δὲ ὅπίσω κατεστράφθησαν μάχῃ νικηθέντες. τότε δὲ ἐπὶ Ἀστυάγεος οἱ Πέρσαι τε καὶ ὁ Κῦρος ἐπαναστάντες τοῖσι Μήδοισι ἥρχον τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κῦρος κακὸν οὐδὲν ἄλλο ποιήσας εἶχε παρ' ἔωστῷ, ἐς δὲ ἐτελεύτησε.

Οὕτω δὴ Κῦρος γενούμενός τε καὶ τραφεὶς ἐβασίλευσε καὶ Κροῖσον ὑστερον τούτων ἄρξαντα ἀδικίης κατεστρέψατο, ὡς εἴρηται μοι πρότερον, τοῦτον δὲ καταστρεψάμενος οὗτον πάσης τῆς Ἀσίης ἄρξε.

131. Πέρσας δὲ οἶδα νόμοισι τοιοῖσιδε χρεωμένους, ἀγάλματα μὲν καὶ νηὸν καὶ βωμὸν οὐκ ἐν νόμῳ ποιευμένους ἰδρύεσθαι, ἀλλὰ καὶ τοῖσι ποιεῦσι μωρίην ἐπιφέρουσι, ὡς μὲν ἐμοὶ δοκέειν, δτὶ οὐκ ἀνθρωποφυέας ἐνόμισαν τοὺς θεοὺς κατά περ οἱ Ἑλληνες εἰναι· οἱ δὲ νομίζουσι Διὸν μὲν ἐπὶ τὰ ὑψηλότατα τῶν ὁρέων ἀναβαίνοντες θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες· θύοντες δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι. τούτοισι μὲν δὴ θύοντες μούνοισι ἀρχῆθεν, ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρά τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων. καλέοντες δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα, Ἀράβιοι δὲ Ἀλιλάτ, Πέρσαι δὲ Μίτραν.

132. Θυσίη δὲ τοῖσι Πέρσησι περὶ τοὺς εἰρημένους θεοὺς ἥδε κατέστηκε· οὕτε βωμὸν ποιεῦνται οὕτε πῦρ ἀνακαίουσι μέλλοντες θύειν, οὐ σπονδῇ χρέωνται, οὐκὶ αὐλῷ, οὐ στέμμασι, οὐκὶ οὐλῆσι· τῶν δὲ ὡς ἐκάστῳ θύειν θέλη, ἐς χῶρον

BOOK I. 130-132

time they repented of what they now did, and rebelled against Darius¹; but they were defeated in battle and brought back into subjection. But now, in Astyages' time, Cyrus and the Persians rose in revolt against the Medes, and from this time ruled Asia. As for Astyages, Cyrus did him no further harm, and kept him in his own house till Astyages died.

This is the story of the birth and upbringing of Cyrus, and thus he became king; and afterwards, as I have already related, he subdued Croesus in punishment for the unprovoked wrong done him; and after this victory he became sovereign of all Asia.

131. As to the usages of the Persians, I know them to be these. It is not their custom to make and set up statues and temples and altars, but those who make such they deem foolish, as I suppose, because they never believed the gods, as do the Greeks, to be in the likeness of men; but they call the whole circle of heaven Zeus, and to him they offer sacrifice on the highest peaks of the mountains; they sacrifice also to the sun and moon and earth and fire and water and winds. These are the only gods to whom they have ever sacrificed from the beginning; they have learnt later, to sacrifice to the "heavenly"² Aphrodite, from the Assyrians and Arabians. She is called by the Assyrians Mylitta, by the Arabians Alilat, by the Persians Mitra.

132. And this is their fashion of sacrifice to the aforesaid gods: when about to sacrifice they neither build altars nor kindle fire, they use no libations, nor music, nor fillets, nor barley meal; but to whomsoever of the gods a man will sacrifice, he leads the

¹ In 520 B.C.; the event is recorded in a cuneiform inscription. ² See note on ch. 105.

HERODOTUS

καθαρὸν ἀγαγὼν τὸ κτῆνος καλέει τὸν θεόν, ἐστε-
φανωμένος τὸν τιάραν μυρσίνη μάλιστα. ἔωντῷ
μὲν δὴ τῷ θύοντι ἴδιῃ μούνῳ οὐ οἱ ἐγγίνεται ἀρά-
σθαι ἀγαθά, ὃ δὲ τοῖσι πᾶσι Πέρσησι κατεύχεται
εὖ γίνεσθαι καὶ τῷ βασιλέϊ. ἐν γὰρ δὴ τοῖσι
ἄπασι Πέρσησι καὶ αὐτὸς γίνεται. ἐπεὰν δὲ δια-
μιστύλας κατὰ μέλεα τὸ ἵριον ἐψήσῃ τὰ κρέα,
ὑποπάσας ποίην ὡς ἀπαλωτάτην, μάλιστα δὲ τὸ
τρίφυλλον, ἐπὶ ταύτης ἔθηκε ὅν πάντα τὰ κρέα.
διαθέντος δὲ αὐτοῦ Μάγος ἀνὴρ παρεστεὼς
ἐπαείδει θεογονίην, οἵην δὴ ἐκεῖνοι λέγουσι εἶναι
τὴν ἐπαοιδήν· ἀνευ γὰρ δὴ Μάγου οὐ σφι νόμος
ἐστὶ θυσίας ποιέεσθαι. ἐπισχὼν δὲ ὀλίγον χρόνον
ἀποφέρεται ὁ θύσας τὰ κρέα καὶ χρᾶται ὁ τι μιν
λόγος αἴρεει.

133. Ἡμέρην δὲ ἀπασέων μάλιστα ἐκείνην
τιμᾶν νομίζουσι τῇ ἔκαστος ἐγένετο. ἐν ταύτῃ δὲ
πλέω δῶτα τῶν ἀλλέων δικαιεῦσι προτίθεσθαι·
ἐν τῇ οἱ εὐδαιμονες αὐτῶν βοῦν καὶ ἵππον καὶ
κάμηλον καὶ δηνον προτιθέαται δλους ὀπτοὺς ἐν
καμίνοισι, οἱ δὲ πένητες αὐτῶν τὰ λεπτὰ τῶν
προβάτων προτιθέαται. σίτοισι δὲ ὀλίγοισι
χρέωνται, ἐπιφορήμασι δὲ πολλοῖσι καὶ οὐκ ἀλέσι·
καὶ διὰ τοῦτο φασὶ Πέρσαι τὸν "Ελληνας σιτεο-
μένους πεινῶντας παύεσθαι, ὅτι σφι ἀπὸ δείπνου
παραφέρεται οὐδὲν λόγου ἄξιον· εἰ δέ τι παρα-
φέροιτο, ἐσθίοντας ἀν οὐ παύεσθαι. οἴνῳ δὲ κάρτα
προσκέαται, καὶ σφι οὐκ ἐμέσαι ἔξεστι, οὐκὶ
οὐρῆσαι ἀντίον ἄλλον. ταῦτα μέν νυν οὕτω
φυλάσσεται, μεθυσκόμενοι δὲ ἐώθασι βουλεύεσθαι
τὰ σπουδαιέστατα τῶν πρηγμάτων· τὸ δὲ ἀν ἄδη
σφι βουλευομένοισι, τοῦτο τῇ ὑστεραίη νήφουσι

beast to an open space and then calls on the god, himself wearing a wreath on his cap, of myrtle for choice. To pray for blessings for himself alone is not lawful for the sacrificer ; rather he prays that it may be well with the king and all the Persians ; for he reckons himself among them. He then cuts the victim limb from limb into portions, and having boiled the flesh spreads the softest grass, trefoil by choice, and places all of it on this. When he has so disposed it a Magian comes near and chants over it the song of the birth of the gods, as the Persian tradition relates it ; for no sacrifice can be offered without a Magian. Then after a little while the sacrificer carries away the flesh and uses it as he pleases.

133. The day which every man most honours is his own birthday. On this he thinks it right to serve a more abundant meal than on other days ; before the rich are set oxen or horses or camels or asses, roasted whole in ovens ; the poorer serve up the lesser kinds of cattle. Their courses are few, the dainties that follow are many and not all served together. This is why the Persians say of the Greeks, that they rise from table still hungry, because not much dessert is set before them : were this too given to the Greek (say the Persians) he would never cease eating. They are greatly given to wine ; none may vomit or make water in another's presence. This then is prohibited among them. Moreover it is their custom to deliberate about the gravest matters when they are drunk ; and what they approve in their counsels is proposed to them the next day by the master of the house where they deliberate, when they are now sober

HERODOTUS

προτιθεῖν ὁ στέγαρχος, ἐν τοῦ ἀν ἔόντες βουλεύωνται, καὶ ἦν μὲν ἄδη καὶ νήφουσι, χρέωνται αὐτῷ, ἦν δὲ μὴ ἄδη, μετιεῖσι. τὰ δ' ἀν νήφουτες προβουλεύσωνται, μεθυσκόμενοι ἐπιδιαγινώσκουσι.

134. Ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι ὁδοῖσι, τῷδε ἀν τις διαγνοίη εἰ δομοιοι εἰσὶν οἱ συντυγχάνοντες· ἀντὶ γὰρ τοῦ προσαγορεύειν ἀλλήλους φιλέουσι τοῖσι στόμασι· ἦν δὲ γῆ οὕτερος ὑποδεέστερος διλίγω, τὰς παρειὰς φιλέονται· ἦν δὲ πολλῷ γῆ οὕτερος ἀγεννέστερος, προσπίπτων προσκυνεῖν τὸν ἔτερον. τιμῶσι δὲ ἐκ πάντων τοὺς ἄγχιστα ἔωστῶν οἰκέοντας μετά γε ἔωστούς, δεύτερα δὲ τοὺς δευτέρους· μετὰ δὲ κατὰ λόγου προβαίνοντες τιμῶσι· ἥκιστα δὲ τοὺς ἔωστῶν ἕκαστάτῳ οἰκημένους ἐν τιμῇ ἄγονται, νομίζοντες ἔωστούς εἶναι ἀνθρώπων μακρῷ τὰ πάντα ἀρίστους, τοὺς δὲ ἄλλους κατὰ λόγον¹ τῆς ἀρετῆς ἀντέχεσθαι, τοὺς δὲ ἕκαστάτῳ οἰκέοντας ἀπὸ ἔωστῶν κακίστους εἶναι. ἐπὶ δὲ Μήδων ἀρχόντων καὶ ἥρχε τὰ ἔθνεα ἀλλήλων, συναπάντων μὲν Μῆδοι καὶ τῶν ἄγχιστα οἰκεόντων σφίσι, οὗτοι δὲ καὶ τῶν ὁμούρων, οἱ δὲ μάλα τῶν ἔχομένων, κατὰ τὸν αὐτὸν δὴ λόγον καὶ οἱ Πέρσαι τιμῶσι· προέβαινε γὰρ δὴ τὸ ἔθνος ἄρχον τε καὶ ἐπιτροπεῦον.

135. Ξεινικὰ δὲ νόμαια Πέρσαι προσίενται ἀνδρῶν μάλιστα. καὶ γὰρ δὴ τὴν Μηδικὴν ἐσθῆτα νομίσαντες τῆς ἔωστῶν εἶναι καλλίω φορέουσι, καὶ ἐς τοὺς πολέμους τοὺς Αἴγυπτίους θώρηκας· καὶ εὐπαθείας τε παντοδαπὰς πυνθανόμενοι ἐπι-

¹ κατὰ λόγον [τῷ λεγομένῳ] Stein.

BOOK I. 133-135

and if being sober they still approve it, they act thereon, but if not, they cast it aside. And when they have taken counsel about a matter when sober, they decide upon it when they are drunk.

134. When one man meets another in the way, it is easy to see if the two are equals; for then without speaking they kiss each other on the lips; if the difference in rank be but little, it is the cheek that is kissed; if it be great, the humbler bows down and does obeisance to the other. They honour most of all those who dwell nearest them, next those who are next farthest removed, and so going ever onwards they assign honour by this rule; those who dwell farthest off they hold least honourable of all; for they deem themselves to be in all regards by far the best of all men, the rest to have but a proportionate claim to merit, till those who dwell farthest away have least merit of all. Under the rule of the Medes one tribe would even govern another; the Medes held sway over all like and specially over those who dwelt nearest to themselves; these ruled their neighbours, and the neighbours again those who came next to them, on the same plan whereby the Persians assign honour; for according as the Median nation advanced its dominion farther from home, such was the measure of its rule and suzerainty.¹

135. But of all men the Persians most welcome foreign customs. They wear the Median dress, deeming it more beautiful than their own, and the Egyptian cuirass in war. Their luxurious practices

¹ This appears to mean, that the farther off a subject nation is, the less direct is the control exercised by the Medes; on the same principle as that which makes the Persians hold their subjects in less and less estimation in proportion to their distance from the seat of empire.

HERODOTUS

τιγδεύουσι, καὶ δὴ καὶ ἀπ' Ἑλλήνων μαθόντες παισὶ μίσγονται. γαμέουσι δὲ ἔκαστος αὐτῶν πολλὰς μὲν κουριδίας γυναικας, πολλῷ δ' ἔτι πλεῦνας παλλακάς κτῶνται.

136. Ἀνδραγαθίη δὲ αὗτη ἀποδέδεκται, μετὰ τὸ μάχεσθαι εἶναι ἀγαθόν, διὸ ἀν πολλοὺς ἀποδέξῃ παιᾶς· τῷ δὲ τοὺς πλείστους ἀποδεικνύντι δῶρα ἐκπέμπει βασιλεὺς ἀνὰ πᾶν ἔτος. τὸ πολλὸν δ' ἡγέαται ἴσχυρὸν εἶναι. παιδεύουσι δὲ τοὺς παιᾶς ἀπὸ πενταέτεος ἀρξάμενοι μέχρι εἰκοσαέτεος τρία μοῦνα, ἵππεύειν καὶ τοξεύειν καὶ ἀληθίζεσθαι. πρὶν δὲ ἡ πενταέτης γένηται, οὐκ ἀπικνέεται ἐς δύψιν τῷ πατρί, ἀλλὰ παρὰ τῆσι γυναιξὶ δίαιταν ἔχει. τοῦδε δὲ εἴνεκα τοῦτο οὕτω ποιέεται, ὥντας ἀποθάνη τρεφόμενος, μηδεμίαν ἄσην τῷ πατρὶ προσβάλῃ.

137. Αἰνέω μέν νυν τόνδε τὸν υόμον, αἰνέω δὲ καὶ τόνδε, τὸ μὴ μιῆς αἰτίης εἴνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν, μήτε τῶν ἄλλων Περσέων μηδένα τῶν ἐωυτοῦ οἰκετέων ἐπὶ μιῇ αἰτίῃ ἀνήκεστον πάθος ἔρδειν ἀλλὰ λογισάμενος ἦν εὐρίσκη πλέω τε καὶ μέζω τὰ ἀδικήματα ἔόντα τῶν ὑπουργημάτων, οὕτω τῷ θυμῷ χράται. ἀποκτεῖναι δὲ οὐδένα κωλέγουσι τὸν ἐωυτοῦ πατέρα οὐδὲ μητέρα, ἀλλὰ ὁκόσα ἥδη τοιαῦτα ἐγένετο, πᾶσαι ἀνάγκην φασὶ ἀναζητεόμενα ταῦτα ἀνευρεθῆναι ἦτοι ὑποβολιμάνα ἔόντα ἢ μοιχίδια· οὐ γὰρ δή φασι οἰκὸς εἶναι τὸν γε ἀληθέως τοκέα ὑπὸ τοῦ ἐωυτοῦ παιδὸς ἀποθυνῆσκεν.

138. Ἄσσα δέ σφι ποιέειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι. αἰσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, δεύτερα δὲ τὸ ὄφείλειν χρέος,

BOOK I. 135-138

are of all kinds, and all borrowed ; the Greeks taught them unnatural vices. Every Persian marries many lawful wives, and keeps still more concubines.

136. After valour in battle it is most reckoned as manly merit to show the greatest number of sons : the king sends gifts yearly to him who can show most. Numbers, they hold, are strength. They educate their boys from five to twenty years old, and teach them three things only, riding and archery and truth-telling. A boy is not seen by his father before he is five years old, but lives with the women : the reason of this is that, if the boy should die in the time of his rearing, the father may suffer no dolour.

137. This is a law which I praise ; and it is a praiseworthy law too which suffers not the king himself to slay any man for one offence, nor any other Persian for one offence to do incurable hurt to one of his servants. Not till reckoning shows that the offender's wrongful acts are more and greater than his services may a man give vent to his anger. They say that none has ever yet killed his father or mother ; when suchlike deeds have been done, it cannot be but that on inquest made the doer is shown to be a child falsely substituted or born of a concubine ; for it is not to be believed (say they) that a son should kill his true parent.

138. Moreover of what they may not do neither may they speak. They hold lying to be foulest of all, and next to that debt ; for which they have

HERODOTUS

πολλῶν μὲν καὶ ἄλλων εἴνεκα, μάλιστα δὲ ἀναγκαίην φασὶ εἶναι τὸν ὁφείλοντα καὶ τι ψεῦδος λέγειν. διὸ ἀν δὲ τῶν ἀστῶν λέπρην ἡ λεύκην ἔχη, ἐς πόλιν οὗτος οὐ κατέρχεται οὐδὲ συμμίσγεται τοῖσι ἄλλοισι Πέρσησι· φασὶ δέ μιν ἐς τὸν ἥλιον ἀμαρτόντα τι ταῦτα ἔχειν. ξεῖνον δὲ πάντα τὸν λαμβανόμενον ὑπὸ τουτέων πολλοὶ ἔξελαύνουσι ἐκ τῆς χώρης, καὶ τὰς λευκὰς περιστεράς, τὴν αὐτὴν αἰτίην ἐπιφέροντες. ἐς ποταμὸν δὲ οὕτε ἐνουρέουσι οὕτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιορῶσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα.

139. Καὶ τόδε ἄλλο σφι ὁδε συμπέπτωκε γίνεσθαι, τὸ Πέρσας μὲν αὐτοὺς λέληθε, ἡμέας μέντοι οὗ· τὰ οὐνόματά σφι ἐόντα ὅμοια τοῖσι σώμασι καὶ τῇ μεγαλοπρεπείᾳ τελευτῶσι πάντα ἐς τώντὸ γράμμα, τὸ Δωριέες μὲν σὰν καλέουσι, Ἰωνες δὲ σίγμα· ἐς τοῦτο διξήμενος εὑρήσεις τελευτῶντα τῶν Περσέων τὰ οὐνόματα, οὐ τὰ μὲν τὰ δ' οὔ, ἀλλὰ πάντα ὁμοίως.

140. Ταῦτα μὲν ἀτρεκέως ἔχω περὶ αὐτῶν εἰδὼς εἰπεῖν· τάδε μέντοι ὡς κρυπτόμενα λέγεται καὶ οὐ σαφηνέως περὶ τοῦ ἀποθανόντος, ὡς οὐ πρότερον θάπτεται ἀνδρὸς Πέρσεω ὁ νέκυς πρὶν ἀν ὑπὸ δρυιθος ἡ κυνὸς ἐλκυσθῆ. Μάγους μὲν γάρ ἀτρεκέως οἶδα ταῦτα ποιέοντας· ἐμφανέως γάρ δὴ ποιεῦσι. κατακηρώσαντες δὲ ὧν τὸν νέκυν Πέρσαι γῆ κρύπτουσι. Μάγοι δὲ κεχωρίδαται πολλὸν τῶν τε ἄλλων ἀνθρώπων καὶ τῶν ἐν Αἰγύπτῳ ἱρέων. οἱ μὲν γάρ ἀγνεύουσι ἐμψυχον μηδὲν κτείνειν, εἰ μὴ ὅσα θύουσι· οἱ δὲ δὴ Μάγοι αὐτοχειρίη πάντα πλὴν κυνὸς καὶ ἀνθρώπου κτείνουσι, καὶ

many other reasons, but this in especial, that the debtor must needs (so they say) speak some falsehood. The citizen who has leprosy or the white sickness may not come into a town or consort with other Persians. They say that he is so afflicted because he has sinned in some wise against the sun. Many drive every stranger, who takes such a disease, out of the country; and so they do to white doves, for the reason aforesaid. Rivers they chiefly reverence; they will neither make water nor spit nor wash their hands therein, nor suffer anyone so to do.

139. There is another thing which always happens among them; we have noted it though the Persians have not: their names, which agree with the nature of their persons and their nobility, all end in the same letter, that which the Dorians call san, and the Ionians sigma; you shall find, if you search, that not some but all Persian names alike end in this letter.

140. So much I can say of them of my own certain knowledge. But there are other matters concerning the dead which are secretly and obscurely told—how the dead bodies of Persians are not buried before they have been mangled by bird or dog. That this is the way of the Magians I know for a certainty; for they do not conceal the practice. But this is certain, that before the Persians bury the body in earth they embalm it in wax. These Magians are much unlike to the priests of Egypt, as to all other men: for the priests count it sacrilege to kill aught that lives, save what they sacrifice; but the Magians kill with their own hands every creature, save only dogs

HERODOTUS

ἀγώνισμα μέγα τοῦτο ποιεῦνται, κτείνοντες ὁμοίως μύρμηκάς τε καὶ δῆθις καὶ τάλλα ἐρπετὰ καὶ πετεινά. καὶ ἀμφὶ μὲν τῷ νόμῳ τούτῳ ἔχέτω ώς καὶ ἀρχὴν ἐνομίσθη, ἄνειμι δὲ ἐπὶ τὸν πρότερον λόγον.

141. "Ιωνες δὲ καὶ Αἰολέες, ώς οἱ Λυδοὶ τάχιστα κατεστράφατο ὑπὸ Περσέων, ἔπειταν ἀγγέλους ἐς Σάρδις παρὰ Κύρου, ἐθέλοντες ἐπὶ τοῖσι αὐτοῖσι εἶναι τοῖσι καὶ Κροίσῳ ἡσαν κατήκοοι. ὃ δὲ ἀκούσας αὐτῶν τὰ προΐσχοντο ἔλεξέ σφι λόγον, ἄνδρα φὰς αὐλητὴν ἰδόντα ἵχθυς ἐν τῇ θαλάσσῃ αὐλέειν, δοκέοντα σφέας ἔξελεύσεσθαι ἐς γῆν· ώς δὲ ψευσθῆναι τῆς ἐλπίδος, λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἵχθύων καὶ ἔξειρύσαι, ἰδόντα δὲ παλλομένους εἰπεῖν ἄρα αὐτὸν πρὸς τοὺς ἵχθυς "Παύεσθέ μοι ὀρχεόμενοι, ἐπεὶ οὐδὲ ἐμέο αὐλέοντος ἡθέλετε ἐκβαίνειν ὀρχεόμενοι." Κύρος μὲν τοῦτον τὸν λόγον τοῖσι "Ιωσὶ καὶ τοῖσι Αἰολεῦσι τῶνδε εἴνεκα ἔλεξε, ὅτι δὴ οἱ "Ιωνες πρότερον αὐτοῦ Κύρου δεηθέντος δι' ἀγγέλων ἀπίστασθαι σφέας ἀπὸ Κροίσου οὐκ ἐπείθοντο, τότε δὲ κατεργασμένων τῶν πρηγμάτων ἡσαν ἔτοιμοι πείθεσθαι Κύρῳ. ὃ μὲν δὴ ὄργη ἔχόμενος ἔλεγέ σφι τάδε· "Ιωνες δὲ ώς ἥκουσαν τούτων ἀνενειχθέντων ἐς τὰς πόλιας, τείχεά τε περιεβάλοντο ἔκαστοι καὶ συνελέγοντο ἐς Πανιώνιον οἱ ἄλλοι, πλὴν Μιλησίων· πρὸς μούνους γὰρ τούτους ὄρκιον Κύρος ἐποιήσατο ἐπ' οἷσι περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι "Ιωσὶ ἔδοξε κοινῷ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην δεησομένους "Ιωσὶ τιμωρέειν.

and men ; they kill all alike, ants and snakes, creeping and flying things, and take much pride therein. Leaving this custom to be such as it has been from the first,¹ I return now to my former story.

141. As soon as the Lydians had been subdued by the Persians, the Ionians and Aeolians sent messengers to Cyrus, offering to be his subjects on the same terms as those which they had under Croesus. Having heard what they proposed, Cyrus told them a story. Once, he said, there was a flute-player who saw fishes in the sea and played upon his flute, thinking that so they would come out on to the land. Being disappointed of his hope, he took a net and gathered in and drew out a great multitude of the fishes ; and seeing them leaping, " You had best," said he, " cease from your dancing now ; you would not come out and dance then, when I played to you." The reason why Cyrus told the story to the Ionians and Aeolians was that the Ionians, who were ready to obey him when the victory was won, had before refused when he sent a message asking them to revolt from Croesus. So he answered them in his anger. But when the message came to the Ionians in their cities, they fortified themselves severally with walls, and assembled in the Panionion,² all except the Milesians, with whom alone Cyrus had made a treaty on the same terms as that which they had with the Lydians. The rest of the Ionians resolved to send envoys in the name of them all to Sparta, to ask help for the Ionians.

¹ Lit. " let matters stand concerning this custom as it was first instituted " : i.e., apparently, " let us be content with knowing that this custom is as it has been from its origin."

² See ch. 148.

HERODOTUS

142. Οἱ δὲ Ἰωνεῖς οὗτοι, τῶν καὶ τὸ Πανιώνιον ἔστι, τοῦ μὲν οὐρανοῦ καὶ τῶν ὡρέων ἐν τῷ καλλίστῳ ἐτύγχανον ἴδρυσάμενοι πόλιας πάντων ἀνθρώπων τῶν ἡμεῖς ἰδμενοὶ οὔτε γὰρ τὰ ἄνω αὐτῆς χωρία τῶντὸ ποιέει τῇ Ἰωνίῃ οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἥῶ οὔτε τὰ πρὸς τὴν ἐσπέρην,¹ τὰ μὲν ὑπὸ τοῦ ψυχροῦ τε καὶ ὑγροῦ πιεζόμενα, τὰ δὲ ὑπὸ τοῦ θερμοῦ τε καὶ αὐχμώδεος. γλώσσαν δὲ οὐ τὴν αὐτὴν οὕτοι νενομίκασι, ἀλλὰ τρόπους τέσσερας παραγωγέων. Μίλητος μὲν αὐτέων πρώτη κέεται πόλις πρὸς μεσαμβρίην, μετὰ δὲ Μύοῦς τε καὶ Πριήνη. αὗται μὲν ἐν τῇ Καρίᾳ κατοίκηνται κατὰ ταῦτα διαλεγόμεναι σφίσι, αἴδε δὲ ἐν τῇ Λυδίῃ, Ἐφεσος Κολοφὼν Λέβεδος Τέως Κλαζομεναὶ Φώκαια· αὗται δὲ αἱ πόλιες τῆσι πρότερον λεχθείσησι δόμολογέουσι κατὰ γλώσσαν οὐδέν, σφίσι δὲ δόμοφωνέουσι. ἔτι δὲ τρεῖς ὑπόλοιποι Ἱάδες πόλιες, τῶν αἱ δύο μὲν νήσους οἰκέαται, Σάμον τε καὶ Χίον, ἡ δὲ μία ἐν τῇ ἡπείρῳ ἴδρυται, Ἐρυθραῖ. Χίοι μέν νυν καὶ Ἐρυθραῖοι κατὰ τῶντὸ διαλέγονται, Σάμιοι δὲ ἐπ' ἔωντῶν μούνοι. οὗτοι χαρακτήρες γλώσσης τέσσερες γίνονται.

143. Τούτων δὴ ὧν τῶν Ἰώνων οἱ Μιλήσιοι μὲν ἥσαν ἐν σκέπῃ τοῦ φόβου, ὄρκιον ποιησάμενοι, τοῖσι δὲ αὐτῶν νησιώτησι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἥσάν κω Περσέων κατήκοοι οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται. ἀπεσχίσθησαν δὲ ἀπὸ τῶν ἄλλων Ἰώνων οὗτοι κατ' ἄλλο μὲν οὐδέν, ἥσθενέος δὲ ἔόντος τοῦ παντὸς τότε Ἑλληνικοῦ

¹ οὔτε τὰ πρὸς . . . ἐσπέρην bracketed by Stein.

142. Now these Ionians, who possessed the Panionion, had set their cities in places more favoured by skies and seasons than any country known to us. For neither to the north of them nor to the south nor to the east nor to the west does the land accomplish the same effect as Ionia, being afflicted here by the cold and wet, there by the heat and drought. They use not all the same speech but four different dialects. Miletus lies farthest south among them, and next to it come Myus and Priene; these are settlements in Caria, and they use a common language; Ephesus, Colophon, Lebedos, Teos, Clazomenae, Phocaea, all of them being in Lydia, have a language in common which is wholly different from the speech of the three cities aforementioned. There are yet three Ionian cities, two of them situate on the islands of Samos and Chios, and one, Erythrae, on the mainland; the Chians and Erythraeans speak alike, but the Samians have a language which is their own and none other's. It is thus seen that there are four fashions of speech.

143. Among these Ionians, the Milesians were sheltered from the danger (for they had made a treaty), and the islanders among them had nothing to fear; for the Phoenicians were not yet subjects of the Persians, nor were the Persians themselves shipmen. But they of Asia were cut off from the rest of the Ionians in no other way save as I shall show. The whole Hellenic race was then but small,

HERODOTUS

γένεος, πολλῷ δὴ ἦν ἀσθενέστατον τῶν ἐθνέων τὸ
Ίωνικὸν καὶ λόγου ἐλαχίστου· ὅτι γὰρ μὴ Ἀθῆ-
ναι, ἦν οὐδὲν ἄλλο πόλισμα λόγιμον. οἱ μέν νυν
ἄλλοι Ἰωνεῖς καὶ οἱ Ἀθηναῖοι ἔφυγον τὸ οὔνομα,
οὐ βουλόμενοι Ἰωνεῖς κεκλήσθαι, ἀλλὰ καὶ νῦν
φαίνονται μοι οἱ πολλοὶ αὐτῶν ἐπαισχύνεσθαι τῷ
οὐνόματι· αἱ δὲ δυώδεκα πόλιες αὗται τῷ τε οὐνό-
ματι ἥγάλλοντο καὶ ἵρὸν ἰδρύσαντο ἐπὶ σφέων
αὐτέων, τῷ οὐνομα ἔθεντο Πανιώνιον, ἐβουλεύ-
σαντο δὲ αὐτοῦ μεταδοῦναι μηδαμοῖσι ἄλλοισι
Ἰώνων (οὐδὲν ἐδεήθησαν δὲ οὐδαμοὶ μετασχεῦν ὅτι
μὴ Σμυρναῖοι). 144. κατά περ οἱ ἐκ τῆς πεντα-
πόλιος νῦν χώρης Δωριέες, πρότερον δὲ ἐξαπόλιος
τῆς αὐτῆς ταύτης καλεομένης, φυλάσσονται ὡν
μηδαμοὺς ἐσδέξασθαι τῶν προσοίκων Δωριέων ἐς
τὸ Τριοπικὸν ἵρον, ἀλλὰ καὶ σφέων αὐτῶν τοὺς
περὶ τὸ ἵρον ἀνομήσαντας ἐξεκλήσαν τῆς μετοχῆς.
ἐν γὰρ τῷ ἀγῶνι τοῦ Τριοπίου Ἀπόλλωνος ἐπί-
θεσαν τὸ πάλαι τρίποδας χαλκέους τοῖσι νικῶσι,
καὶ τούτους χρῆν τοὺς λαμβάνοντας ἐκ τοῦ ἵροῦ
μὴ ἐκφέρειν ἀλλ' αὐτοῦ ἀνατιθέναι τῷ θεῷ. ἀνὴρ
δὲν Ἀλικαρνησσεύς, τῷ οὐνομα ἦν Ἀγασικλέης,
νικήσας τὸν νόμον κατηλόγησε, φέρων δὲ πρὸς τὰ
ἴωντοῦ οἰκία προσεπαστάλευσε τὸν τρίποδα. διὰ
ταύτην τὴν αἰτίην αἱ πέντε πόλιες, Λίνδος καὶ
Ἴηλυσός τε καὶ Κάμειρος καὶ Κῶς τε καὶ Κυνίδος
ἐξεκλήσαν τῆς μετοχῆς τὴν ἕκτην πόλιν Ἀλι-
καρνησσόν. τούτοισι μέν νυν οὗτοι ταύτην τὴν
ζημίην ἐπέθηκαν.

145. Δυώδεκα δέ μοι δοκέουσι πόλιας ποιή-
σασθαι οἱ Ἰωνεῖς καὶ οὐκ ἐθελῆσαι πλεῦνας ἐσδέ-
ξασθαι τοῦδε εἶνεκα, ὅτι καὶ ὅτε ἐν Πελοποννήσῳ

and the least of all its parts, and the least regarded, was the Ionian stock ; for saving Athens it had no considerable city. Now the Athenians and the rest would not be called Ionians, but spurned the name ; nay, even now the greater number of them seem to me to be ashamed of it ; but the twelve cities aforesaid gloried in this name, and founded a holy place for themselves which they called the Panionion, and agreed among them to allow no other Ionians to use it (nor indeed did any save the men of Smyrna ask to be admitted) ; 144. even as the Dorians of what is now the country of the “Five Cities”—the same being formerly called the country of the “Six Cities”—forbid the admitting of any of the neighbouring Dorians to the Triopian temple, nay, they barred from sharing the use of it even those of their own body who had broken the temple law. For long ago in the games in honour of Triopian Apollo they offered certain bronze tripods to the victors ; and those who won these must not carry them away from the temple but dedicate them there to the god. Now a man of Halicarnassus called Agasicles, being a winner, disregarded this law, and carrying the tripod away nailed it to the wall of his own house. For this offence the five cities, Lindus, Ialysus, Camirus, Cos, and Cnidus, forbade the sixth city, Halicarnassus, to share in the use of the temple. Such was the penalty imposed on the Halicarnassians.

145. As for the Ionians, the reason why they made twelve cities and would admit no more was in my judgment this, that there were twelve divisions of

HERODOTUS

οῖκεον, δυώδεκα ἦν αὐτῶν μέρεα, κατά περ νῦν
'Αχαιῶν τῶν ἔξελασάντων Ἰωνας δυώδεκα ἐστὶ¹
μέρεα, Πελλήνη μέν γε πρώτη πρὸς Σικυώνος,
μετὰ δὲ Αἴγειρα καὶ Αἴγαι, ἐν τῇ Κράθις ποταμὸς
ἀείναος ἐστί, ἀπ' ὅτεν ὁ ἐν Ἰταλίῃ ποταμὸς τὸ
οὔνομα ἔσχε, καὶ Βούρα καὶ Ἐλίκη, ἐς τὴν κατέ-
φυγον Ἰωνες ὑπὸ 'Αχαιῶν μάχη ἐσσωθέντες, καὶ
Αἴγιον καὶ Ρύπες καὶ Πατρέες καὶ Φαρέες καὶ
Ωλενος, ἐν τῷ Πείρος ποταμὸς μέγας ἐστί, καὶ
Δύμη καὶ Τριταίες, οἱ μοῦνοι τούτων μεσόγαιοι
οἰκέουσι. ταῦτα δυώδεκα μέρεα νῦν 'Αχαιῶν ἐστὶ²
καὶ τότε γε Ἰώνων ἦν.

146. Τούτων δὴ εἶνεκα καὶ οἱ Ἰωνες δυώδεκα
πόλιας ἐποιήσαντο· ἐπεὶ ὡς γέ τι μᾶλλον οὗτοι
Ἰωνες εἰσὶ τῶν ἄλλων Ἰώνων ἢ κάλλιον τι γεγό-
νασι, μωρήν πόλλη λέγειν· τῶν Ἀβαντες μὲν ἔξ
Εὐβοίης εἰσὶ οὐκ ἐλαχίστη μοῖρα, τοῖσι Ἰωνίης
μέτα οὐδὲ τοῦ οὐνόματος οὐδέν, Μινύαι δὲ Ὁρχο-
μένιοι σφι ἀναμεμίχαται καὶ Καδμεῖοι καὶ Δρύ-
οπες καὶ Φωκέες ἀποδάσμιοι καὶ Μολοσσοὶ καὶ
Ἀρκάδες Πελασγοὶ· καὶ Δωριέες Ἐπιδαύριοι,
ἄλλα τε ἔθνεα πολλὰ ἀναμεμίχαται· οἱ δὲ αὐτῶν
ἀπὸ τοῦ πρυτανηίου τοῦ Ἀθηναίων ὄρμηθέντες
καὶ νομίζοντες γενναιότατοι εἶναι Ἰώνων, οὗτοι δὲ
οὐ γυναικας ἡγάγοντο ἐς τὴν ἀποικίην ἄλλὰ Καεί-
ρας ἔσχον, τῶν ἐφόνευσαν τοὺς γονέας. διὰ τοῦ-
τον δὲ τὸν φόνον αἱ γυναικες αὗται νόμον θέμεναι
σφίσι αὐτῆσι ὅρκους ἐπήλασαν καὶ παρέδοσαν
τῇσι θυγατράσι, μή κοτε ὁμοσιτῆσαι τοῖσι ἀνδρά-
σι μηδὲ οὐνόματι βῶσαι τὸν ἑωυτῆς ἄνδρα, τοῦδε
εἶνεκα ὅτι ἐφόνευσαν σφέων τοὺς πατέρας καὶ

them when they dwelt in Peloponnesus, just as there are twelve divisions of the Achaeans who drove the Ionians out, Pellene nearest to Sicyon, then Aegira and Aegae, where is the never-failing river Crathis, from which the river in Italy took its name; Bura and Helice, whither the Ionians fled when they were worsted in battle by the Achaeans; Aegion, Rhype, Patrae, Phareae, and Olenus, where is the great river Pirus; Dyme and Tritaeae, the only inland city of all these; these were the twelve divisions of the Ionians, as they are now of the Achaeans.

146. For this reason the Ionians too made twelve cities, and for no other; for it were but foolishness to say that these are more truly Ionian or better born than the other Ionians; seeing that not the least part of them are Abantes from Euboea, who are not Ionians even in name, and that there are mingled with them Minyans of Orchomenus, Cadmeans, Dryopians, Phocian seceders from their nation, Molossians, Pelasgian Arcadians, Dorians of Epidaurus, and many other tribes; and as for those who came from the very town hall of Athens and deem themselves the best born of the Ionians, these did not bring wives with them to their settlements, but married Carian women whose parents they had put to death. For this slaughter, these women made a custom and bound themselves by oath (and enjoined the same on their daughters) that none would sit at meat with her husband nor call him by his name, because the men had married

HERODOTUS

ἄνδρας καὶ παῖδας καὶ ἔπειτα ταῦτα ποιήσαντες
αὐτῆσι συνοίκεον.

147. Ταῦτα δὲ ἦν γινόμενα ἐν Μιλήτῳ. Βασιλέας δὲ ἐστήσαντο οἱ μὲν αὐτῶν Λυκίους ἀπὸ Γλαύκου τοῦ Ἰππολόχου γεγονότας, οἱ δὲ Καύκωνας Πυλίους ἀπὸ Κόδρου τοῦ Μελάνθου, οἱ δὲ καὶ συναμφοτέρους. ἀλλὰ γὰρ περιέχονται τοῦ οὐνόματος μᾶλλον τι τῶν ἄλλων Ἰώνων, ἔστωσαν δὴ καὶ οἱ καθαρῶς γεγονότες Ἰωνεῖς. εἰσὶ δὲ πάντες Ἰωνεῖς ὅσοι ἀπ' Ἀθηνέων γεγόνασι καὶ Ἀπατούρια ἄγουσι ὄρτήν· ἄγουσι δὲ πάντες πλὴν Ἐφεσίων καὶ Κολοφωνίων· οὗτοι γὰρ μοῦνοι Ἰώνων οὐκ ἄγουσι Ἀπατούρια, καὶ οὗτοι κατὰ φύουν τινὰ σκῆψιν.

148. Τὸ δὲ Πανιώνιον ἔστι τῆς Μυκάλης χῶρος ἵρος πρὸς ἄρκτον τετραμμένος, κοινῇ ἔξαραιρημένος ὑπὸ Ἰώνων Ποσειδέωνι Ἐλικωνίῳ. ή δὲ Μυκάλη ἔστι τῆς ἡπείρου ἄκρη πρὸς ζέφυρον ἀνεμον κατήκουσα Σάμῳ καταντίον, ἐς τὴν συλλεγόμενοι ἀπὸ τῶν πολίων Ἰωνεῖς ἄγεσκον ὄρτὴν τῇ ἔθεντο οὖνομα Πανιώνια. [πεπόνθασι δὲ οὕτι μοῦναι αἱ Ἰώνων ὄρται τοῦτο, ἀλλὰ καὶ Ἐλλήνων πάντων ὁμοίως πᾶσαι ἐς τῶντὸ γράμμα τελευτῶσι, κατά περ τῶν Περσέων τὰ οὐνόματα.]¹

149. Αὗται μὲν αἱ Ἰάδες πόλιες εἰσί, αἵδε δὲ αἱ Αἰολίδες, Κύμη ἡ Φρικωνὶς καλεομένη, Λήρισαι, Νέον τεῖχος, Τήμνος, Κίλλα, Νότιον,

¹ The bracketed words are clearly out of place. Probably they are a marginal note with reference to some commentator's assertion that the *a*-ending of names of festivals was specially Ionic.

them after slaying their fathers and husbands and sons.

147. This happened at Miletus. And for kings some of them chose Lycian descendants of Glaucus son of Hippolochus, and some Caucones of Pylus, descendants of Codrus son of Melanthus, and some both. Yet seeing that they set more store by the name than the rest of the Ionians, let it be granted that those of pure birth are Ionians; and all are Ionians who are of Athenian descent and keep the feast Apaturia.¹ All do so keep it, saving the men of Ephesus and Colophon; these are the only Ionians who do not keep it, and these by reason, they say, of a certain deed of blood.

148. The Panionion is a sacred ground in Mycale, facing the north; it was set apart for Poseidon of Helicon by the joint will of the Ionians. Mycale is a western promontory of the mainland opposite to Samos; the Ionians were wont to assemble there from their cities and keep the festival to which they gave the name of Panonia. [The names of all the Greek festivals, not the Ionian alone, end alike in the same letter, just as do the names of the Persians.]

149. I have now told of the Ionian cities. The Aeolian cities are these:—Cyme (called “Phriconian”),² Lerasae, “the New Fort,” Temnos, Cilla,

¹ A festival celebrated at Athens and most Ionian cities by the members of each “phratry” or clan, lasting three days; on the last day grown-up youths were formally admitted as members of the phratry. The festival was held in the month Pyanepsion (late October and early November).

² Perhaps so called from a mountain in Aeolis, Phricion, near which the Aeolians had been settled before their migration to Asia.

HERODOTUS

Αἰγιρόεσσα, Πιτάνη, Αἴγαιαι, Μύρινα, Γρύνεια.
αὗται ἔνδεκα Αἰόλεων πόλιες αἱ ἀρχαῖαι· μία γὰρ
σφέων παρελύθη Σμύρνη ὑπὸ Ἰώνων· ἡσαν γὰρ
καὶ αὕται δυώδεκα αἱ ἐν τῇ ἡπείρῳ. οὗτοι δὲ οἱ
Αἰόλεες χώρην μὲν ἔτυχον κτίσαντες ἀμείνω
Ἰώνων, ὡρέων δὲ ἥκουσαν οὐκ ὄμοιώς.

150. Σμύρνην δὲ ὁδε ἀπέβαλον Αἰολέες. Κολο-
φωνίους ἄνδρας στάσι ἐσσωθέντας καὶ ἐκπεσόν-
τας ἐκ τῆς πατρίδος ὑπεδέξαντο. μετὰ δὲ οἱ
φυγάδες τῶν Κολοφωνίων φυλάξαντες τοὺς Σμυρ-
ναίους ὅρτὴν ἔξω. τείχεος ποιευμένους Διονύσῳ,
τὰς πύλας ἀποκληήσαντες ἔσχον τὴν πόλιν.
Βοηθησάντων δὲ πάντων Αἰόλεων, ὄμολογίῃ ἔχρή-
σαντο τὰ ἔπιπλα ἀποδόντων τῶν Ἰώνων ἐκλιπέν
Σμύρνην Αἰολέας. ποιησάντων δὲ ταῦτα Σμυρ-
ναίων ἐπιδιείλοντο σφέας αἱ ἔνδεκα πόλιες καὶ
ἐποιήσαντο σφέων αὐτέων πολιήτας.

151. Αὕται μέν νυν αἱ ἡπειρώτιδες Αἰολίδες
πόλιες, ἔξω τῶν ἐν τῇ Ἱδῃ οἰκημενέων κεχωρί-
δαται γὰρ αὕται. αἱ δὲ τὰς νήσους ἔχουσαι πέντε
μὲν πόλιες τὴν Λέσβον νέμονται (τὴν γὰρ ἔκτην
ἐν τῇ Λέσβῳ οἰκημένην Ἀρίσβαν ἡνδραπόδισαν
Μηθυμναῖοι ἔόντας ὄμαίμους), ἐν Τενέδῳ δὲ μία
οἰκηται πόλις, καὶ ἐν τῇσι Ἐκατὸν νήσοισι καλεο-
μένησι ἄλλη μία. Λεσβίοισι μέν νυν καὶ Τενε-
δίοισι, κατά περ Ἰώνων τοῖσι τὰς νήσους ἔχουσι,
ἥν δεινὸν οὐδέν· τῇσι δὲ λοιπῇσι πόλισι ἔαδε
κοινῇ Ἰωσι ἐπεσθαι τῇ ἀν οὗτοι ἔξηγέωνται.

BOOK I. 149-151

Notium, Aegiroessa, Pitana, Aegaeae, Myrina, Grynea.¹ These are the ancient Aeolian cities, eleven in number; these, too, the mainland cities, were once twelve; but one of them, Smyrna, was taken away by the Ionians. These Aeolians had settled where the land was better than the Ionian territory, but the climate was not so good.

150. Now this is how the Aeolians lost Smyrna. Certain men of Colophon, worsted in civil strife and banished from their country, had been received by them into the town. These Colophonian exiles waited for the time when the men of Smyrna were holding a festival to Dionysus outside the walls; they then shut the gates and so won the city. Then all the Aeolians came to recover it; and an agreement was made, whereby the Aeolians should receive back their movable goods from the Ionians, and quit the city. This being done, the other eleven cities divided the Smyrnaeans among themselves and made them citizens of their own.

151. These then are the Aeolian cities of the mainland, besides those that are situate on Ida, and are separate. Among those on the islands, five divide Lesbos among them (there was a sixth on Lesobs, Arisba, but its people were enslaved by their kinsfolk of Methymna); there is one on Tenedos, and one again in the "Hundred isles"² as they are called. The men of Lesbos and Tenedos, then, like the Ionian islanders, had nothing to fear. The rest of the cities took counsel together and resolved to follow whither the Ionians should lead.

¹ These places lie between Smyrna and Pergamum, on or near the coast. But Aegiroessa has not been exactly identified.

² A group of small islands between Lesbos and the mainland.

HERODOTUS

152. Ως δὲ ἀπίκουντο ἐς τὴν Σπάρτην τῶν Ἰώνων καὶ Αἰολέων οἱ ἄγγελοι (κατὰ γὰρ δὴ τάχος ἦν ταῦτα πρησσόμενα), εἶλοντο πρὸ πάντων λέγειν τὸν Φωκαέα, τῷ οὖνομα ἦν Πύθερμος. ὃ δὲ πορφύρεόν τε εἶμα περιβαλόμενος, ὡς ἀν πυνθανόμενοι πλεῖστοι συνέλθοιεν Σπαρτιητέων, καὶ καταστὰς ἔλεγε πολλὰ τιμωρέειν ἑωսτοῖσι χρηίζων. Λακεδαιμόνιοι δὲ οὐ κως ἐσήκουνον, ἀλλ’ ἀπέδοξέ σφι μὴ τιμωρέειν Ἰωσι. οὐ μὲν δὴ ἀπαλλάσσοντο, Λακεδαιμόνιοι δὲ ἀπωσάμενοι τῶν Ἰώνων τοὺς ἄγγέλους ὅμως ἀπέστειλαν πεντηκοντέρῳ ἄνδρας, ὡς μὲν ἐμοὶ δοκέει, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν ἐπεμπον ἐς Σάρδις σφέων αὐτῶν τὸν δοκιμάτατον, τῷ οὖνομα ἦν Λακρίνης, ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν, ὡς αὐτῶν οὐ περιοψομένων.

153. Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κύρον ἐπειρέσθαι τοὺς παρεόντας οἱ Ἑλλήνων τίνες ἔόντες ἄνθρωποι Λακεδαιμόνιοι καὶ κόσοι πλῆθος ταῦτα ἑωυτῷ προαγορεύουσι· πυνθανόμενον δέ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιητην “Οὐκ ἔδεισά κω ἄνδρας τοιούτους, τοῖσι ἐστὶ χῶρος ἐν μέσῃ τῇ πόλι οὐδεδειγμένος ἐς τὸν συλλεγόμενοι ἀλλήλους ὅμινύτες ἔξαπατῶσι· τοῖσι, ἦν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα ἔσται ἔλλεσχα ἀλλὰ τὰ οἰκήμα.” ταῦτα ἐς τοὺς πάντας Ἑλληνας ἀπέρριψε ὁ Κύρος τὰ ἔπεα, ὅτι ἀγορὰς στησάμενοι ὧντὶ τε καὶ πρήστι χρέωνται αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῆσι οὐδὲν ἑώθασι χρᾶσθαι, οὐδέ σφι ἐστὶ τὸ παράπαν ἀγορή. μετὰ ταῦτα ἐπιτρέψας

152. So when the envoys of the Ionians and Aeolians came to Sparta (for this was set afoot with all speed) they chose the Phocaean, whose name was Pythermos, to speak for all. He then put on a purple cloak, that as many Spartans as possible might assemble to hear him, and stood up and made a long speech asking aid for his people. But the Lacedaemonians would not listen to him and refused to aid the Ionians. So the Ionians departed; but the Lacedaemonians, though they had rejected their envoys, did nevertheless send men in a ship of fifty oars to see (as I suppose) how it fared with Cyrus and Ionia. These, coming to Phocaea, sent Lacrines, who was the most esteemed among them, to Sardis, to repeat there to Cyrus a proclamation of the Lacedaemonians, that he must harm no city on Greek territory; else the Lacedaemonians would punish him.

153. When the herald had so spoken, Cyrus (it is said) asked the Greeks that were present who and how many in number were these Lacedaemonians who made him this declaration. When he was told, he said to the Spartan herald, "I never yet feared men who have a place set apart in the midst of their city where they perjure themselves and deceive each other. These, if I keep my health, shall have their own mishaps to talk of, not those of the Ionians." This threat he uttered against the whole Greek nation, because they have market-places and buy and sell there; for the Persians themselves use no market-places, nor have they such at all. Presently,

HERODOTUS

τὰς μὲν Σάρδις Ταβάλῳ ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν τόν τε Κροίσου καὶ τὸν ἄλλων Λυδῶν Πακτύη ἀνδρὶ Λυδῷ κομίζειν, ἀπήλαυνε αὐτὸς ἐς Ἀγγβάτανα, Κροίσόν τε ἄμα ἀγόμενος καὶ τοὺς Ἰωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. ἦ τε γὰρ Βαβυλών οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ Αἰγύπτιοι, ἐπ' οὓς ἐπεῖχε τε στρατηλατέειν αὐτός, ἐπὶ δὲ Ἰωνας ἄλλον πέμπειν στρατηγόν.

154. Ὡς δὲ ἀπήλασε ὁ Κύρος ἐκ τῶν Σαρδίων, τοὺς Λυδοὺς ἀπέστησε ὁ Πακτύης ἀπό τε Ταβάλου καὶ Κύρου, καταβὰς δὲ ἐπὶ θάλασσαν, ἅτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦντο καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἐπειθεὶς σὺν ἑωυτῷ στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδις ἐπολιόρκεε Τάβαλον ἀπεργμένον ἐν τῇ ἀκροπόλι.

155. Πιθόμενος δὲ κατ' ὄδὸν ταῦτα ὁ Κύρος εἶπε πρὸς Κροῖσον τάδε. “Κροῖσε, τί ἔσται τέλος τῶν γινομένων τούτων ἐμοὶ; οὐ παύσονται Λυδοί, ως οἴκασι, πρήγματα παρέχοντες καὶ αὐτοὶ ἔχοντες. φροντίζω μὴ ἄριστον ἦ ἐξανδραποδίσασθαι σφέας. ὅμοίως γὰρ μοι νῦν γε φαίνομαι πεποιηκέναι ως εἰ τις πατέρα ἀποκτείνας τῶν παιδῶν αὐτοῦ φείσατο· ως δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλέον τι ἦ πατέρα ἔόντα σὲ λαβὼν ἄγω, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν παρέδωκα, καὶ ἐπειτα θωμάζω εἰ μοι ἀπεστᾶσι.” ὃ μὲν δὴ τά περ ἐνόεε ἔλεγε, ὃ δ' ἀμείβετο τοῖσιδε, δείσας μὴ ἀναστάτους ποιήσῃ τὰς Σάρδις. “Ω βασιλεῦ, τὰ μὲν οἰκότα εἴρηκας, σὺ μέντοι μὴ πάντα θυμῷ χρέο, μηδὲ πόλιν ἀρχαίην ἐξαναστήσῃς ἀναμάρ-

entrusting Sardis to a Persian called Tabalus, and charging Pactyes, a Lydian, to take charge of the gold of Croesus and the Lydians, he himself marched away to Agbatana, taking with him Croesus, and at first making no account of the Ionians. For he had Babylon on his hands and the Bactrian nation and the Sacae and Egyptians ; he was minded to lead an army himself against these and to send another commander against the Ionians.

154. But no sooner had Cyrus marched away from Sardis than Pactyes made the Lydians to revolt from Tabalus and Cyrus ; and he went down to the sea, where, as he had all the gold of Sardis, he hired soldiers and persuaded the men of the coast to join his army. Then marching to Sardis he penned Tabalus in the citadel and besieged him there.

155. When Cyrus had news of this on his journey, he said to Croesus, "What end am I to make, Croesus, of this business ? it seems that the Lydians will never cease making trouble for me and for themselves. It is in my mind that it may be best to make slaves of them ; for now methinks I have done like one that should slay the father and spare the children. So likewise I have taken with me you who were more than a father to the Lydians, and handed the city over to the Lydians themselves ; and then forsooth I marvel that they revolt !" So Cyrus uttered his thought ; but Croesus feared that he would destroy Sardis, and thus answered him : "O King, what you say is but reasonable. Yet do not ever yield to anger, nor destroy an ancient city that is guiltless both of

HERODOTUS

τητον ἐοῦσαν καὶ τῶν πρότερον καὶ τῶν νῦν ἔστεώτων. τὰ μὲν γὰρ πρότερον ἐγώ τε ἔπρηξα καὶ ἐγὼ κεφαλῆ ἀναμάξας φέρω. τὰ δὲ νῦν παρεόντα Πακτύνης γὰρ ἔστι ὁ ἀδικέων, τῷ σὺ ἐπέτρεψας Σάρδις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων τάδε αὐτοῖσι ἐπίταξου, ὡς μήτε ἀποστέωσι μήτε δεινόν τοι ἔωσι ἅπειπε μέν σφι πέμψας ὅπλα ἀρήια μὴ ἐκτῆσθαι, κέλευε δὲ σφέας κιθῶνάς τε ὑποδύνειν τοῖσι εἵμασι καὶ κοθόρνους ὑποδέεσθαι, πρόειπε δ' αὐτοῖσι κιθαρίζειν τε καὶ ψάλλειν καὶ καπηλεύειν παιδεύειν τοὺς παῖδας. καὶ ταχέως σφέας ὡς βασιλεῦ γυναικας ἀντ' ἀνδρῶν ὅψεαι γεγονότας, ὥστε οὐδὲν δεινόν τοι ἔσονται μὴ ἀποστέωσι."

156. Κροῖσος μὲν δὴ ταῦτα οἱ ὑπετίθετο, αἰρετώτερα ταῦτα εὑρίσκων Λυδοῖσι ἡ ἀνδραποδίσθέντας πρηθῆναι σφέας, ἐπιστάμενος δτι ἦν μὴ ἀξιόχρεον πρόφασιν προτείνῃ, οὐκ ἀναπείσει μιν μεταβούλευσασθαι, ἀρρωδέων δὲ μὴ καὶ ὕστερον κοτὲ οἱ Λυδοί, ἦν τὸ παρεὸν ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κύρος δὲ ἡσθεὶς τῇ ὑποθήκῃ καὶ ὑπεὶς τῆς ὀργῆς ἔφη οἱ πειθεσθαι καλέσας δὲ Μαζάρεα ἄνδρα Μῆδον, ταῦτά τέ οι ἐνετείλατο προειπεῖν Λυδοῖσι τὰ ὁ Κροῖσος ὑπετίθετο, καὶ πρὸς ἔξανδραποδίσασθαι τοὺς ἄλλους πάντας οἱ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύην πάντως ξῶντα ἀγαγεῖν παρ' ἔωστόν.

157. "Ο μὲν δὴ ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος ἀπήλαυνε ἐς ἥθεα τὰ Περσέων, Πακτύνης δὲ πυθόμενος ἀγχοῦ εἶναι στρατὸν ἐπ' ἔωστὸν ἴόντα δείσας οἴχετο φεύγων ἐς Κύμην. Μαζάρης δὲ ὁ

the former and of the latter offence. For the beginning was my work, and on my head is the penalty; but it is Pactyes, in whose charge you left Sardis, who does this present wrong; let him therefore be punished. But let the Lydians be pardoned; and lay on them this command, that they may not revolt or be dangerous to you; send, I say, and forbid them to possess weapons of war, and command them to wear tunics under their cloaks and buskins on their feet, and to teach their sons lyre-playing and song and dance and huckstering. Then, O king, you will soon see them turned to women instead of men; and thus you need not fear lest they revolt."

156. Such counsel Croesus gave Cyrus, because he thought this was better for the Lydians than to be sold as slaves; he knew that without some reasonable plea he could not change the king's purpose, and feared that even if the Lydians should now escape they might afterwards revolt and be destroyed by the Persians. Cyrus was pleased by this counsel; he abated his anger and said he would follow Croesus' advice. Then calling Mazares, a Mede, he charged him to give the Lydians the commands which Croesus advised; further, to enslave all the others who had joined the Lydians in attacking Sardis; and as for Pactyes himself, to bring him by whatever means into his presence alive.

157. Having given these commands on his journey, he marched away into the Persian country. But Pactyes, learning that an army sent against him was drawing near, was affrighted and fled to Cyme.

HERODOTUS

Μῆδος ἐλάσας ἐπὶ τὰς Σάρδις τοῦ Κύρου στρατοῦ μοῖραν ὅσην δή κοτε ἔχων, ὡς οὐκ εὑρε ἔτι ἔόντας τοὺς ἀμφὶ Πακτύην ἐν Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἡνάγκασε τὰς Κύρου ἐντολὰς ἐπιτελέειν, ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν δίαιταν τῆς ζόης μετέβαλον. Μαζάρης δὲ μετὰ τοῦτο ἐπεμπε ἐς τὴν Κύμην ἀγγέλους ἐκδιδόναι κελεύων Πακτύην. οἱ δὲ Κυμαῖοι ἔγνωσαν συμβουλῆς πέρι ἐς θεὸν ἀνοῖσαι τὸν ἐν Βραγχίδησι ἦν γὰρ αὐτόθι μαντήιον ἐκ παλαιοῦ ἰδρυμένου, τῷ "Ιωνές τε πάντες καὶ Αἰολέες ἐώθεσαν χρᾶσθαι. ὃ δὲ χῶρος οὗτος ἐστὶ τῆς Μιλησίης ὑπὲρ Πανόρμου λιμένος.

158. Πέμψαντες ὧν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεοπρόπους εἰρώτευν περὶ Πακτύην ὄκοιόν τι ποιέοντες θεοῖσι μέλλοιεν χαριεῖσθαι. ἐπειρωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο ἐκδιδόναι Πακτύην Πέρσησι. ταῦτα δὲ ὡς ἀπειειχθέντα ἥκουσαν οἱ Κυμαῖοι, ὀρμέατο ἐκδιδόναι ὀρμημένου δὲ ταύτη τοῦ πλήθεος, Ἀριστόδικος ὁ Ἡρακλείδεω ἀνὴρ τῶν ἀστῶν ἐὼν δόκιμος ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους, ἀπιστέων τε τῷ χρησμῷ καὶ δοκέων τοὺς θεοπρόπους οὐ λέγειν ἀληθέως, ἐς δὲ τὸ δεύτερον περὶ Πακτύεω ἐπειρησόμενοι ἥσαν ἄλλοι θεοπρόποι, τῶν καὶ Ἀριστόδικος ἦν.

159. Ἀπικομένων δὲ ἐς Βραγχίδας ἐχρηστηριάζετο ἐκ πάντων Ἀριστόδικος ἐπειρωτῶν τάδε. “Ωναξ, ἥλθε παρ' ἡμέας ἵκέτης Πακτύης ὁ Λυδός, φεύγων θάνατον βίαιον πρὸς Περσέων οἱ δέ μιν ἔξαιτεονται, προεῖναι Κυμαίους κελεύοντες. ἡμεῖς δὲ δειμαίνοντες τὴν Περσέων δύναμιν τὸν ἵκέτην

Mazares the Mede, when he came to Sardis with whatever part he had of Cyrus' army and found Pactyes' followers no longer there, first of all compelled the Lydians to carry out Cyrus' commands; and by his order they changed their whole manner of life. After this, he sent messengers to Cyme demanding that Pactyes be given up. The Cymaeans resolved to make the god at Branchidae their judge as to what counsel they should take; for there was there an ancient place of divination, which all the Ionians and Aeolians were wont to consult; the place is in the land of Miletus, above the harbour of Panormus.

158. The men of Cyme then sent to Branchidae to inquire of the shrine what they should do in the matter of Pactyes that should be most pleasing to the gods; and the oracle replied that they must give Pactyes up to the Persians. When this answer came back to them, they set about giving him up. But while the greater part were for doing this, Aristodicus son of Heraclides, a notable man among the citizens, stayed the men of Cyme from this deed; for he disbelieved the oracle and thought that those who had inquired of the god spoke untruly; till at last a second band of inquirers was sent to inquire concerning Pactyes, among whom was Aristodicus.

159. When they came to Branchidae Aristodicus speaking for all put this question to the oracle: "O King, Pactyes the Lydian hath fled to us for refuge to save him from a violent death at the hands of the Persians; and they demand him of us, bidding the men of Cyme to give him up. But we, for all that we fear the Persian power, have not made bold

HERODOTUS

ἔς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἀν τὸ
ἀπὸ σεῦ ἡμῖν δηλωθῆ ἀτρεκέως ὄκοτερα ποι-
έωμεν.” ὁ μὲν ταῦτα ἐπειρώτα, ὁ δὲ αὐτὶς τὸν
αὐτὸν σφι χρησμὸν ἔφαινε, κελεύων ἐκδιδόναι
Πακτύην Πέρσησι. πρὸς ταῦτα ὁ Ἀριστόδικος
ἐκ προνοίης ἐποίεε τάδε περιών τὸν υηὸν κύκλῳ
ἔξαιρε τοὺς στρουθοὺς καὶ ἄλλα ὅσα ἦν νεοσ-
σευμένα ὀρνίθων γένεα ἐν τῷ υηῷ. ποιέοντος δὲ
αὐτοῦ ταῦτα λέγεται φωνὴν ἐκ τοῦ ἀδύτου γε-
νέσθαι φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον,
λέγουσαν δὲ τάδε “Ἀνοσιώτατε ἀνθρώπων, τί
τάδε τολμᾶς ποιέειν; τοὺς ἱκέτας μου ἐκ τοῦ υηοῦ
κεραΐζεις;” Ἀριστόδικον δὲ οὐκ ἀπορήσαντα πρὸς
ταῦτα εἰπεῖν “Ωναξ, αὐτὸς μὲν οὕτω τοῖσι ἱκέτησι
βοηθέεις, Κυμαίους δὲ κελεύεις τὸν ἱκέτην ἐκδι-
δόναι;” τὸν δὲ αὐτὶς ἀμείψασθαι τοῖσιδε “Ναι
κελεύω, ἵνα γε ἀσεβήσαντες θάσσον ἀπόλησθε, ώς
μὴ τὸ λοιπὸν περὶ ἱκέτεων ἐκδόσιος ἔλθητε ἐπὶ τὸ
χρηστήριον.”

160. Ταῦτα ώς ἀπενειχθέντα ἥκουσαν οἱ Κυ-
μαῖοι, οὐ βουλόμενοι οὔτε ἐκδόντες ἀπολέσθαι
οὔτε παρ’ ἑωτοῖσι ἔχοντες πολιορκέεσθαι, ἐκπέμ-
πουσι αὐτὸν ἐς Μυτιλήνην. οἱ δὲ Μυτιληναῖοι
ἐπιπέμποντος τοῦ Μαζάρεος ἀγγελίας ἐκδιδόναι
τὸν Πακτύην παρεσκευάζοντο ἐπὶ μισθῷ ὅσῳ δῆ-
οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀτρεκέως οὐ γὰρ
ἐτελεώθη. Κυμαῖοι γὰρ ώς ἔμαθον ταῦτα πρησ-
σόμενα ἐκ τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς
Λέσβον ἐκκομίζουσι Πακτύην ἐς Χίον. ἐνθεῦτεν
δὲ ἔξ ίροῦ Ἀθηναίης πολιούχου ἀποσπασθεὶς ὑπὸ^{τοῦ}
Χίων ἔξεδόθη ἔξεδοσαν δὲ οἱ Χῖοι ἐπὶ τῷ Ἀταρνέι
μισθῷ. τοῦ δὲ Ἀταρνέος τούτου ἐστὶ χῶρος

to give up this our suppliant, until thy will be clearly made known to us, whether we shall do this or not." Thus Aristodicus questioned; and the god gave again the same answer, that Pactyes should be delivered up to the Persians. With that Aristodicus did as he had already purposed; he went round about the temple, and stole away the sparrows and all other families of nesting birds that were in it. But while he so did, a voice (they say) came out of the inner shrine calling to Aristodicus, and saying, "Thou wickedest of men, wherefore darest thou do this? wilt thou rob my temple of those that take refuge with me?" Then Aristodicus had his answer ready: "O King," said he, "wilt thou thus save thine own suppliants, yet bid the men of Cyme deliver up theirs?" But the god made answer, "Yea, I do bid them, that ye may the sooner perish for your impiety, and never again come to inquire of my oracle concerning the giving up of them that seek refuge with you."

160. When this answer was brought to the hearing of the Cymaeans they sent Pactyes away to Mytilene; for they desired neither to perish for delivering him up nor to be besieged for keeping him with them. Then Mazares sent a message to Mytilene demanding the surrender of Pactyes, and the Mytilenaeans prepared to give him, for a price; I cannot say with exactness how much it was, for the bargain was never fulfilled; for when the Cymaeans learnt that the Mytilenaeans had this in hand, they sent a ship to Lesbos and brought Pactyes away to Chios. Thence he was dragged out of the temple of City-guarding Athene and delivered up by the Chians, they receiving in return Atarneus, which is a district

HERODOTUS

τῆς Μυσίης, Λέσβου ἀντίος. Πακτύην μὲν νυν παραδεξάμενοι οἱ Πέρσαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι. ἦν δὲ χρόνος οὗτος οὐκ ὀλίγος γινόμενος, δτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλὰς κριθέων πρόχυσιν ἐποιέετο θεῶν οὐδεινὶ οὔτε πέμματα ἐπέσσετο καρποῦ τοῦ ἐνθεῦτεν, ἀπείχετο τε τῶν πάντων ἵρων τὰ πάντα ἐκ τῆς χώρης ταύτης γινόμενα.

161. Χίοι μέν νυν Πακτύην ἔξεδοσαν· Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον, καὶ τοῦτο μὲν Πριηνέας ἔξηνδραποδίσατο, τοῦτο δὲ Μαιάνδρου πεδίον πᾶν ἐπέδραμε ληίην ποιεύμενος τῷ στρατῷ, Μαγνησίην τε ὥσαύτως. μετὰ δὲ ταῦτα αὐτίκα νούσῳ τελευτᾷ.

162. Ἀποθανόντος δὲ τούτου, "Αρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μῆδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιληίην συκατεργασάμενος. οὗτος ὡνήρ τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς ὡς ἀπίκετο ἐς τὴν Ἰωνίην, αἵρεε τὰς πόλιας χώμασι· δκως γὰρ τειχήρεας ποιήσειε, τὸ ἐνθεῦτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε.

163. Πρώτη δὲ Φωκαίη Ἰωνίης ἐπεχείρησε. οἱ δὲ Φωκαίες οὗτοι ναυτιλίησι μακρῆσι πρώτοι Ἑλλήνων ἐχρήσαντο, καὶ τὸν τε Ἀδρίην καὶ τὴν Τυρσηνίην καὶ τὴν Ἰβηρίην καὶ τὸν Ταρτησσὸν οὗτοι εἰσὶ οἱ καταδέξαντες· ἐναυτίλλοντο δὲ οὐ στρογγύλησι νησὶν ἀλλὰ πεντηκοντέροισι. ἀπικόμενοι δὲ ἐς τὸν Ταρτησσὸν προσφιλέες ἐγένοντο τῷ βασιλέι τῶν Ταρτησίων,

in Mysia over against Lesbos. The Persians thus received Pactyes and kept him guarded, that they might show him to Cyrus; and for a long time no Chian would offer sacrifice of barley meal from this land of Atarneus to any god, or make sacrificial cakes of what grew there; nothing that came from that country might be used for any sacred rite.

161. Pactyes being then delivered up by the Chians, Mazares presently led his army against those who had helped to besiege Tabalus, and he enslaved the people of Priene, and overran the plain of the Maeandrus, giving it up to his army to pillage, and Magnesia likewise. Immediately after this he died of a sickness.

162. After his death Harpagus came down to succeed him in his command, a Median like Mazares; this is that Harpagus who was entertained by Astyages the Median king at that unnatural feast, and who helped to win the kingship for Cyrus. This man was now made general by Cyrus. When he came to Ionia, he took the cities by building mounds; he would drive the men within their walls and then build mounds against the walls and so take the cities.

163. Phocaea was the first Ionian town that he assailed. These Phocaeans were the earliest of the Greeks to make long sea-voyages: it was they who discovered the Adriatic Sea, and Tyrrhenia, and Iberia, and Tartessus,¹ not sailing in round freight-ships but in fifty-oared vessels. When they came to Tartessus they made friends with the king of the

¹ The lower valley of the Guadalquivir. Later Tartessus was identified with Gades (Cadiz), which Herodotus (iv. 8) calls Gadira.

HERODOTUS

τῷ οὖνομα μὲν ἦν Ἀργανθώνιος, ἐτυράννευσε δὲ Ταρτησσοῦ ὄγδωκοντα ἔτεα, ἐβίωσε δὲ πάντα εἴκοσι καὶ ἑκατόν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαιέες οὗτῳ δή τι ἐγένοντο ὡς τὰ μὲν πρῶτα σφέας ἐκλιπόντας Ἰωνίην ἐκέλευε τῆς ἐωսτοῦ χώρης οἰκήσαι ὅκου βούλονται· μετὰ δέ, ὡς τοῦτό γε οὐκ ἐπειθε τοὺς Φωκαιέας, ὃ δὲ πυθόμενος τὸν Μῆδον παρ' αὐτῶν ὡς αὔξοιτο, ἐδίδου σφι χρήματα τεῖχος περιβαλέσθαι τὴν πόλιν, ἐδίδου δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι είσι, τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων.

164. Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαιεῦσι τρόπῳ τοιῷδε ἔξεποιήθη. ὁ δὲ Ἀρπαγος ὡς ἐπήλασε τὴν στρατιήν, ἐπολιόρκεε αὐτούς, προΐσχόμενος ἐπεια ὡς οἱ καταχρᾷ εἰ βούλονται Φωκαιέες προμαχεῶνα ἔνα μοῦνον τοῦ τείχεος ἐρεῖψαι καὶ οἰκημα ἐν κατιρώσαι. οἱ δὲ Φωκαιέες περιημεκτέοντες τῇ δουλοσύνῃ ἔφασαν θέλειν βουλεύσασθαι ἡμέρην μίαν καὶ ἐπειτα ὑποκρινέεσθαι· ἐν φῷ δὲ βουλεύονται αὐτοί, ἀπαγαγεῖν ἐκεῖνον ἐκέλευνον τὴν στρατιὴν ἀπὸ τοῦ τείχεος. ὁ δὲ Ἀρπαγος ἔφη εἰδέναι μὲν εὖ τὰ ἐκεῖνοι μέλλοιεν ποιέειν, δῆμος δέ σφι παριέναι βουλεύσασθαι. ἐν φῷ ὧν ὁ Ἀρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιήν, οἱ Φωκαιέες ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους, ἐσθέμενοι τέκνα καὶ γυναῖκας καὶ ἐπιπλα πάντα, πρὸς δὲ καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἴρων καὶ τὰ ἄλλα ἀναθήματα, χωρὶς ὃ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες καὶ αὐτοὶ ἐσβάντες ἐπὶ Χίου. τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι.

Tartessians, whose name was Arganthonius; he ruled Tartessus for eighty years and lived an hundred and twenty.¹ The Phocaeans so won this man's friendship that he first entreated them to leave Ionia and settle in his country where they would; and then, when he could not persuade them to that, and learnt from them how the Median power was increasing, he gave them money to build a wall round their city therewith. Without stint he gave it; for the circuit of the wall is of many furlongs, and all this is made of great stones well fitted together.

164. In such a manner was the Phocaeans' wall fully made. Harpagus marched against the city and besieged it, but he made overtures, and said that it would suffice him if the Phocaeans would demolish one bastion of the wall and dedicate one house. But the Phocaeans, very wroth at the thought of slavery, said they desired to take counsel for one day, and then they would answer; but while they were consulting, Harpagus must, they said, withdraw his army from the walls. Harpagus said that he knew well what they purposed to do, but that nevertheless he would suffer them to take counsel. So while Harpagus withdrew his army from the walls, the Phocaeans launched their fifty-oared ships, placed in them their children and women and all movable goods, besides the statues from the temples and all things therein dedicated save bronze or stonework or painting, and then themselves embarked and set sail for Chios; and the Persians took Phocaea, thus left uninhabited.

¹ A common Greek tradition, apparently; Anacreon (Fr. 8) says "I would not... rule Tartessus for an hundred and fifty years."

HERODOTUS

165. Οἱ δὲ Φωκαιέες, ἐπείτε σφι Χῖοι τὰς νῆσους τὰς Οἰνούστας καλεομένας οὐκ ἔβούλοντο ὀνευμένοισι πωλέειν, δειμαίνοντες μὴ αὖ μὲν ἐμπόριον γένωνται, ἢ δὲ αὐτῶν νῆσος ἀποκλητισθῆ τούτου εἴνεκα, πρὸς ταῦτα οἱ Φωκαιέες ἐστέλλοντο ἐς Κύρνον· ἐν γὰρ τῇ Κύρνῳ εἴκοσι ἔτεσι πρότερον τούτων ἐκ θεοπροπίου ἀνεστήσαντο πόλιν, τῇ οὔνομα ἦν Ἀλαλίη. Ἀργανθώνιος δὲ τηνικαῦτα ἥδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρνον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην κατεφόνευσαν τῶν Περσέων τὴν φυλακήν, ἣ ἐφρούρεε παραδεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δέ, ὡς τοῦτο σφι ἐξέργαστο, ἐποιήσαντο ἵσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἐωστῶν τοῦ στόλου, πρὸς δὲ ταύτησι καὶ μύδρον σιδήρεον κατεπόντωσαν καὶ ὕμοσαν μὴ πρὶν ἐς Φωκαίην ἥξειν πρὶν ἢ τὸν μύδρον τούτον ἀναφανῆναι. στελλομένων δὲ αὐτῶν ἐπὶ τὴν Κύρνον, ὑπερημίσεας τῶν ἀστῶν ἔλαβε πόθος τε καὶ οἰκτος τῆς πόλιος καὶ τῶν ἥθεων τῆς χώρης, ψευδόρκιοι δὲ γενόμενοι ἀπέπλεον ὅπισσον ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν τὸ ὄρκιον ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον.

166. Επείτε δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἴκεον κοινὴ μετὰ τῶν πρότερον ἀπικομένων ἐπ' ἔτεα πέντε, καὶ ἱρὰ ἐνιδρύσαντο. καὶ ἥγον γὰρ δὴ καὶ ἔφερον τοὺς περιοίκους ἀπαντας, στρατεύονται ὅν ἐπ' αὐτοὺς κοινῷ λόγῳ χρησάμενοι Τυρσηνοὶ καὶ Καρχηδόνιοι, νησὶ ἐκάτεροι ἐξήκοντα. οἱ δὲ Φωκαιέες πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἔόντα ἀριθμὸν ἔξηκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον καλεόμενον πέλαγος. συμμισ-

165. The Phocaeans would have bought of the Chians the islands called Oenussae¹; but the Chians would not sell them, because they feared that the islands would become a market and so their own island be cut off from its trade: so the Phocaeans made ready to sail to Cyrrhus,² where at the command of an oracle they had twenty years before this built a city called Alalia. Arganthonius was by this time dead. While making ready for their voyage, they first sailed to Phocaea, where they slew the Persian guard to whom Harpagus had entrusted the defence of the city; and this being done, they called down mighty curses on whosoever of themselves should stay behind when the rest sailed. Not only so, but they sank in the sea a mass of iron, and swore never to return to Phocaea before the iron should again appear. But while they prepared to voyage to Cyrrhus, more than half of the citizens were taken with a longing and a pitiful sorrow for the city and the life of their land, and they broke their oath and sailed back to Phocaea. Those of them who kept the oath set out to sea from the Oenussae.

166. And when they came to Cyrrhus they dwelt there for five years as one body with those who had first come, and they founded temples there. But they harried and plundered all their neighbours: wherefore the Tyrrhenians and Carchedonians made common cause against them, and sailed to attack them each with sixty ships. The Phocaeans also manned their ships, sixty in number, and met the enemy in the sea called Sardonian. They joined

¹ Between Chios and the mainland.

² Corsica.

HERODOTUS

γόντων δὲ τῇ ναυμαχίῃ Καδμείη τις νίκη τοῖσι Φωκαιεῦσι ἐγένετο· αἱ μὲν γὰρ τεσσεράκοντά σφι νέες διεφθάρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἥσαν ἄχρηστοι· ἀπεστράφατο γὰρ τοὺς ἐμβόλους. καταπλώσαντες δὲ ἐς τὴν Ἀλαλίην ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν ὅσην οἰλί τε ἐγίνοντο αἱ νέες σφι ἄγειν, καὶ ἔπειτα ἀπέντες τὴν Κύρουν ἔπλεον ἐς Ρήγιον.

167. Τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἄνδρας οἵ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοί [διέλαχον, τῶν δὲ Τυρσηνῶν οἱ Ἀγυλλαῖοι]¹ ἔλαχόν τε αὐτῶν πολλῷ πλείστους καὶ τούτους ἔξαγαγόντες κατέλευσαν. μετὰ δὲ Ἀγυλλαῖοισι πάντα τὰ παρίσητα τὸν χῶρον, ἐν τῷ οἱ Φωκαιέες καταλευσθέντες ἐκέατο, ἐγίνετο διάστροφα καὶ ἔμπηρα καὶ ἀπόπληκτα, ὁμοίως πρόβατα καὶ ὑποζύγια καὶ ἄνθρωποι. οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἔπειμπον βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάδα. ή δὲ Πυθίη σφέας ἐκέλευσε ποιέειν τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτελέουσι· καὶ γὰρ ἐναγίζουσί σφι μεγάλως καὶ ἀγῶνα γυμνικὸν καὶ ἵππικὸν ἐπιστᾶσι. καὶ οὗτοι μὲν τῶν Φωκαιέων τοιούτῳ μόρῳ διεχρήσαντο, οἱ δὲ αὐτῶν ἐς τὸ Ρήγιον καταφυγόντες ἐνθεῦτεν ὅρμώμενοι ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρίης ταύτην ἥτις νῦν Τέλη καλέεται· ἐκτισαν δὲ ταύτην πρὸς ἀνδρὸς Ποσειδωνιήτεω μαθόντες ὡς τὸν Κύρουν σφι ἡ Πυθίη ἔχρησε κτίσαι ἥρων ἔόντα, ἀλλ' οὐ τὴν νῆσον.

¹ The words in brackets are Stein's conjecture; the MSS. have nothing between Τυρσηνοί and ἔλαχον.

battle, and the Phocaeans won, yet it was but a Cadmean victory¹; for they lost forty of their ships, and the twenty that remained were useless, their rams being twisted awry. Then sailing to Alalia they took on board their children and women and all of their possessions that their ships could hold, and leaving Cyrrhus they sailed to Rhegium.

167. As for the crews of the destroyed ships, the Carchedonians and Tyrrhenians drew lots for them: and by far the greater share of them falling to the Tyrrhenian city of Agylla,² the Agyllaeans led them out and stoned them to death. But after this all from Agylla, whether sheep or beasts of burden or men, that passed the place where the stoned Phocaeans lay, became distorted and crippled and palsied. The Agyllaeans sent to Delphi, desiring to heal their offence; and the Pythian priestess bade them do what the people of Agylla to this day perform: for they pay great honours to the Phocaeans, with religious rites and games, and horse-races. Such was the end of this portion of the Phocaeans. Those of them who fled to Rhegium set out from thence and gained possession of that Oenotrian³ city which is now called Hyele⁴; this they founded because they learnt from a man of Posidonia that when the Pythian priestess spoke of founding a settlement and of Cyrrhus, it was the hero that she signified and not the island.

¹ Polynices and Eteocles, sons of Oedipus and descendants of Cadmus, fought for the possession of Thebes and killed each other. Hence a Cadmean victory means one where victor and vanquished suffer alike.

² Later Caere in Etruria.

³ Oenotria corresponds to Southern Italy (the Lucania and Bruttium of Roman history). ⁴ Later Elea (Velia).

HERODOTUS

168. Φωκαίης μέν νυν πέρι τῆς ἐν Ἰωνίῃ οὕτω ἔσχε, παραπλήσια δὲ τούτοισι καὶ Τήιοι ἐποίησαν. ἐπείτε γὰρ σφέων εἶλε χώματι τὸ τεῖχος "Αρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῦα οἴχοντο πλέοντες ἐπὶ τῆς Θρηίκης, καὶ ἐνθαῦτα ἔκτισαν πόλιν "Αβδηρα, τὴν πρότερος τούτων Κλαζομένιος Τιμήσιος κτίσας οὐκ ἀπόνητο, ἀλλ' ὑπὸ Θρηίκων ἔξελασθεὶς τιμᾶς νῦν ὑπὸ Τηίων τῶν ἐν "Αβδήροισι ώς ἥρως ἔχει.

169. Οὗτοι μέν νυν Ἰώνων μοῦνοι τὴν δουλοσύνην οὐκ ἀνεχόμενοι ἔξελιπον τὰς πατρίδας· οἱ δ' ἄλλοι "Ιωνες πλὴν Μιλησίων διὰ μάχης μὲν ἀπίκοντο "Αρπάγω κατά περ οἱ ἐκλιπόντες, καὶ ἄνδρες ἐγένοντο ἀγαθοὶ περὶ τῆς ἑωυτοῦ ἔκαστος μαχόμενοι, ἐστωθέντες δὲ καὶ ἀλόντες ἔμενον κατὰ χώρην ἔκαστοι καὶ τὰ ἐπιτασσόμενα ἐπετέλεον. Μιλήσιοι δέ, ώς καὶ πρότερόν μοι εἴρηται, αὐτῷ Κύρῳ ὅρκιον ποιησάμενοι ἡσυχίην ἥγον. οὕτω δὴ τὸ δεύτερον Ἰωνίη ἐδεδούλωτο. ώς δὲ τοὺς ἐν τῇ ἡπείρῳ "Ιωνας ἔχειρώσατο "Αρπαγος, οἱ τὰς νήσους ἔχοντες "Ιωνες καταρρωδήσαντες ταῦτα σφέας αὐτοὺς ἔδοσαν Κύρῳ.

170. Κεκακωμένων δὲ Ἰώνων καὶ συλλεγομένων οὐδὲν ἡσσον ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι "Ιωσι χρησιμωτάτην, τῇ εἰ ἐπείθοντο, παρεῖχε ἄν σφι εὐδαιμονέειν "Ελλήνων μάλιστα· δις ἐκέλευε κοινῷ στόλῳ "Ιωνας ἀερθέντας πλέειν ἐς Σαρδὼ καὶ ἐπειτα πόλιν μίαν κτίζειν πάντων Ἰώνων, καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης εὐδαιμονήσειν, νήσων τε ἀπασέων μεγίστην νεμομένους καὶ ἄρχοντας ἄλλων· μένουσι δέ σφι ἐν τῇ

168. Thus, then, it fared with the Ionian Phocaea. The Teians did in like manner with the Phocacans : when Harpagus had taken their walled city by building a mound, they all embarked on shipboard and sailed away for Thrace. There they founded a city, Abdera, which before this had been founded by Timesius of Clazomenae ; yet he got no good of it, but was driven out by the Thracians. This Timesius is now honoured as a hero by the Teians of Abdera.

169. These were the only Ionians who, being unable to endure slavery, left their native lands. The rest of the Ionians, except the Milesians, though they faced Harpagus in battle as did the exiles, and bore themselves gallantly, each fighting for his own country, yet, when they were worsted and their cities taken, remained each where he was and did as they were commanded. The Milesians, as I have already said, made a treaty with Cyrus himself and struck no blow. Thus was Ionia for the second time enslaved : and when Harpagus had conquered the Ionians of the mainland, the Ionians of the islands, fearing the same fate, surrendered themselves to Cyrus.

170. When the Ionians, despite their evil plight, did nevertheless assemble at the Panionion, Bias of Priene, as I have heard, gave them very useful advice, which had they followed they might have been the most prosperous of all Greeks : for he counselled them to put out to sea and sail all together to Sardo and then found one city for all Ionians : thus, possessing the greatest island in the world and bearing rule over others, they would be rid of slavery and win prosperity ; but if they stayed in Ionia he could see (he

HERODOTUS

'Ιωνίη οὐκ ἔφη ἐνορᾶν ἐλευθερίην ἔτι ἐσομένην. αὗτη μὲν Βίαντος τοῦ Πριηνέος γνώμη ἐπὶ διεφθαρμένοισι "Ιωσι γενομένη, χρηστὴ δὲ καὶ πρὶν ἡ διαφθαρῆναι 'Ιωνίην Θάλεω ἀνδρὸς Μιλησίου ἐγένετο, τὸ ἀνέκαθεν γένος ἔόντος Φοίνικος, ὃς ἐκέλευε ἐν βουλευτήριον "Ιωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέῳ (Τέων γὰρ μέσον εἶναι 'Ιωνίης), τὰς δὲ ἄλλας πόλιας οἰκεομένας μηδὲν ἥσσον νομίζεσθαι κατά περ εἰ δῆμοι εἴεν· οὗτοι μὲν δή σφι γνώμας τοιάσδε ἀπεδέξαντο.

171. "Αρπαγος δὲ καταστρεψάμενος 'Ιωνίην ἐποιέετο στρατηγίην ἐπὶ Κâρας καὶ Καυνίους καὶ Λυκίους, ἅμα ἀγόμενος καὶ "Ιωνας καὶ Αἰολέας. εἰσὶ δὲ τούτων Κâρες μὲν ἀπιγμένοι ἐς τὴν ἥπειρον ἐκ τῶν νήσων. τὸ γὰρ παλαιὸν ἔόντες Μίνω κατήκοοι καὶ καλεόμενοι Λέλεγες εἶχον τὰς νήσους, φόρον μὲν οὐδένα ὑποτελέοντες, ὅσον καὶ ἐγὼ δυνατός εἴμι ἐπὶ μακρότατον ἔξικέσθαι ἀκοῇ· οὐ δέ, ὅκως Μίνως δέοιτο, ἐπλήρουν οἱ τὰς νέας. ἄτε δὴ Μίνω τε κατεστραμμένου γῆν πολλὴν καὶ εὐτυχέοντος τῷ πολέμῳ, τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἔθνέων ἀπάντων κατὰ τοῦτον ἅμα τὸν χρόνον μακρῷ μάλιστα. καί σφι τριξὰ ἔξευρηματα ἐγένετο, τοῖσι οἱ "Ελληνες ἔχρήσαντο· καὶ γὰρ ἐπὶ τὰ κράνεα λόφους ἐπιδέεσθαι Κâρες εἰσὶ οἱ καταδέξαντες καὶ ἐπὶ τὰς ἀσπίδας τὰ σημήια ποιέεσθαι, καὶ ὅχανα ἀσπίσι οὗτοι εἰσὶ οἱ ποιησάμενοι πρῶτοι τέως δὲ ἀνευ ὅχάνων ἐφόρεον τὰς ἀσπίδας πάντες οἵ περ ἐώθεσαν ἀσπίσι χρᾶσθαι, τελαμῶσι σκυτίνοισι οἰηκίζοντες, περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστεροῖσι ὕμοισι περικε-

said) no hope of freedom for them. Such was the counsel which Bias of Priene gave after the destruction of the Ionians; and good also was that given before the destruction by Thales of Miletus, a Phoenician by descent; he would have had the Ionians make one common place of counsel, which should be in Teos, for that was the centre of Ionia; and the state of the other cities should be held to be no other than if they were but townships. Thus Bias and Thales advised.

171. Harpagus, after subduing Ionia, made an expedition against the Carians, Caunians, and Lycians, taking with him Ionians and Aeolians. Now among these the Carians were a people who had come to the mainland from the islands; for in old time they were islanders, called Leleges and under the rule of Minos, not (as far as I can learn by hearsay) paying him tribute, but manning ships for him when he needed them. Seeing then that Minos had subdued much territory to himself and was victorious in war, this made the Carians too at that time to be very far the most regarded of all nations. Three things they invented in which they were followed by the Greeks: it was the Carians who first taught the wearing of crests on their helmets and devices on their shields, and who first made for their shields holders; till then all who used shields carried them without these holders, and guided them with leatheren baldrics which they slung round

HERODOTUS

μενοι. μετὰ δὲ τοὺς Κâρας χρόνῳ ὕστερον πολλῷ Δωριέες τε καὶ Ἰωνες ἔξανέστησαν ἐκ τῶν νήσων, καὶ οὕτω ἐς τὴν ἥπειρον ἀπίκουντο. κατὰ μὲν δὴ Κâρας οὕτω Κρῆτες λέγουσι γενέσθαι· οὐ μέντοι αὐτοὶ γε ὅμολογέουσι τούτοισι οἱ Κâρες, ἀλλὰ νομίζουσι αὐτοὶ ἑωυτοὺς εἶναι αὐτόχθονας ἥπειρώτας, καὶ τῷ οὐνόματι τῷ αὐτῷ αἰεὶ διαχρεωμένους τῷ περ νῦν. ἀποδεικνῦσι δὲ ἐν Μυλάσοισι Διὸς Καρίου ἴρὸν ἀρχαῖον, τὸν Μυσοῖσι μὲν καὶ Λυδοῖσι μέτεστι ὡς καστηνήτοισι ἐοῦσι τοῖσι Καρσί· τὸν γὰρ Λυδὸν καὶ τὸν Μυσὸν λέγουσι εἶναι Καρὸς ἀδελφεούς. τούτοισι μὲν δὴ μέτεστι, ὅσοι δὲ ἐόντες ἄλλου ἔθνεος ὁμόγλωσσοι τοῖσι Καρσὶ ἐγένοντο, τούτοισι δὲ οὐ μέτα.

172. Οἱ δὲ Καύνιοι αὐτόχθονες δοκέειν ἐμοὶ εἰσί, αὐτοὶ μέντοι ἐκ Κρήτης φασὶ εἶναι. προσκεχωρήκασι δὲ γλώσσαν μὲν πρὸς τὸ Καρικὸν ἔθνος, ἢ οἱ Κâρες πρὸς τὸ Καυνικόν (τοῦτο γὰρ οὐκ ἔχω ἀτρεκέως διακρῖναι), νόμοισι δὲ χρέωνται κεχωρισμένοισι πολλὸν τῶν τε ἄλλων ἀνθρώπων καὶ Καρῶν. τοῖσι γὰρ κάλλιστον ἐστὶ κατ' ἡλικίην τε καὶ φιλότητα εἰλαδὸν συγγίνεσθαι ἐς πόσιν, καὶ ἀνδράσι καὶ γυναιξὶ καὶ παισί. ἵδρυθέντων δέ σφι ἴρων ξεινικῶν, μετέπειτα ὡς σφι ἀπέδοξε, ἔδοξε δὲ τοῖσι πατρίοισι μοῦνον χρᾶσθαι θεοῖσι, ἐνδύντες τὰ ὅπλα ἀπαντες Καύνιοι ἡβηδόν, τύπτοντες δόρασι τὸν ἥρα, μέχρι οὔρων τῶν Καλινδικῶν εἴποντο, καὶ ἔφασαν ἐκβάλλειν τοὺς ξεινικοὺς θεούς.

the neck and over the left shoulder.¹ Then, a long time afterwards, the Carians were driven from the islands by Dorians and Ionians and so came to the mainland. This is the Cretan story about the Carians; but they themselves do not consent to it, but hold that they are aboriginal dwellers on the mainland and ever bore the name which they bear now; and they point to an ancient shrine of Carian Zeus at Mylasa, whereto Mysians and Lydians, as brethren of the Carians (for Lydus and Mysus, they say, were brothers of Car), are admitted, but none of any other nation, though they learned to speak the same language as the Carians.

172. The Caunians, to my mind, are aborigines of the soil; but they themselves say that they came from Crete. Their speech has grown like to the Carian, or the Carian to theirs (for that I cannot clearly determine), but in their customs they are widely severed from the Carians, as from all other men. Their chief pleasure is to assemble for drinking-bouts in such companies as accord with their ages and friendships—men, women, and children. Certain foreign rites of worship were established among them; but presently when they were otherwise minded, and would worship only the gods of their fathers, all Caunian men of full age put on their armour and went together as far as the boundaries of Calynda, smiting the air with their spears and saying that they were casting out the stranger gods.

¹ This is the management of the Homeric “man-covering” shield, as shown in the *Iliad*. The shield is not carried on the arm, but hangs by a belt which passes over the left shoulder and under the right arm-pit; by a pull on the τελαιών it can be shifted so as to protect breast or back.

HERODOTUS

173. Καὶ οὗτοι μὲν τρόποισι τοιούτοισι χρέωνται, οἱ δὲ Λύκιοι ἐκ Κρήτης τῷρχαῖον γεγόνασι (τὴν γὰρ Κρήτην εἰχον τὸ παλαιὸν πᾶσαν βάρβαροι· διενειχθέντων δὲ ἐν Κρήτῃ περὶ τῆς Βασιληίης τῶν Εὐρώπης παίδων Σαρπηδόνος τε καὶ Μίνω, ὡς ἐπεκράτησε τῇ στάσι Μίνως, ἐξήλασε αὐτὸν τε Σαρπηδόνα καὶ τοὺς στασιώτας αὐτοῦ, οὐδὲ ἀπωσθέντες ἀπίκουντο τῆς Ἀσίης ἐς γῆν τὴν Μιλυάδα· τὴν γὰρ νῦν Λύκιοι νέμονται, αὗτη τὸ παλαιὸν ἦν Μιλυάς, οἱ δὲ Μιλύαι τότε Σόλυμοι ἐκαλέοντο. ἔως μὲν δὴ αὐτῶν Σαρπηδὼν ἥρχε, οὐδὲ ἐκαλέοντο τό πέρ τε ἡνείκαντο οὔνομα καὶ νῦν ἔτι καλέονται ὑπὸ τῶν περιοίκων οἱ Λύκιοι, Τερμίλαι· ὡς δὲ ἐξ Ἀθηνέων Λύκος ὁ Πανδίονος, ἐξελασθεὶς καὶ οὕτος ὑπὸ τοῦ ἀδελφεοῦ Αἰγέος, ἀπίκετο ἐς τοὺς Τερμίλας παρὰ Σαρπηδόνα, οὕτω δὴ κατὰ τοῦ Λύκου τὴν ἐπωνυμίην Λύκιοι ἀνὰ χρόνον ἐκλήθησαν. νόμοισι δὲ τὰ μὲν Κρητικοῖσι τὰ δὲ Καρικοῖσι χρέωνται. ἐν δὲ τόδε ἴδιον νενομίκασι καὶ οὐδαμοῖσι ἄλλοισι συμφέρονται ἀνθρώπων· καλέονται ἀπὸ τῶν μητέρων ἑωυτοὺς καὶ οὐκὶ ἀπὸ τῶν πατέρων· εἰρομένου δὲ ἐτέρου τὸν πλησίον τίς εἴη, καταλέξει ἑωυτὸν μητρόθεν καὶ τῆς μητρὸς ἀνανεμέεται τὰς μητέρας. καὶ ἦν μέν γε γυνὴ ἀστὴ δούλῳ συνοικήσῃ, γενναῖα τὰ τέκνα νενόμισται· ἦν δὲ ἀνὴρ ἀστὸς καὶ ὁ πρώτος αὐτῶν γυναῖκα ξείνην ἦ παλλακὴν ἔχη, ἄτιμα τὰ τέκνα γίνεται.

174. Οἱ μέν νυν Κâρες οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι ἐδουλώθησαν ὑπὸ Ἀρπάγου, οὗτε αὐτοὶ οἱ Κâρες ἀποδεξάμενοι οὐδέν, οὕτε ὅσοι Ελλήνων ταύτην τὴν χώρην οἰκέουσι· οἰκέουσι

173. Such are their fashions. The Lycians were of Crete in ancient times (for of old none that dwelt in Crete were Greek). Now there was a dispute in Crete about the royal power between Sarpedon and Minos, sons of Europe; Minos prevailed in this division and drove out Sarpedon and his partisans; who, being thrust out, came to the Milyan land in Asia. What is now possessed by the Lycians was of old Milyan, and the Milyans were then called Solymi. For a while Sarpedon ruled them, and the people were called Termilae, which was the name that they had brought with them and that is still given to the Lycians by their neighbours; but after the coming from Athens of Lycus son of Pandion—another exile, another exile, banished by his brother Aegeus—to join Sarpedon in the land of the Termilae, they came in time to be called Lycians after Lycus. Their customs are in part Cretan and in part Carian. But they have one which is their own and shared by no other men; they take their names not from their fathers but from their mothers; and when one is asked by his neighbour who he is, he will say that he is the son of such a mother, and recount the mothers of his mother. Nay, if a woman of full rights marry a slave, her children are deemed pure-born; and if a true-born Lycian man take a stranger wife or concubine, the children are dishonoured, though he be the first in the land.

174. Neither then the Carians nor any Greeks who dwell in this country did any deed of note before they were all enslaved by Harpagus. Among

HERODOTUS

δὲ καὶ ἄλλοι καὶ Λακεδαιμονίων ἄποικοι Κνίδιοι.
 οἱ τῆς χώρης τῆς σφετέρης τετραμένης ἐς
 πόντουν, τὸ δὴ Τριόπιον καλέεται, ἀργυμένης
 δὲ ἐκ τῆς Χερσονήσου τῆς Βυθασσίης, ἐούσης τε
 πάσης τῆς Κνιδίης πλὴν ὀλίγης περιρρόου (τὰ
 μὲν γὰρ αὐτῆς πρὸς βορέην ἀνεμον ὁ Κεραμεικὸς
 κόλπος ἀπέργει, τὰ δὲ πρὸς νότον ἡ κατὰ Σύμην
 τε καὶ Ῥόδον θάλασσα), τὸ ὅν δὴ ὀλίγον τοῦτο,
 ἐδὲ ὅσον τε ἐπὶ πέντε στάδια, ὥρυσσον οἱ Κνίδιοι
 ἐν ὅσῳ "Αρπαγος τὴν Ἰωνίην κατεστρέφετο,
 βουλόμενοι οῆσον τὴν χώρην ποιῆσαι. ἐντὸς δὲ
 πᾶσά σφι ἐγίνετο· τῇ γάρ ἡ Κνιδίη χώρη ἐς τὴν
 ἥπειρον τελευτᾷ, ταῦτη ὁ ἴσθμος ἐστι τὸν ὥρυσ-
 σον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων τῶν Κνι-
 δίων, μᾶλλον γάρ τι καὶ θειότερον ἐφαίνοντο
 τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος τά τε
 ἄλλα τοῦ σώματος καὶ μάλιστα τὰ περὶ τοὺς
 ὀφθαλμοὺς θραυσμένης τῆς πέτρης, ἐπεμπον ἐς
 Δελφοὺς θεοπρόπους ἐπειρησομένους τὸ ἀντίξοον.
 ἡ δὲ Πυθίη σφι, ως αὐτοὶ Κνίδιοι λέγουσι, χρᾶ ἐν
 τριμέτρῳ τόνῳ τάδε.

'Ισθμὸν δὲ μὴ πυργοῦτε μηδ' ὀρύσσετε·
 Ζεὺς γάρ κ' ἔθηκε οῆσον, εἴ κ' ἐβούλετο.

Κνίδιοι μὲν ταῦτα τῆς Πυθίης χρησάσης τοῦ τε
 ὀρύγματος ἐπαύσαντο καὶ Ἀρπάγῳ ἐπιόντι σὺν
 τῷ στρατῷ ἀμαχητὶ σφέας αὐτοὺς παρέδοσαν.

175. Ἡσαν δὲ Πηδασέες οἰκέοντες ὑπὲρ Ἀλι-
 καρνησσοῦ μεσόγαιαν· τοῖσι δκως τι μέλλοι
 ἀνεπιτήδεον ἔσεσθαι, αὐτοῖσί τε καὶ τοῖσι περιο-
 κοισι, ἡ ἱρείη τῆς Ἀθηναίης πώγωνα μέγαν ἵσχε.
 τρίς σφι τοῦτο ἐγένετο. οὗτοι τῶν περὶ Καρίην

those who inhabit it are certain Cnidians, colonists from Lacedaemon. Their country (it is called the Triopion) lies between the sea and that part of the peninsula which belongs to Bubassus, and all but a little part of the Cnidian territory is sea-girt ; for it is bounded on the north by the gulf of Ceramicus, and on the south by the sea off Syme and Rhodes. Now while Harpagus was conquering Ionia, the Cnidians dug a trench across this little space, which is about five furlongs wide, in order that so their country might be an island. So they brought it all within the entrenchment; for the frontier between the Cnidian country and the mainland is on the isthmus across which they dug. Many of them were at this work ; and seeing that the workers were more often hurt and less naturally than ordinary, some in other parts, but most in the eyes, by the breaking of stones, the Cnidians sent envoys to Delphi to inquire what it was that so hindered them. Then, as they themselves say, the priestess gave them this answer in iambic verse :

“ Nor wall nor dig across your isthmus ; long ago
 Your land had been an isle, if Zeus had willed
 it so.”

At this answer from the priestess the Cnidians ceased from their digging, and when Harpagus came against them with his army they surrendered to him without resistance.

175. There were also certain folk of Pedasa, dwelling inland of Halicarnassus ; when any misfortune was coming upon them or their neighbours, the priestess of Athene grew a great beard. This had happened to them thrice. These were the only

HERODOTUS

ἀνδρῶν μοῦνοί τε ἀντέσχον χρόνον Ἀρπάγῳ καὶ πρήγματα παρέσχον πλεῖστα, ὅρος τειχίσαντες τῷ οὐνομα ἐστὶ Λίδη.

176. Πηδασέες μέν νυν χρόνῳ ἔξαιρέθησαν· Λύκιοι δέ, ὡς ἐς τὸ Ξάνθιον πεδίον ἤλασε ὁ "Αρπαγος τὸν στρατόν, ἐπεξιόντες καὶ μαχόμενοι ὄλιγοι πρὸς πολλοὺς ἀρετὰς ἀπεδείκνυντο, ἐσσωθέντες δὲ καὶ κατειληθέντες ἐς τὸ ἄστυ συνήλισαν ἐς τὴν ἀκρόπολιν τάς τε γυναικας καὶ τὰ τέκνα καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἔπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίεσθαι. ταῦτα δὲ ποιήσαντες καὶ συνομόσαντες ὄρκους δεινούς, ἐπεξελθόντες ἀπέθανον πάντες Ξάνθιοι μαχόμενοι. τῶν δὲ νῦν Λυκίων φαμένων Ξανθίων εἶναι οἱ πολλοί, πλὴν ὄγδώκοντα ἴστιέων, εἰσὶ ἐπήλυδες· αἱ δὲ ὄγδώκοντα ἴστιαι αὖται ἔτυχον τηνικαῦτα ἐκδημέουσαι καὶ οὕτω περιεγένοντο. τὴν μὲν δὴ Ξάνθον οὕτω ἔσχε ὁ "Αρπαγος, παραπλησίως δὲ καὶ τὴν Καῦνον ἔσχε· καὶ γὰρ οἱ Καύνιοι τοὺς Λυκίους ἐμιμήσαντο τὰ πλέω.

177. Τὰ μέν νυν κάτω τῆς Ἀσίης "Αρπαγος ἀνάστata ἐποίεε, τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος καταστρεφόμενος καὶ οὐδὲν παριείς. τὰ μέν νυν αὐτῶν πλέω παρήσομεν· τὰ δέ οἱ παρέσχε τε πόνον πλεῖστον καὶ ἀξιαπηγητότατα ἐστί, τούτων ἐπιμνήσομαι.

178. Κῦρος ἐπείτε τὰ πάντα τῆς ἥπερον ὑποχείρια ἐποιήσατο, Ἀσσυρίοισι ἐπετίθετο. τῆς δὲ Ἀσσυρίης ἐστὶ μέν κου καὶ ἄλλα πολίσματα μεγάλα πολλά, τὸ δὲ ὄνομαστότατον καὶ ἰσχυρότατον καὶ ἔνθα σφι Νίνου ἀναστάτου γενομένης τὰ βασιλήια κατεστήκεε, ἦν Βαβυλών, ἐούσα

men near Caria who held out for long against Harpagus, and they gave him the most trouble; they fortified a hill called Lide.

176. The Pedasian stronghold being at length taken, and Harpagus having led his army into the plain of Xanthus, the Lycians came out to meet him, and did valorous deeds in their battle against odds; but being worsted and driven into the city they gathered into the citadel their wives and children and goods and servants, and then set the whole citadel on fire. Then they swore each other great oaths, and sallying out they fell fighting, all the men of Xanthus. Of the Xanthians who claim now to be Lycians the greater number—all saving eighty households—are of foreign descent; these eighty families as it chanced were at that time away from the city, and thus they survived. Thus Harpagus gained Xanthus, and Caunus too in somewhat like manner, the Caunians following for the most part the example of the Lycians.

177. Harpagus then made havoc of lower Asia; in the upper country Cyrus himself subdued every nation, leaving none untouched. Of the greater part of these I will say nothing, but will speak only of those which gave Cyrus most trouble and are worthiest to be described.

178. When Cyrus had brought all the mainland under his sway, he attacked the Assyrians. There are in Assyria many other great cities; but the most famous and the strongest was Babylon, where the royal dwelling had been set after the destruction of Ninus.¹ Babylon was a city such as I will now

¹ 606 B.C. Ninus = Nineveh.

HERODOTUS

τοιαύτη δή τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ,
μέγαθος ἐοῦσα μέτωπον ἔκαστον εἴκοσι καὶ ἑκατὸν
σταδίων, ἐούσης τετραγώνου· οὗτοι στάδιοι τῆς
περιόδου τῆς πόλιος γίνονται συνάπαντες ὄγδω-
κοντα καὶ τετρακόσιοι. τὸ μέν νυν μέγαθος
τοσοῦτον ἔστι τοῦ ἄστεος τοῦ Βαβυλωνίου, ἐκε-
κόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς
ἴδμεν. τάφρος μὲν πρώτα μιν βαθέα τε καὶ εὐρέα
καὶ πλέῃ ὕδατος περιθέει, μετὰ δὲ τεῖχος πεντή-
κοντα μὲν πηχέων βασιλήιων ἐὸν τὸ εὖρος, ὕψος
δὲ διηκοσίων πηχέων· ὁ δὲ βασιλήιος πῆχυς τοῦ
μετρίου ἔστι πήχεος μέζων τρισὶ δακτύλοισι.

179. Δεῦ δή με πρὸς τούτοισι ἔτι φράσαι ἵνα
τε ἐκ τῆς τάφρου ἡ γῆ ἀναισιμώθη, καὶ τὸ τεῖχος
ὅντινα τρόπον ἔργαστο. ὅρύσσοντες ἀμα τὴν
τάφρου ἐπλίνθευν τὴν γῆν τὴν ἐκ τοῦ ὅρύγματος
ἐκφερομένην, ἐλκύσαντες δὲ πλίνθους ἴκανὰς
ῶπτησαν αὐτὰς ἐν καμίνοισι· μετὰ δὲ τέλματι
χρεώμενοι ἀσφάλτῳ θερμῇ καὶ διὰ τριήκοντα
δόμων πλίνθου ταρσοὺς καλάμων διαστοιβά-
ζοντες, ἔδειμαν πρώτα μὲν τῆς τάφρου τὰ χείλεα,
δεύτερα δὲ αὐτὸ τὸ τεῖχος τὸν αὐτὸν τρόπον.
ἐπάνω δὲ τοῦ τείχεος παρὰ τὰ ἔσχατα οἰκήματα
μουνόκωλα ἔδειμαν, τετραμμένα ἐς ἄλληλα· τὸ
μέσον δὲ τῶν οἰκημάτων ἔλιπον τεθρίππῳ περιέ-
λασιν. πύλαι δὲ ἐνεστᾶσι πέριξ τοῦ τείχεος
ἑκατόν, χάλκεαι πᾶσαι, καὶ σταθμοί τε καὶ
ὑπέρθυρα ὥσαύτως. ἔστι δὲ ἄλλη πόλις ἀπέ-
χουσα ὀκτὼ ἡμερέων ὁδὸν ἀπὸ Βαβυλῶνος· Ἰς
οὔνομα αὐτῆ. ἔνθα ἔστι ποταμὸς οὐ μέγας· Ἰς
καὶ τῷ ποταμῷ τὸ οὔνομα· ἐσβάλλει δὲ οὗτος ἐς
τὸν Εὐφρήτην ποταμὸν τὸ ρέεθρον. οὗτος ὁν

describe. It lies in a great plain, and is in shape a square, each side an hundred and twenty furlongs in length; thus four hundred and eighty furlongs make the complete circuit of the city. Such is the size of the city of Babylon; and it was planned like no other city whereof we know. Round it runs first a fosse deep and wide and full of water, and then a wall of fifty royal cubits' thickness and two hundred cubits' height. The royal cubit is greater by three fingers' breadth than the common cubit.¹

179. Further, I must show where the earth was used as it was taken from the fosse and in what manner the wall was wrought. As they dug the fosse, they made bricks of the earth which was carried out of the place they dug, and when they had moulded bricks enough they baked them in ovens; then using hot bitumen for cement and interposing layers of wattled reeds at every thirtieth course of bricks, they built first the border of the fosse and then the wall itself in the same fashion. On the top, along the edges of the wall, they built houses of a single chamber, facing each other, with space enough between for the driving of a four-horse chariot. There are an hundred gates in the circle of the wall, all of bronze, with posts and lintels of the same. There is another city, called Is,² eight days' journey from Babylon, where is a little river, also named Is, a tributary stream of the river Euphrates; from the

¹ Common cubit, 18½ inches: royal, 20½.

² The modern Hit or Ait, where the Euphrates enters the alluvial plain.

HERODOTUS

ὅς Ἰσ ποταμὸς ἄμα τῷ ὕδατι θρόμβους ἀσφάλτου ἀναδιδοῖ πολλούς, ἐνθεν ἡ ἀσφαλτος ἐς τὸ ἐν Βαβυλῶνι τεῖχος ἐκομίσθη.

180. Ἐτετείχιστο μέν νυν ἡ Βαβυλὼν τρόπῳ τοιῷδε, ἔστι δὲ δύο φάρσεα τῆς πόλιος. τὸ γὰρ μέσον αὐτῆς ποταμὸς διέργει, τῷ οὖνομα ἔστι Εὔφρητης· ἣντι δὲ ἐξ Ἀρμενίων, ἐὼν μέγας καὶ βαθὺς καὶ ταχύς· ἔξιεν δὲ οὗτος ἐς τὴν Ἐρυθρὴν θάλασσαν. τὸ ὅν δὴ τεῖχος ἐκάτερον τοὺς ἀγκῶνας ἐς τὸν ποταμὸν ἐλήλαται· τὸ δὲ ἀπὸ τούτου αἱ ἐπικαμπαὶ παρὰ χεῖλος ἐκάτερον τοῦ ποταμοῦ αἵμασιὴ πλίνθων ὄπτεων παρατείνει. τὸ δὲ ἄστυ αὐτό, ἐὸν πλῆρες οἰκιέων τριωρόφων· καὶ τετρωρόφων, κατατέτμηται τὰς δόδοντας ιθέας τάς τε ἄλλας καὶ τὰς ἐπικαρσίας τὰς ἐπὶ τὸν ποταμὸν ἔχούσας. κατὰ δὴ ὅν ἐκάστην ὁδὸν ἐν τῇ αἵμασιῇ τῇ παρὰ τὸν ποταμὸν πυλίδες ἐπῆσαν, ὅσαι περ αἱ λαῦραι, τοσαῦται ἀριθμόν· ησαν δὲ καὶ αὗται χάλκεαι¹ . . . φέρουσαι [καὶ αὐταὶ] ἐς αὐτὸν τὸν ποταμόν.

181. Τοῦτο μὲν δὴ τὸ τεῖχος θώρηξ ἔστι, ἔτερον δὲ ἔσωθεν τεῖχος περιθέει, οὐ πολλῷ τεῳ ἀσθενέστερον τοῦ ἑτέρου τείχεος, στεινότερον δέ. ἐν δὲ φάρσει ἐκατέρῳ τῆς πόλιος ἐτετείχιστο ἐν μέσῳ ἐν τῷ μὲν τὰ βασιλήια περιβόλῳ μεγάλῳ τε καὶ ἴσχυρῷ, ἐν δὲ τῷ ἑτέρῳ Διὸς Βῆλου ἱρὸν χαλκόπυλον, καὶ ἐς ἐμὲ ἔτι τοῦτο ἐόν, δύο σταδίων πάντῃ, ἐὸν τετράγωνον. ἐν μέσῳ δὲ τοῦ ἱροῦ πύργος στερεὸς οἰκοδόμηται, σταδίου καὶ τὸ μῆκος καὶ τὸ εὖρος, καὶ ἐπὶ τούτῳ τῷ πύργῳ ἄλλος

¹ Stein supposes that there was here a mention of steps leading to the river, and that καὶ αὗται is needless and spurious.

source of this river Is rise with the water many gouts of bitumen; and from thence the bitumen was brought for the wall of Babylon.

180. Thus then was this wall built; the city is divided into two parts; for it is cut in half by a river named Euphrates, a wide, deep, and swift river, flowing from Armenia and issuing into the Red Sea. The ends of the wall, then, on either side are built quite down to the river; here they turn, and hence a fence of baked bricks runs along each bank of the stream. The city itself is full of houses three and four stories high; and the ways which traverse it—those that run crosswise towards the river, and the rest—are all straight. Further, at the end of each road there was a gate in the riverside fence, one gate for each alley; these gates also were of bronze, and these too opened on the river.

181. These walls are the city's outer armour; within them there is another encircling wall, well-nigh as strong as the other, but narrower. In the midmost of one division of the city stands the royal palace, surrounded by a high and strong wall; and in the midmost of the other is still to this day the sacred enclosure of Zeus Belus,¹ a square of two furlongs each way, with gates of bronze. In the centre of this enclosure a solid tower has been built, of one furlong's length and breadth; a second tower rises

¹ Bel or Baal, the greatest of Assyrian gods.

HERODOTUS

πύργος ἐπιβέβηκε, καὶ ἔτερος μάλα ἐπὶ τούτῳ,
μέχρι οὗ ὁκτὼ πύργων. ἀνάβασις δὲ ἐς αὐτοὺς
ἔξωθεν κύκλῳ περὶ πάντας τοὺς πύργους ἔχουσα
πεποίηται. μεσοῦντι δέ κου τῆς ἀναβάσιος ἐστὶ¹
καταγωγή τε καὶ θῶκοι ἀμπαυστήριοι, ἐν τοῖσι
κατίζοντες ἀμπαύονται οἱ ἀναβαίνοντες. ἐν δὲ τῷ
τῷ τελευταίῳ πύργῳ νηὸς ἐπεστὶ μέγας· ἐν δὲ τῷ
νηῷ κλίνῃ μεγάλῃ κέεται εὖ ἐστρωμένη, καὶ οἱ
τράπεζα παρακέεται χρυσέη. ἄγαλμα δὲ οὐκ ἔνι
οὐδὲν αὐτόθι ἐνιδρυμένον, οὐδὲν οὔκτα οὐδεὶς ἐναυ-
λίζεται ἀνθρώπων ὅτι μὴ γυνὴ μούνη τῶν ἐπι-
χωρίων, τὴν ἀν ὁ θεὸς ἐληγται ἐκ πασέων, ὡς
λέγουσι οἱ Χαλδαῖοι ἔόντες ἱρέες τούτου τοῦ
θεοῦ.

182. Φασὶ δὲ οἱ αὐτοὶ οὗτοι, ἐμοὶ μὲν οὐ
πιστὰ λέγοντες, τὸν θεὸν αὐτὸν φοιτᾶν τε ἐς
τὸν ιχὸν καὶ ἀμπαύεσθαι ἐπὶ τῆς κλίνης, κατά²
περ ἐν Θήβησι τῇσι Αἰγυπτίησι κατὰ τὸν αὐτὸν
τρόπον, ὡς λέγουσι οἱ Αἰγύπτιοι· καὶ γὰρ δὴ
ἐκεῖθι κοιμᾶται ἐν τῷ τοῦ Διὸς τοῦ Θηβαϊέos
γυνή, ἀμφότεραι δὲ αὗται λέγονται ἀνδρῶν οὐ-
δαμῶν ἐς ὅμιλήν φοιτᾶν· καὶ κατά περ ἐν
Πατάροισι τῆς Λυκίης ἡ πρόμαντις τοῦ θεοῦ,
ἐπεὰν γένηται οὐ γὰρ ὡν αἱεὶ ἐστὶ χρηστήριον
αὐτόθι· ἐπεὰν δὲ γένηται τότε ὡν συγκατακλη-
ίεται τὰς οὔκτας ἔσω ἐν τῷ νηῷ.

183. Ἔστι δὲ τοῦ ἐν Βαβυλῶνι ἱροῦ καὶ ἄλλος
κάτω νηός, ἔνθα ἄγαλμα μέγα τοῦ Διὸς ἔνι
κατήμενον χρύσεον, καὶ οἱ τράπεζα μεγάλῃ παρα-
κέεται χρυσέη, καὶ τὸ βάθρον οἱ καὶ ὁ θρόνος
χρύσεος ἐστί· καὶ ὡς ἐλεγον οἱ Χαλδαῖοι, ταλάν-
των ὁκτακοσίων χρυσίου πεποίηται ταῦτα. ἔξω

from this, and from it yet another, till at last there are eight. The way up to them mounts spirally outside all the towers; about halfway in the ascent is a halting place, with seats for repose, where those who ascend sit down and rest. In the last tower there is a great shrine; and in it a great and well-covered couch is laid, and a golden table set hard by. But no image has been set up in the shrine, nor does any human creature lie therein for the night, except one native woman, chosen from all women by the god, as say the Chaldaeans, who are priests of this god.

182. These same Chaldaeans say (but I do not believe them) that the god himself is wont to visit the shrine and rest upon the couch, even as in Thebes of Egypt, as the Egyptians say (for there too a woman sleeps in the temple of Theban Zeus,¹ and neither the Egyptian nor the Babylonian woman, it is said, has intercourse with men), and as it is likewise with the prophetess of the god² at Patara in Lycia, whenever she be appointed; for there is not always a place of divination there; but when she is appointed she is shut up in the temple during the night.

183. In the Babylonian temple there is another shrine below, where is a great golden image of Zeus, sitting at a great golden table, and the footstool and the chair are also of gold; the gold of the whole was said by the Chaldeans to be of eight hundred talents' weight.

¹ Amon-Api (Greek *Αμένωφις*); *cp. ii. 42.*

² Apollo.

HERODOTUS

δὲ τοῦ νηοῦ βωμός ἔστι χρύσεος, ἔστι δὲ καὶ
ζλλος βωμὸς μέγας, ἐπ' οὐθύεται τὰ τέλεα τῶν
προβάτων· ἐπὶ γὰρ τοῦ χρυσέου βωμοῦ οὐκ
ἔξεστι θύειν ὅτι μὴ γαλαθηνὰ μοῦνα, ἐπὶ δὲ τοῦ
μέζονος βωμοῦ καὶ καταγίζουσι λιβανωτοῦ χίλια
τάλαντα ἔτεος ἑκάστου οἱ Χαλδαῖοι τότε ἐπεὰν
τὴν ὄρτὴν ἄγωσι τῷ θεῷ τούτῳ. ἦν δὲ ἐν τῷ
τεμένει τούτῳ ἔτι τὸν χρόνον ἐκεῖνον καὶ ἀνδριὰς
δυώδεκα πηχέων χρύσεος στερεός· ἐγὼ μέν μιν
οὐκ εἶδον, τὰ δὲ λέγεται ὑπὸ Χαλδαίων, ταῦτα
λέγω. τούτῳ τῷ ἀνδριάντι Δαρεῖος μὲν ὁ Τστά-
σπεος ἐπιβούλευσας οὐκ ἐτόλμησε λαβεῖν, Ξέρ-
ξης δὲ ὁ Δαρείου ἔλαβε καὶ τὸν ἱρέα ἀπέκτεινε
ἀπαγορεύοντα μὴ κινέειν τὸν ἀνδριάντα. τὸ μὲν
δὴ ἱρὸν τοῦτο οὕτω κεκόσμηται, ἔστι δὲ καὶ ἴδια
ἀναθήματα πολλά.

184. Τῆς δὲ Βαβυλῶνος ταύτης πολλοὶ μέν
κουν καὶ ἄλλοι ἐγένοντο βασιλέες, τῶν ἐν τοῖσι
Ἀσσυρίοισι λόγοισι μνήμην ποιήσομαι, οἱ τὰ
τείχεά τε ἐπεκόσμησαν καὶ τὰ ἱρά, ἐν δὲ δὴ καὶ
γυναικες δύο. ἡ μὲν πρότερον ἄρξασα, τῆς
ὑστερον γενεῆσι πέντε πρότερον γενομένη, τῇ
οὔνομα ἦν Σεμίραμις, αὗτη μὲν ἀπέδεξατο χώματα
ἀνὰ τὸ πεδίον ἔοντα ἀξιοθέητα· πρότερον δὲ
ἐώθεε ὁ ποταμὸς ἀνὰ τὸ πεδίον πᾶν πελαγίζειν.

185. Ἡ δὲ δὴ δεύτερον γενομένη ταύτης βασί-
λεια, τῇ οὔνομα ἦν Νίτωκρις, αὕτη δὲ συνετωτέρη
γενομένη τῆς πρότερον ἄρξασης τοῦτο μὲν μνημό-
συνα ἐλίπετο τὰ ἐγὼ ἀπηγήσομαι, τοῦτο δὲ τὴν
Μήδων ὄρωσα ἀρχὴν μεγάλην τε καὶ οὐκ ἀτρεμί-
ζουσαν, ἀλλ’ ἄλλα τε ἀραιρημένα ἀστεα αὐτοῖσι,
ἐν δὲ δὴ καὶ τὴν Νίνον, προεφυλάξατο ὅσα ἐδύ-

Outside of the temple is a golden altar. There is also another great altar, whereon are sacrificed the full-grown of the flocks; only sucklings may be sacrificed on the golden altar, but on the greater altar the Chaldeans even offer a thousand talents' weight of frankincense yearly, when they keep the festival of this god; and in the days of Cyrus there was still in this sacred demesne a statue of solid gold twelve cubits high. I myself have not seen it, but I tell what is told by the Chaldeans. Darius son of Hystaspes purposed to take this statue but dared not; Xerxes his son took it, and slew the priest who warned him not to move the statue. Such is the adornment of this temple, and there are many private offerings besides.

184. Now among the many rulers of this city of Babylon (of whom I shall make mention in my Assyrian history), who finished the building of the walls and the temples, there were two that were women. The first of these lived five generations earlier than the second, and her name was Semiramis: it was she who built dykes on the plain, a notable work; before that the whole plain was wont to be flooded by the river.

185. The second queen, whose name was Nitocris, was a wiser woman than the first. She left such monuments as I shall record; and moreover, seeing that the rulers of Media were powerful and unresting, insomuch that Ninus itself among other cities had fallen before them, she took such care as she could

HERODOTUS

νατο μάλιστα. πρώτα μὲν τὸν Εὐφρήτην ποταμὸν ῥέοντα πρότερον ίθύν, δς σφι διὰ τῆς πόλιος μέσης ῥέει, τοῦτον ἀνωθεν διώρυχας ὁρύξασα οὕτω δή τι ἐποιήσε σκολιὸν ὥστε δὴ τρὶς ἐς τῶν τινα κωμέων τῶν ἐν τῇ Ἀσσυρίῃ ἀπικνέεται ῥέων· τῇ δὲ κώμῃ οὔνομα ἔστι, ἐς τὴν ἀπικνέεται ὁ Εὐφρήτης, Ἀρδέρικκα. καὶ υῦν οὖν ἀν κομίζωνται ἀπὸ τῆσδε τῆς θαλάσσης ἐς Βαβυλῶνα, καταπλέοντες τὸν Εὐφρήτην ποταμὸν τρίς τε ἐς τὴν αὐτὴν ταύτην κώμην παραγίνονται καὶ ἐν τρισὶν ἡμέρησι. τοῦτο μὲν δὴ τοιούτον ἐποίησε, χῶμα δὲ παρέχωσε παρ' ἑκάτερον τοῦ ποταμοῦ τὸ χεῖλος ἄξιον θώματος μέγαθος καὶ ὑψος ὃσον τι ἔστι. κατύπερθε δὲ πολλῷ Βαβυλῶνος ὤρυσσε ἔλυτρον λίμνη, ὀλίγον τι παρατείνουσα ἀπὸ τοῦ ποταμοῦ, βάθος μὲν ἐς τὸ ὄδωρ αἰεὶ ὁρύσσουσα, εὑρος δὲ τὸ περίμετρον αὐτοῦ ποιεύσα εἴκοσί τε καὶ τετρακοσίων σταδίων· τὸν δὲ ὄρυσσόμενον χοῦν ἐκ τούτου τοῦ ὄρυγματος ἀναισίμου παρὰ τὰ χείλεα τοῦ ποταμοῦ παραχέουσα. ἐπείτε δέ οἱ ὄρώρυκτο, λίθους ἀγαγομένη κρηπῆδα κύκλῳ περὶ αὐτὴν ἥλασε. ἐποίεε δὲ ἀμφότερα ταῦτα, τόν τε ποταμὸν σκολιὸν καὶ τὸ ὄρυγμα πᾶν ἔλος, ὡς ὅ τε ποταμὸς βραδύτερος εἴη περὶ καμπάς πολλὰς ἀγυνύμενος, καὶ οἱ πλόοι ἔωσι σκολιοὶ ἐς τὴν Βαβυλῶνα, ἔκ τε τῶν πλόων ἐκδέκηται περίοδος τῆς λίμνης μακρή. κατὰ τοῦτο δὲ ἐργάζετο τῆς χωρης τῇ αἵ τε ἐσβολαὶ ἥσαν καὶ τὰ σύντομα τῆς ἐκ Μῆδων ὁδοῦ, ἵνα μὴ ἐπιμισγόμενοι οἱ Μῆδοι ἐκμανθάνοιεν αὐτῆς τὰ πρήγματα.

186. Ταῦτα μὲν δὴ ἐκ βάθεος περιεβάλετο, τοιήνδε δὲ ἐξ αὐτῶν παρενθήκην ἐποιήσατο. τῆς

for her protection. First she dealt with the river Euphrates, which flows through the middle of her city ; this had before been straight ; but by digging canals higher up she made the river so crooked that its course now passes thrice by one of the Assyrian villages ; the village which is so approached by the Euphrates is called Ardericca. And now those who travel from our seas to Babylon must as they float down the Euphrates spend three days in coming thrice to the same village. Such was this work ; and she built an embankment along either shore of the river, marvellous for its greatness and height. Then a long way above Babylon she dug the basin of a lake, a little way aside from the river, digging always deep enough to find water, and making the circuit of the lake a distance of four hundred and twenty furlongs ; all that was dug out of the basin she used to embank either edge of the river ; and when she had it all dug, she brought stones and made therewith a coping all round the basin. Her purpose in making the river to wind and turning the basin into a marsh was this—that the current might be slower by reason of the many windings that broke its force, and that the passages to Babylon might be crooked, and that next after them should come also the long circuit of the lake. All this work was done in that part of the country where are the passes and the shortest road from Media, that the Medes might not mix with her people and learn of her affairs.

186. So she made the deep river her protection ; and from this work grew another which she added to

HERODOTUS

πόλιος ἐούσης δύο φαρσέων, τοῦ δὲ ποταμοῦ μέσον ἔχοντος, ἐπὶ τῶν πρότερον βασιλέων ὅκας τις ἐθέλοι ἐκ τοῦ ἑτέρου φάρσεος ἐς τοῦτον διαβῆναι, χρῆν πλοίῳ διαβαίνειν, καὶ ἦν, ὡς ἐγὼ δοκέω, ὀχληρὸν τοῦτο. αὕτη δὲ καὶ τοῦτο προεῖδε. ἐπειτε γὰρ ὥρυσσε τὸ ἔλυτρον τῇ λίμνῃ, μνημόσυνον τόδε ἄλλο ἀπὸ τοῦ αὐτοῦ ἔργου ἐλίπετο· ἐτάμνετο λίθους περιμήκεας, ὡς δέ οἱ ἡσαν οἱ λίθοι ἔτοιμοι καὶ τὸ χωρίον ὀρώρυκτο, ἐκτρέψασα τοῦ ποταμοῦ τὸ ρέεθρον πᾶν ἐς τὸ ὥρυσσε χωρίον, ἐν ᾧ ἐπίμπλατο τοῦτο, ἐν τούτῳ ἀπεξηρασμένου τοῦ ἀρχαίου ρέεθρου τοῦτο μὲν τὰ χείλεα τοῦ ποταμοῦ κατὰ τὴν πόλιν καὶ τὰς καταβάσιας τὰς ἐκ τῶν πυλίδων ἐς τὸν ποταμὸν φερούσας ἀνοικοδόμησε πλίνθοισι διπτῆσι κατὰ τὸν αὐτὸν λόγον τῷ τείχει, τοῦτο δὲ κατὰ μέσην κου μάλιστα τὴν πόλιν τοῖσι λίθοισι τοὺς ὠρύξατο οἰκοδόμες γέφυραν, δέουσα τοὺς λίθους σιδήρῳ τε καὶ μολύβδῳ. ἐπιτείνεσκε δὲ ἐπ' αὐτήν, ὅκας μὲν ἡμέρη γίνοιτο, ξύλα τετράγωνα, ἐπ' ὧν τὴν διάβασιν ἐποιεῦντο οἱ Βαβυλώνιοι· τὰς δὲ νύκτας τὰ ξύλα ταῦτα ἀπαιρέεσκον τοῦδε εἴνεκα, ἵνα μὴ διαφοιτέοντες τὰς νυκτας κλέπτοιεν παρ' ἄλλῃ λων. ὡς δὲ τό τε ὁρυχθὲν λίμνη πλήρης ἐγεγόνεε ὑπὸ τοῦ ποταμοῦ καὶ τὰ περὶ τὴν γέφυραν ἐκεκόσμητο, τὸν Εὐφρήτην ποταμὸν ἐς τὰ ἀρχαῖα ρέεθρα ἐκ τῆς λίμνης ἐξήγαγε, καὶ οὕτω τὸ ὁρυχθὲν ἔλος γενόμενον ἐς δέον ἐδόκεε γεγονέναι καὶ τοῖσι πολιήτησι γέφυρα ἦν κατεσκευασμένη.

187. Ἡ δ' αὕτη αὖτη βασίλεια καὶ ἀπάτην τοιήνδε τινὰ ἐμηχανήσατο· ὑπὲρ τῶν μάλιστα λεωφόρων πυλέων τοῦ ἄστεος τάφον ἐωντῆ κατε-

it. Her city was divided into two portions by the river which flowed through the centre. Whenever in the days of the former rulers one would pass over from one part to the other, he must cross in a boat; and this, as I suppose, was troublesome. But the queen provided also for this; when the digging of the basin of the lake was done, she made another monument of her reign out of this same work. She had very long blocks of stone hewn; and when these were ready and the place was dug, she turned the course of the river wholly into it, and while it was filling, the former channel being now dry, she bricked with baked bricks, like those of the wall, the borders of the river in the city and the descents from the gates leading down to the river; also about the middle of the city she built a bridge with the stones which had been dug up, binding them together with iron and lead. She laid across it square-hewn logs each morning, whereon the Babylonians crossed; but these logs were taken away for the night, lest folk should be ever crossing over and stealing from each other. Then, when the basin she had made for a lake was filled by the river and the bridge was finished, Nitocris brought the Euphrates back to its former channel out of the lake; thus she had served her purpose, as she thought, by making a swamp of the basin, and her citizens had a bridge ready for them.

187. There was a trick, moreover, which this same queen contrived. She had a tomb made for herself and set high over the very gate of that entrance or

HERODOTUS

σκευάσατο μετέωρου ἐπιπολῆς αὐτέων τῶν πυλέων, ἐνεκόλαψε δὲ ἐς τὸν τάφον γράμματα λέγοντα τάδε. “Τῶν τις ἐμεῦ ὕστερον γυνομένων Βαβυλώνος βασιλέων ἦν σπανίση χρημάτων, ἀνοίξας τὸν τάφον λαβέτω ὄκόσα βούλεται χρήματα· μὴ μέντοι γε μὴ σπανίσας γε ἄλλως ἀνοίξῃ· οὐ γὰρ ἀμεινον.” οὗτος ὁ τάφος ἦν ἀκίνητος μέχρι οὗ ἐς Δαρεῖον περιῆλθε ἡ βασιληὴ· Δαρείῳ δὲ καὶ δεινὸν ἐδόκεε εἶναι τῇσι πύλησι ταύτησι μηδὲν χρᾶσθαι, καὶ χρημάτων κειμένων καὶ αὐτῶν τῶν γραμμάτων ἐπικαλεομένων, μὴ οὐ λαβεῖν αὐτά· τῇσι δὲ πύλησι ταύτησι οὐδὲν ἐχράτο τοῦδε εἴνεκα, ὅτι ὑπὲρ κεφαλῆς οἱ ἐγίνετο ὁ νεκρὸς διεξελαύνοντι. ἀνοίξας δὲ τὸν τάφον εὑρε χρήματα μὲν οὖ, τὸν δὲ νεκρὸν καὶ γράμματα λέγοντα τάδε. “Εἰ μὴ ἀπληστός τε ἔας χρημάτων καὶ αἰσχροκερδής, οὐκ ἀν νεκρῶν θήκας ἀνέφης.” αὕτη μὲν νυν ἡ βασίλεια τοιαύτη τις λέγεται γενέσθαι.

188. Ό δὲ δὴ Κῦρος ἐπὶ ταύτης τῆς γυναικὸς τὸν παῖδα ἐστρατεύετο, ἔχοντά τε τοῦ πατρὸς τοῦ ἐωυτοῦ τούνομα Λαβυνήτου καὶ τὴν Ἀσσυρίων ἀρχήν. στρατεύεται δὲ δὴ βασιλεὺς ὁ μέγας καὶ σιτίοισι εὖ ἐσκευασμένος ἐξ οἰκου καὶ προβάτοισι, καὶ δὴ καὶ ὑδωρ ἀπὸ τοῦ Χοάσπεω ποταμοῦ ἀμα ἄγεται τοῦ παρὰ Σοῦσα ῥέοντος, τοῦ μούνου πίνει βασιλεὺς καὶ ἄλλους οὐδενὸς ποταμοῦ. τούτου δὲ τοῦ Χοάσπεω τοῦ ὑδατος ἀπεψημένου πολλὰλ κάρτα ἀμαξαι τετράκυκλοι ἡμιόργεαι κομιζούσαι ἐν ἀγγηίοισι ἀργυρέοισι ἔπονται, ὅκῃ ἀν ἐλαύνη ἔκάστοτε.

189. Ἐπείτε δὲ ὁ Κῦρος πορευόμενος ἐπὶ τὴν

the city which was most used, with a writing graven on the tomb, which was this : “ If any king of Babylon in future time lack money, let him open this tomb and take whatso money he desires: but let him not open it except he lack ; for it will be the worse for him.” This tomb remained untouched till the kingship fell to Darius. He thought it a very strange thing that he should never use this gate, nor take the money when it lay there and the writing itself invited him to the deed. The cause of his not using the gate was that the dead body must be over his head as he passed through. Having opened the tomb, he found there no money, but only the dead body, with this writing : “ Wert thou not insatiate of wealth and basely desirous of gain, thou hadst not opened the coffins of the dead.” Such a woman, it is recorded, was this queen.

188. Cyrus, then, marched against Nitocris’ son, who inherited the name of his father Labynetus and the sovereignty of Assyria. Now when the Great King marches he goes well provided with food and flocks from home ; and water from the Choaspes which flows past Susa is carried with him, whereof alone, and of none other, the king drinks. This water of the Choaspes¹ is boiled, and very many four wheeled waggons drawn by mules carry it in silver vessels, following the king whithersoever he goes at any time.

189. When Cyrus on his way to Babylon came

¹ Modern Kerkha.

HERODOTUS

Βαβυλῶνα ἐγίνετο ἐπὶ Γύνδη ποταμῷ, τοῦ αἱ μὲν πηγαὶ ἐν Ματιηνοῖσι ὄρεσι, ῥέει δὲ διὰ Δαρδανέων, ἐκδιδοῖ δὲ ἐς ἔτερον ποταμὸν Τίγρην, ὃ δὲ παρὰ Ὁπιν πόλιν ρέων ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ, τοῦτον δὴ τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειρᾶτο ὁ Κύρος ἔοντα νησιπέρητον, ἐνθαῦτα οἱ τῶν τις ἵρων ἵππων τῶν λευκῶν ὑπὸ ὕβριος ἐσβὰς ἐς τὸν ποταμὸν διαβαίνειν ἐπειρᾶτο, ὃ δέ μιν συμψήσας ὑποβρύχιον οἰχώκεε φέρων. κάρτα τε δὴ ἔχαλέπαινε τῷ ποταμῷ ὁ Κύρος τοῦτο ὕβρίσαντι, καὶ οἱ ἐπηπείλησε οὕτω δὴ μιν ἀσθενέα ποιήσειν ὥστε τοῦ λοιποῦ καὶ γυναικάς μιν εὐπετέως τὸ γόνυ οὐ βρεχούσας διαβήσεσθαι. μετὰ δὲ τὴν ἀπειλὴν μετεὶς τὴν ἐπὶ Βαβυλῶνα στράτευσιν διαίρεε τὴν στρατιὴν δίχα, διελὼν δὲ κατέτεινε σχοινοτενέας ὑποδέξας διώρυχας ὅγδωκοντα καὶ ἑκατὸν παρ' ἑκάτερον τὸ χεῖλος τοῦ Γύνδεω τετραμμένας πάντα τρόπουν, διατάξας δὲ τὸν στρατὸν ὄρυσσεν ἐκέλευε. οὐα δὲ ὅμιλον πολλοῦ ἐργαζομένου ἦνετο μὲν τὸ ἔργον, ὅμως μέντοι τὴν θερείην πᾶσαν αὐτοῦ ταύτη διέτριψαν ἐργαζόμενοι.

190. Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κύρος ἐς τριηκοσίας καὶ ἔξηκοντα διώρυχάς μιν διαλαβών, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἥλαινε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλῶνιοι ἐκστρατευσάμενοι ἔμενον αὐτόν. ἐπεὶ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλῶνιοι καὶ ἐσσωθέντες τῇ μάχῃ κατειλήθησαν ἐς τὸ ἄστυ. οὐα δὲ ἐξεπιστάμενοι ἔτι πρότερον τὸν Κύρον οὐκ ἀτρεμίζοντα, ἀλλ' ὅρεοντες αὐτὸν παντὶ ἔθιει ὅμοίως ἐπιχειρέοντα,

BOOK I. 189-190

to the river Gyndes,¹ which rises in the mountains of the Matieni and flows through the Dardanean country into another river, the Tigris, which again passes the city of Opis and issues into the Red Sea —when Cyrus, I say, essayed to cross the Gyndes, it being there navigable, one of his sacred white horses dashed recklessly into the river that he might win through it, but the stream whelmed him and swept him under and away. At this violent deed of the river Cyrus was very wroth, and he threatened it that he would make it so weak that women should ever after cross it easily without wetting their knees. Having so threatened he ceased from his march against Babylon, and dividing his army into two parts he drew lines planning out a hundred and eighty canals running every way from either bank of the Gyndes; then he arrayed his army along the lines and bade them dig. Since a great multitude was at the work it went with all speed; yet they spent the whole summer there before it was finished.

190. Then at the opening of the second spring, when Cyrus had punished the Gyndes by parting it among the three hundred and sixty canals, he marched at last against Babylon. The Babylonians sallied out and awaited him; and when in his march he came near to their city, they joined battle, but they were worsted and driven within the city. There, because they knew already that Cyrus was no man of peace, and saw that he attacked all nations alike, they had

¹ Modern Diala.

HERODOTUS

προεσάξαντο σιτία ἐτέων κάρτα πολλῶν. ἐνθάντα οὖτοι μὲν λόγον εἶχον τῆς πολιορκίης οὐδένα, Κύρος δὲ ἀπορίησι ἐνείχετο, ἄτε χρόνου τε ἐγγινομένου συχνοῦ ἀνωτέρω τε οὐδὲν τῶν πρηγμάτων προκοπτομένων.

191. Εἴτε δὴ ὁν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε τὸ ποιητέον οἱ ἦν, ἐποίεε δὴ τοιόνδε. τάξας τὴν στρατιὴν ἅπασαν ἐξ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν πόλιν ἐσβάλλει, καὶ ὅπισθε αὐτὶς τῆς πόλιος τάξας ἐτέρους, τῇ ἐξει ἐκ τῆς πόλιος ὁ ποταμός, προεῖπε τῷ στρατῷ, ὅταν διαβατὸν τὸ ρέεθρον ἴδωνται γενόμενον, ἐσιέναι ταύτη ἐς τὴν πόλιν. οὕτω τε δὴ τάξας καὶ κατὰ ταῦτα παραινέσας ἀπήλαυνε αὐτὸς σὺν τῷ ἀχρηίῳ τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τά περ ἡ τῶν Βαβυλωνίων βασίλεια ἐποίησε κατά τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίεε καὶ ὁ Κύρος ἔτερα τοιαῦτα· τὸν γὰρ ποταμὸν διώρυχι ἐσαγαγὼν ἐς τὴν λίμνην ἐοῦσαν ἔλος, τὸ ἀρχαῖον ρέεθρον διαβατὸν εἶναι ἐποίησε, ὑπονοοστήσαντος τοῦ ποταμοῦ. γενομένον δὲ τούτου τοιούτου, οἱ Πέρσαι οἵ περ ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ τὸ ρέεθρον τοῦ Εὐφρήτεω ποταμοῦ ὑπονευοστηκότος ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστά κῃ, κατὰ τοῦτο ἐσήισαν ἐς τὴν Βαβυλῶνα. εἰ μέν νυν προεπύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιεύμενον, οἱ δὲ ἀν περιιδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν πόλιν διέφθειραν ἀν κάκιστα· κατακλησαντες γὰρ ἀν πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἔχούσας καὶ αὐτοὶ ἐπὶ τὰς αἵμασιὰς ἀναβάντες τὰς παρὰ τὰ χείλεα τοῦ ποταμοῦ ἐληλαμένας, ἔλα-

BOOK I. 190-191

stored provision enough for very many years; so now they cared nothing for the siege; and Cyrus knew not what to do, being so long delayed and gaining no advantage.

191. Whether, then, someone advised him in his difficulty, or he perceived for himself what to do, I know not, but this he did: he posted his army at the place where the river enters the city, and another part of it where the stream issues from the city, and bade his men enter the city by the channel of the Euphrates when they should see it to be fordable. Having so arrayed them and given this command, he himself marched away with those of his army who could not fight; and when he came to the lake, Cyrus dealt with it and with the river just as had the Babylonian queen: drawing off the river by a canal into the lake, which was till now a marsh, he made the stream to sink till its former channel could be forded. When this happened, the Persians who were posted with this intent made their way into Babylon by the channel of the Euphrates, which had now sunk about to the height of the middle of a man's thigh. Now if the Babylonians had known beforehand or learnt what Cyrus was planning, they would have suffered the Persians to enter the city and brought them to a miserable end; for then they would have shut all the gates that opened on the river and themselves mounted up on to the walls that ran along the river

HERODOTUS

Βον ἀν σφέας ώς ἐν κύρτῃ. μῦν δὲ ἔξ ἀπροσδοκίτου σφι παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος τῆς πόλιος, ώς λέγεται ὑπὸ τῶν ταύτη οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἑαλωκότων τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἑαλωκότας, ἀλλὰ τυχεῖν γάρ σφι ἐοῦσαν ὄρτήν, χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃ εἶναι, ἐσ δὴ καὶ τὸ κάρτα ἐπύθοντο.

192. Καὶ Βαβυλὼν μὲν οὕτω τότε πρώτον ἀραίρητο. τὴν δὲ δύναμιν τῶν Βαβυλωνίων πολλοῖσι μὲν καὶ ἄλλοισι δηλώσω ὅση τις ἐστί, ἐν δὲ δὴ καὶ τῷδε. βασιλέι τῷ μεγάλῳ ἐσ τροφὴν αὐτοῦ τε καὶ τῆς στρατιῆς διαραίρηται, πάρεξ τοῦ φόρου, γῇ πᾶσα ὅσης ἄρχει· δυώδεκα ὁν μηνῶν ἔοντων ἐσ τὸν ἐνιαυτὸν τοὺς τέσσερας μῆνας τρέφει μιν ἡ Βαβυλωνίη χώρη, τοὺς δὲ ὀκτὼ τῶν μηνῶν ἡ λοιπὴ πᾶσα Ἀσίη. οὕτω τριτημορίη ἡ Ἀσσυρίη χώρη τῇ δυνάμι τῆς ἄλλης Ἀσίης. καὶ ἡ ἄρχὴ τῆς χωρῆς ταύτης, τὴν οἱ Πέρσαι σατραπηίην καλέουσι, ἐστὶ ἀπασέων τῶν ἄρχέων πολλόν τι κρατίστη, δικού Τριτανταίχμη τῷ Ἀρταβάζου ἐκ βασιλέος ἔχοντι τὸν νομὸν τοῦτον ἀργυρίου μὲν προσήιε ἕκαστης ἡμέρης ἄρταβη μεστή. ἡ δὲ ἄρταβη, μέτρον ἐὸν Περσικόν, χωρέει μεδίμνου Ἀττικοῦ πλέον χοίνιξι τρισὶ Ἀττικῆσι. ἵπποι δέ οἱ αὐτοῦ ἥσαν ἴδιη, πάρεξ τῶν πολεμιστηρίων, οἱ μὲν ἀναβαίνοντες τὰς θηλέας ὀκτακόσιοι, αἱ δὲ βαινόμεναι ἔξακισχίλιαι καὶ μύριαι· ἀνέβαινε γὰρ ἔκαστος τῶν ἐρσένων τούτων εἴκοσι ἵππους. κυνῶν δὲ Ἰνδικῶν τοσοῦτο

BOOK I. 191-192

banks, and so caught their enemies as in a trap. But as it was, the Persians were upon them unawares, and by reason of the great size of the city—so say those who dwell there—those in the outer parts of it were overcome, yet the dwellers in the middle part knew nothing of it; all this time they were dancing and making merry at a festival which chanced to be toward, till they learnt the truth but too well.

192. Thus was Babylon then for the first time taken. There are many proofs of the wealth of Babylon, but this in especial. All the land ruled by the great King is parcelled out for the provisioning of himself and his army, besides that it pays tribute: now the territory of Babylon feeds him for four out of the twelve months in the year, the whole of the rest of Asia providing for the other eight. Thus the wealth of Assyria is one third of the whole wealth of Asia. The governorship, which the Persians call “satrapy,” of this land is by far the greatest of all the governorships; seeing that the daily revenue of Tritantaechmes son of Artabazus, governing this province by the king’s will, was an artaba full of silver (the artaba is a Persian measure, containing more by three Attic choenixes than an Attic medimnus),¹ and besides war chargers he had in his stables eight hundred stallions, and sixteen thousand brood mares, each stallion serving twenty mares. Moreover he kept so great a number of Indian dogs

¹ The Attic medimnus = about 12 gallons; it contained 48 *χοῖνικες*.

HERODOTUS

δή τι πλῆθος ἐτρέφετο ὥστε τέσσερες τῶν ἐν τῷ πεδίῳ κῶμαι μεγάλαι, τῶν ἄλλων ἔουσαι ἀτελέες, τοῖσι κυσὶ προσετετάχατο σιτία παρέχειν. τοιαῦτα μὲν τῷ ἄρχοντι τῆς Βαβυλῶνος ὑπῆρχε ἔόντα.

193. Ἡ δὲ γῆ τῶν Ἀσσυρίων ὕεται μὲν ὀλίγῳ, καὶ τὸ ἐκτρέφον τὴν ρίζαν τοῦ σίτου ἐστὶ τοῦτο· ἀρδόμενον μέντοι ἐκ τοῦ ποταμοῦ ἀδρύνεται τε τὸ λήιον καὶ παραγίνεται ὁ σῖτος, οὐ κατά περ ἐν Αἰγύπτῳ αὐτοῦ τοῦ ποταμοῦ ἀναβαίνοντος ἐς τὰς ἀρούρας, ἀλλὰ χερσί τε καὶ κηλωνηίοισι ἀρδόμενος. ἡ γὰρ Βαβυλωνίη χώρη πᾶσα, κατά περ η Αἰγυπτίη, κατατέμηται ἐς διώρυχας· καὶ ἡ μεγίστη τῶν διωρύχων ἐστὶν ηγυσιπέρητος, πρὸς ἥλιον τετραμμένη τον χειμερινόν, ἐσέχει δὲ ἐς ἄλλον ποταμὸν ἐκ τοῦ Εὐφράτεω, ἐς τὸν Τίγρην, παρ' ὃν Νίνος πόλις οἴκητο. ἐστι δὲ χωρέων αὗτη πασέων μακρῷ ἀρίστη τῶν ἡμεῖς ἵδμεν Δήμητρος καρπὸν ἐκφέρειν . . .¹ τὰ γὰρ δὴ ἄλλα δένδρεα οὐδὲ πειράται ἄρχῃ φέρειν, οὔτε συκένην οὔτε ἄμπελον οὔτε ἐλαίην. τὸν δὲ τῆς Δήμητρος καρπὸν ὅδε ἀγαθὴ ἐκφέρειν ἐστὶν ὥστε ἐπὶ διηκόσια μὲν τὸ παράπαν ἀποδιδοῖ, ἐπειδὰν δὲ ἄριστα αὗτὴ ἔωστῆς ἐνείκη, ἐπὶ τριηκόσια ἐκφέρει. τὰ δὲ φύλλα αὐτόθι τῶν τε πυρῶν καὶ τῶν κριθέων τὸ πλάτος γίνεται τεσσέρων εὐπετέως δακτύλων. ἐκ δὲ κέγχρου καὶ σησάμου ὅσον τι δένδρον μέγαθος γίνεται, ἐξεπιστάμενος μνήμην οὐ ποιήσομαι, εὐ εἰδὼς ὅτι τοῖσι μὴ ἀπιγμένοισι ἐς τὴν Βαβυλωνίην χώρην καὶ τὰ εἰρημένα καρπῶν ἔχόμενα

¹ Stein marks a lacuna after this word, the meaning of τὰ ἄλλα δένδρεα not being quite clear.

BOOK I. 192-193

that four great villages of the plain were appointed to provide food for the dogs and eased from all other burdens. Such were the riches of the governor of Babylon.

193. There is but little rain in Assyria. It is this which nourishes the roots of the corn; but it is irrigation from the river that ripens the crop and brings the grain to fulness: it is not as in Egypt, where the river itself rises and floods the fields: in Assyria they are watered by hand and by swinging beams.¹ For the whole land of Babylon, like Egypt, is cut across by canals. The greatest of these is navigable: it runs towards where the sun rises in winter, from the Euphrates to another river, the Tigris, by which stood the city of Ninus. This land is of all known to us by far the most fertile in corn. Trees it does not even essay to grow, fig, vine, or olive, but its corn is so abundant that it yields for the most part two hundred fold, and even three hundred fold when the harvest is best. The blades of the wheat and barley there are easily four fingers broad; and for millet and sesame, I will not say, though it is known to me, to what a height they grow; for I am well aware that even what I have said respecting corn is wholly disbelieved by those who have never visited

¹ That is, by the "shadoof," a familiar object to travellers on the Nile; a lever with a bucket attached, revolving on a post.

HERODOTUS

ἔς ἀπιστίην πολλὴν ἀπίκται. χρέωνται δὲ οὐδὲν ἐλαίῳ ἀλλ' ἡ ἐκ τῶν σησάμων ποιεῦντες. εἰσὶ δέ σφι φοίνικες πεφυκότες ἀνὰ πᾶν τὸ πεδίον, οἱ πλεῦνες αὐτῶν καρποφόροι, ἐκ τῶν καὶ σιτία καὶ οἶνον καὶ μέλι ποιεῦνται· τοὺς συκέων τρόπου θεραπεύουσι τά τε ἄλλα καὶ φοινίκων τοὺς ἔρσενας "Ελληνες καλέουσι, τούτων τὸν καρπὸν περιδέουσι τῇσι βαλανηφόροισι τῶν φοινίκων, ἵνα πεπαίνῃ τέ σφι ὁ ψῆν τὴν βάλανον ἐσδύνων καὶ μὴ ἀπορρέῃ ὁ καρπὸς τοῦ φοινικος· ψῆνας γάρ δὴ φέρουσι ἐν τῷ καρπῷ οἱ ἔρσενες κατά περ δὴ οἱ ὅλυνθοι.

194. Τὸ δὲ ἀπάντων θῶμα μέγιστόν μοι ἐστὶ τῶν ταύτη μετά γε αὐτὴν τὴν πόλιν, ἔρχομαι φράσων· τὰ πλοῖα αὐτοῖσι ἐστὶ τὰ κατὰ τὸν ποταμὸν πορευόμενα ἔς τὴν Βαβυλῶνα, ἔόντα κυκλοτερέα, πάντα σκύτινα. ἐπεὰν γάρ ἐν τοῖσι 'Αρμενίοισι τοῖσι κατύπερθε 'Ασσυρίων οἰκημένοισι νομέας ἴτέης ταμόμενοι ποιήσωνται, περιτείνουσι τούτοισι διφθέρας στεγαστρίδας ἔξωθεν ἐδάφεος τρόπον, οὔτε πρύμνην ἀποκρίνοντες οὔτε πρώρην συνάγοντες, ἀλλ' ἀσπίδος τρόπον κυκλοτερέα ποιήσαντες καὶ καλάμης πλήσαντες πᾶν τὸ πλοῖον τοῦτο ἀπιεῖσι κατὰ τὸν ποταμὸν φέρεσθαι, φορτίων πλήσαντες· μάλιστα δὲ βίκους φοινικήιονς κατάγουσι οἴνου πλέους. ἴθύνεται δὲ ὑπό τε δύο πλήκτρων καὶ δύο ἀνδρῶν δρθῶν ἐστεώτων, καὶ δὲ μὲν ἔσω ἐλκει τὸ πλήκτρον δὲ ἔξω ὠθέει. ποιέεται δὲ καὶ κάρτα μεγάλα ταῦτα τὰ πλοῖα καὶ ἐλάσσω· τὰ δὲ μέγιστα αὐτῶν καὶ πεντακισχιλίων ταλάντων γόμον ἔχει. ἐν ἐκάστῳ δὲ πλοιῷ ὅνος ζωὸς ἔνεστι, ἐν δὲ τοῖσι μέζοσι

Babylonia. They use no oil save what they make from sesame.¹ There are palm trees there growing all over the plain, most of them yielding fruit, from which food is made and wine and honey. The Assyrians tend these like figs, and chiefly in this respect, that they tie the fruit of the palm called male by the Greeks to the date-bearing palm, that so the gall-fly may enter the dates and cause them to ripen, and that the fruit of the palm may not fall; for the male palms, like unripened figs, have gall-flies in their fruit.

194. I will now show what seems to me to be the most marvellous thing in the country, next to the city itself. Their boats which ply on the river and go to Babylon are all of skins, and round. They make these in Armenia, higher up the stream than Assyria. First they cut frames of willow, then they stretch hides over these for a covering, making as it were a hold; they neither broaden the stern nor narrow the prow, but the boat is round, like a shield. They then fill it with reeds and send it floating down the river with a cargo; and it is for the most part palm wood casks of wine that they carry down. Two men standing upright steer the boat, each with a paddle, one drawing it to him, the other thrusting it from him. These boats are of all sizes, some small, some very great; the greatest of them are even of five thousand talents² burden. There is a live ass in each boat, or

¹ Sesame-oil or "Benre-oil" is still in common use in the East.

² The Attic talent = about 58 lbs. avoirdupois; the Aeginetan = about 82.

HERODOTUS

πλεῦνες. ἐπεὰν ὁν ἀπίκωνται πλέοντες ἐς τὴν Βαβυλῶνα καὶ διαθέωνται τὸν φόρτον, νομέας μὲν τοῦ πλοίου καὶ τὴν καλάμην πᾶσαν ἀπ' ὁν ἐκήρυξαν, τὰς δὲ διφθέρας ἐπισάξαντες ἐπὶ τοὺς ὅνους ἀπελαύνουσι ἐς τοὺς Ἀρμενίους. ἀνὰ τὸν ποταμὸν γὰρ δὴ οὐκ οἶμεν τε ἐστὶ πλέειν οὐδενὶ τρόπῳ ὑπὸ τάχεος τοῦ ποταμοῦ· διὰ γὰρ ταῦτα καὶ οὐκ ἐκ ξύλων ποιεῦνται τὰ πλοῖα ἀλλ' ἐκ διφθερέων. ἐπεὰν δὲ τοὺς ὅνους ἐλαύνοντες ἀπίκωνται ὁπίσω ἐς τοὺς Ἀρμενίους, ἄλλα τρόπῳ τῷ αὐτῷ ποιεῦνται πλοῖα.

195. Τὰ μὲν δὴ πλοῖα αὐτοῖσι ἐστὶ τοιαῦτα· ἐσθῆτι δὲ τοιῆδε χρέωνται, κιθῶνι ποδηνεκέι λιμέψ, καὶ ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει καὶ χλανίδιον λευκὸν περιβαλλόμενος, ὑποδήματα ἔχων ἐπιχώρια, παραπλήσια τῇσι Βοιωτίῃσι ἐμβάσι. κομῶντες δὲ τὰς κεφαλὰς μίτρησι ἀναδέονται, μεμυρισμένοι πᾶν τὸ σῶμα. σφρηγῆδα δὲ ἔκαστος ἔχει καὶ σκῆπτρον χειροποίητον· ἐπ' ἕκάστῳ δὲ σκῆπτρῳ ἐπεστὶ πεποιημένον ἡ μῆλον ἡ ρόδον ἡ κρίνον ἡ αἰετὸς ἡ ἄλλο τι ἄνευ γὰρ ἐπισήμου οὐ σφι νόμος ἐστὶ ἔχειν σκῆπτρον.

196. Αὗτη μὲν δή σφι ἄρτισις περὶ τὸ σῶμα ἐστί· νόμοι δὲ αὐτοῖσι ὥδε κατεστᾶσι, ὁ μὲν σοφώτατος ὅδε κατὰ γνώμην τὴν ἡμετέρην, τῷ καὶ Ἰλλυριῶν Ἐνετοὺς πυνθάνομαι χρᾶσθαι. κατὰ κώμας ἐκάστας ἄπαξ τοῦ ἔτεος ἐκάστου ἐποιέετο τάδε· ὡς ἀν αἱ παρθένοι γενοίατο γάμων ὠραῖαι, ταύτας ὅκως συναγάγοιεν πάσας, ἐς ἓν χωρίον ἐσάγεσκον ἀλέας, πέριξ δὲ αὐτὰς ἵστατο ὅμιλος ἀνδρῶν, ἀνιστὰς δὲ κατὰ μίαν ἐκάστην

BOOK I. 194-196

more than one in the larger. So when they have floated down to Babylon and disposed of their cargo, they sell the framework of the boat and all the reeds ; the hides are set on the backs of asses, which are then driven back to Armenia, for it is not by any means possible to go up stream by water, by reason of the swiftness of the current ; it is for this reason that they make their boats of hides and not of wood. When they have driven their asses back into Armenia they make more boats in the same way.

195. Such then are their boats. For clothing, they wear a linen tunic, reaching to the feet ; over this the Babylonian puts on another tunic, of wool, and wraps himself in a white mantle ; he wears the shoes of his country, which are like Boeotian sandals. Their hair is worn long, and covered by caps ; the whole body is perfumed. Every man has a seal and a carven staff, and on every staff is some image, such as that of an apple or a rose or a lily or an eagle : no one carries a staff without a device.

196. Such is the equipment of their persons. I will now speak of their established customs. The wisest of these, in my judgment, is one which as I have heard is also a custom of the Eneti in Illyria. It is this : once a year in every village all the maidens as they came to marriageable age were collected and brought together into one place, with a crowd of men standing round. Then a crier would display and offer them for sale one by one, first

HERODOTUS

κῆρυξ πωλέεσκε, πρῶτα μὲν τὴν εὐειδεστάτην ἐκ πασέων· μετὰ δέ, ὅκως αὕτη εύροῦσα πολλὸν χρυσίον πρηθείη, ἄλλην ἀν ἐκήρυσσε ἢ μετ' ἑκείνην ἔσκε εὐειδεστάτη· ἐπωλέοντο δὲ ἐπὶ συνοικήσι. ὅσοι μὲν δὴ ἔσκον εὑδαίμονες τῶν Βαβυλωνίων ἐπίγαμοι, ὑπερβάλλοντες ἀλλήλους ἔξωνέοντο τὰς καλλιστευούσας· ὅσοι δὲ τοῦ δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἰδεος μὲν οὐδὲν ἐδέοντο χρηστοῦ, οὐδὲ δὲ ἀν χρήματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον. ὡς γὰρ δὴ διεξέλθοι ὁ κῆρυξ πωλέων τὰς εὐειδεστάτας τῶν παρθένων, ἀνίστη ἀν τὴν ἀμορφεστάτην, ἢ εἴ τις αὐτέων ἐμπηρός εἴη, καὶ ταύτην ἀν ἐκήρυσσε, ὅστις θέλοι ἐλάχιστον χρυσίον λαβὼν συνοικέειν αὐτῇ, ἐσ δὲ τῷ τὸ ἐλάχιστον ὑπισταμένῳ προσέκειτο. τὸ δὲ ἀν χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδέων παρθένων καὶ οὕτω αἱ εὔμορφοι τὰς ἀμόρφους καὶ ἐμπήρους ἐξεδίδοσαν. ἐκδοῦναι δὲ τὴν ἑωυτοῦ θυγατέρα ὅτεῳ βούλοιτο ἔκαστος οὐκ ἐξῆν, οὐδὲ ἀνευ ἐγγυητέω ἀπάγεσθαι τὴν παρθένον πριάμενον, ἀλλ’ ἐγγυητὰς χρῆν καταστήσαντα ἢ μὲν συνοικήσειν αὐτῇ, οὕτω ἀπάγεσθαι. εἰ δὲ μὴ συμφεροίατο, ἀποφέρειν τὸ χρυσίον ἔκειτο νόμος. ἐξῆν δὲ καὶ ἐξ ἄλλης ἐλθόντα κώμης τὸν βουλόμενον ὠνέεσθαι. ὁ μέν νυν κάλλιστος νόμος οὗτός σφι ἦν, οὐ μέντοι οὐν γε διατελέει ἐών, ἄλλο δέ τι ἐξευρήκασι νεωστὶ γενέσθαι [ἴνα μὴ ἀδικοῖεν αὐτὰς μηδὲ εἰς ἑτέραν πόλιν ἄγωνται].¹ ἐπείτε γὰρ ἀλόντες ἐκακώθησαν καὶ οἰκοφθορήθησαν, πᾶς τις τοῦ δήμου βίου σπανίζων καταπορνεύει τὰ θήλεα τέκνα.

¹ The words in brackets do not seem to be relevant here; they might more naturally come after οὗτω ἀπάγεσθαι above.

the fairest of all; and then when she had fetched a great price he put up for sale the next comeliest, selling all the maidens as lawful wives. Rich men of Assyria who desired to marry would outbid each other for the fairest; the commonalty, who desired to marry and cared nothing for beauty, could take the ill-favoured damsels and money therewith; for when the crier had sold all the comeliest, he would put up her that was least beautiful, or crippled, and offer her to whosoever would take her to wife for the least sum, till she fell to him who promised to accept least; the money came from the sale of the comely damsels, and so they paid the dowry of the ill-favoured and the cripples. But a man might not give his daughter in marriage to whomsoever he would, nor might he that bought the girl take her away without giving security that he would indeed make her his wife. And if the two could not agree, it was a law that the money be returned. Men might also come from other villages to buy if they so desired. This then was their best custom; but it does not continue at this time; they have invented a new one lately [that the woman might not be wronged or taken to another city]; since the conquest of Babylon made them afflicted and poor, everyone of the commonalty that lacks a livelihood makes prostitutes of his daughters.

HERODOTUS

197. Δεύτερος δὲ σοφίη ὅδε ἄλλος σφι νόμος κατέστηκε· τοὺς κάμνοντας ἐς τὴν ἀγορὴν ἐκφορέουσιν οὐ γὰρ δὴ χρέωνται ἵητροισι. προσιόντες δὲν πρὸς τὸν κάμνοντα συμβουλεύουσι περὶ τῆς νούσου, εἴ τις καὶ αὐτὸς τοιοῦτο ἔπαθε ὄκοιον ἀν ἔχῃ ὁ κάμνων ἢ ἄλλον εἶδε παθόντα, ταῦτα προσιόντες συμβουλεύουσι καὶ παραινέουσι ἀσσα αὐτὸς ποιήσας ἔξεφυγε ὅμοίην νοῦσον ἢ ἄλλον εἶδε ἐκφυγόντα. σιγῇ δὲ παρεξελθεῖν τὸν κάμνοντα οὐ σφι ἔξεστι, πρὶν ἀν ἐπείρηται ἥντινα νοῦσον ἔχει.

198. Ταφαὶ δέ σφι ἐν μέλιτι, θρῆνοι δὲ παραπλήσιοι τοῖσι ἐν Αἰγύπτῳ. ὄσάκις δὲν μιχθῆ γυναικὶ τῇ ἑωτοῦ ἀνὴρ Βαβυλώνιος, περὶ θυμίημα καταγιζόμενον ἵζει, ἐτέρωθι δὲ ἡ γυνὴ τῶντὸ τοῦτο ποιέει, ὅρθρου δὲ γενομένου λοῦνται καὶ ἀμφότεροι ἄγγεος γὰρ οὐδενὸς ἄψονται πρὶν ἀν λούσωνται. ταῦτα δὲ ταῦτα καὶ Ἀράβιοι ποιεῦσι.

199. ¹Ο δὲ δὴ αἰσχιστος τῶν νόμων ἐστὶ τοῖσι Βαβυλωνίοισι ὅδε· δεῖ πᾶσαν γυναικα ἐπιχωρίην ἵζομένην ἐς ἴρὸν Ἀφροδίτης ἅπαξ ἐν τῇ ζόῃ μιχθῆναι ἀνδρὶ ξείνῳ. πολλαὶ δὲ καὶ οὐκ ἀξιεύμεναι ἀναμίσγεσθαι τῇσι ἄλλῃσι, οἷα πλούτῳ ὑπερφρονέουσαι, ἐπὶ ζευγέων ἐν καμάρησι ἐλάσσασαι πρὸς τὸ ἴρὸν ἐστᾶσι· θεραπηὴ δέ σφι ὅπισθε ἐπεται πολλή. αἱ δὲ πλεῦνες ποιεῦσι ὠδε· ἐν τεμένει Ἀφροδίτης κατέαται στέφανον περὶ τῇσι κεφαλῆσι ἔχουσαι θώμιγγος πολλαὶ γυναικες· αἱ μὲν γὰρ προσέρχονται, αἱ δὲ ἀπέρχονται.

¹ Three fifteenth century MSS. omit the whole of this chapter.

197. I come now to the next wisest of their customs : having no use for physicians, they carry the sick into the market-place ; then those who have been afflicted themselves by the same ill as the sick man's, or seen others in like case, come near and advise him about his disease and comfort him, telling him by what means they have themselves recovered of it or seen others so recover. None may pass by the sick man without speaking and asking what is his sickness.

198. The dead are embalmed in honey for burial, and their dirges are like to the dirges of Egypt. Whenever a Babylonian has had intercourse with his wife, they both sit before a burnt offering of incense, and at dawn they wash themselves ; they will touch no vessel before this is done. This is the custom also in Arabia.

199. The foulest Babylonian custom is that which compels every woman of the land once in her life to sit in the temple of Aphrodite and have intercourse with some stranger. Many women who are rich and proud and disdain to consort with the rest, drive to the temple in covered carriages drawn by teams, and there stand with a great retinue of attendants. But most sit down in the sacred plot of Aphrodite, with crowns of cord on their heads ; there is a great multitude of women coming and going ; passages marked by line run every way through the crowd, by which the stranger men pass and make their choice.

HERODOTUS

σχοινοτενέες δὲ διέξοδοι πάντα τρόπου ὁδῶν
ἔχουσι διὰ τῶν γυναικῶν, δι᾽ ὃν οἱ ξεῖνοι διεξι-
όντες ἐκλέγονται ἔνθα ἐπεὰν ἵζηται γυνή, οὐ πρό-
τερον ἀπαλλάσσεται ἐς τὰ οἰκία ἢ τίς οἱ ξεῖνων
ἀργύριον ἐμβαλὼν ἐς τὰ γούνατα μιχθῆ ἔξω τοῦ
ἰροῦ· ἐμβαλόντα δὲ δεῖ εἰπεῖν τοσὸνδε· “Ἐπι-
καλέω τοι τὴν θεὸν Μύλιττα.” Μύλιττα δὲ
καλέουσι τὴν Ἀφροδίτην Ἀστύριοι. τὸ δὲ ἀργύ-
ριον μέγαθος ἔστι ὅσον ὅν· οὐ γάρ μὴ ἀπώσηται·
οὐ γάρ οἱ θέμις ἔστι· γίνεται γὰρ ἕρὸν τοῦτο τὸ
ἀργύριον. τῷ δὲ πρώτῳ ἐμβαλόντι ἔπειται οὐδὲ
ἀποδοκιμᾶ οὐδένα. ἐπεὰν δὲ μιχθῆ, ἀποσιωσα-
μένη τῇ θεῷ ἀπαλλάσσεται ἐς τὰ οἰκία, καὶ τῷπὸ
τούτου οὐκ οὕτω μέγα τί οἱ δώσεις ὡς μιν λάμ-
ψει. ὅσαι μὲν νῦν εἰδεός τε ἐπαμέναι εἰσὶ^ν
καὶ μεγάθεος, ταχὺ ἀπαλλάσσονται, ὅσαι δὲ
ἄμορφοι αὐτέων εἰσί, χρόνον πολλὸν προσμένουσι
οὐ δυνάμεναι τὸν νόμον ἐκπλῆσαι· καὶ γὰρ τριέ-
τεα καὶ τετραέτεα μετεξέτεραι χρόνον μένουσι.
ἐνιαχῇ δὲ καὶ τῆς Κύπρου ἔστι παραπλήσιος
τούτῳ νόμος.

200. Νόμοι μὲν δὴ τοῖσι Βαβυλωνίοισι οὗτοι
κατεστᾶσι· εἰσὶν δὲ αὐτῶν πατριαὶ τρεῖς αἱ οὐδὲν
ἄλλο σιτέονται εἰ μὴ ἴχθὺς μοῦνον, τοὺς ἐπείτε ἄν
θηρεύσαντες αὐήνωσι πρὸς ἥλιον, ποιεῦσι τάδε·
ἐσβάλλουσι ἐς δῆλμον καὶ λεήναντες ὑπέροισι
σῶσι διὰ σινδόνος, καὶ δος μὲν ἀν βούληται αὐτῶν
ἄτε μᾶζαν μαξάμενος ἔχει, δὲ δὲ ἄρτου τρόπου
δοπτήσας.

201. ‘Ως δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέρ-
γαστο, ἐπεθύμησε Μασσαγέτας ὑπ’ ἑωυτῷ ποιή-
σασθαι. τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται

When a woman has once taken her place there she goes not away to her home before some stranger has cast money into her lap and had intercourse with her outside the temple; but while he casts the money, he must say, "I demand thee in the name of Mylitta" (that is the Assyrian name for Aphrodite). It matters not what be the sum of the money; the woman will never refuse, for that were a sin, the money being by this act made sacred. So she follows the first man who casts it and rejects none. After their intercourse she has made herself holy in the goddess's sight and goes away to her home; and thereafter there is no bribe however great that will get her. So then the women that are fair and tall are soon free to depart, but the uncomely have long to wait because they cannot fulfil the law; for some of them remain for three years, or four. There is a custom like to this in some parts of Cyprus.

200. These are established customs among the Babylonians. Moreover, there are in the country three tribes that eat nothing but fish, which they catch and dry in the sun; then after casting them into a mortar they bray them with pestles and strain all through linen. Then whoever so desires kneads as it were a cake of it and eats it; others bake it like bread.

201. When Cyrus had conquered this nation also, he desired to subdue the Massagetae. These are

HERODOTUS

εἶναι καὶ ἄλκιμου, οἰκημένον δὲ πρὸς ἥῶ τε καὶ
ἡλίου ἀνατολάς, πέρην τοῦ Ἀράξεω ποταμοῦ,
ἀντίον δὲ Ἰσσηδόνων ἀνδρῶν. εἰσὶ δὲ οἵτινες καὶ
Σκυθικὸν λέγουσι τοῦτο τὸ ἔθνος εἶναι.

202. 'Ο δὲ Ἀράξης λέγεται καὶ μέζων καὶ
ἐλάσσων εἶναι τοῦ "Ιστρου" νήσους δὲ ἐν αὐτῷ
Λέσβῳ μεγάθεα παραπλησίας συχνάς φασι εἶναι,
ἐν δὲ αὐτῇσι ἀνθρώπους οἱ σιτέονται μὲν ρίζας τὸ
θέρος ὄρύσσοντες παντοίας· καρποὺς δὲ ἀπὸ δευ-
δρέων ἔξευρημένους σφι ἐς φορβὴν κατατίθεσθαι
ώραιόντες, καὶ τούτους σιτέεσθαι τὴν χειμερινήν.
ἄλλα δέ σφι ἔξευρησθαι δένδρεα καρπούς τοιούσδε
τινὰς φέροντα, τοὺς ἐπείτε ἀν ἐς τῶντὸ συνέλθωσι
κατὰ εἴλας καὶ πῦρ ἀνακαύσωνται κύκλῳ περι-
ιζομένους ἐπιβάλλειν ἐπὶ τὸ πῦρ, ὅσφραινομένους
δὲ καταγίζομένου τοῦ καρποῦ τοῦ ἐπιβαλλομένου
μεθύσκεσθαι τῇ ὁδῷ κατά περ "Ελληνας τῷ
οἴνῳ, πλεῦνος δὲ ἐπιβαλλομένου τοῦ καρποῦ μᾶλ-
λον μεθύσκεσθαι, ἐς δὲ ἐς ὅρχησίν τε ἀνίστασθαι
καὶ ἐς ἀοιδὴν ἀπικνέεσθαι. τούτων μὲν αὗτη
λέγεται δίαιτα εἶναι. ὁ δὲ Ἀράξης ποταμὸς ρέει
μὲν ἐκ Ματιηνῶν, ὅθεν περ ὁ Γύνδης τὸν ἐς τὰς
διώρυχας τὰς ἔξικοντά τε καὶ τριηκοσίας διέλαβε
ὁ Κύρος, στόμασι δὲ ἔξερεύεται τεσσεράκοντα,
τῶν τὰ πάντα πλὴν ἐνὸς ἐς ἔλεά τε καὶ τενάγεα
ἐκδιδοῦν ἐν τοῖσι ἀνθρώπους κατοικήσθαι λέγουσι
ἰχθύς ὡμοὺς σιτεομένους, ἐσθῆτι δὲ νομίζοντας
χρᾶσθαι φωκέων δέρμασι. τὸ δὲ ἐν τῶν στομά-
των τοῦ Ἀράξεω ρέει διὰ καθαροῦ ἐς τὴν Κασπίην
θάλασσαν.

203. 'Η δὲ Κασπίη θάλασσα ἔστι ἐπ' ἑωστῆς,
οὐ συμμίσγουσα τῇ ἐτέρῃ θαλάσσῃ. τὴν μὲν γὰρ

said to be a great people and a mighty, dwelling towards the east and the sunrise, beyond the Araxes and over against the Issedones ; and some say that they are a Scythian people.

202. The Araxes is by some said to be greater and by some less than the Ister. It is reported that there are many islands in it as big as Lesbos, and men thereon who in summer live on roots of all kinds that they dig up, and in winter on fruit that they get from trees and store when it is ripe for food ; and they know (it is said) of trees which have a fruit whereof this is the effect : assembling in companies and kindling a fire, the people sit round it and throw the fruit into the flames, then the smell of it as it burns makes them drunk as the Greeks are with wine, and more and more drunk as more fruit is thrown on the fire, till at last they rise up to dance and even sing. Such is said to be their way of life. The Araxes¹ flows from the country of the Matieni—as does the Gyndes, which Cyrus divided into the three hundred and sixty channels—and empties itself through forty mouths, whereof all except one issue into bogs and swamps, where men are said to live whose food is raw fish, and their customary dress sealskins. The one remaining stream of the Araxes flows in a clear channel into the Caspian sea.

203. This is a sea by itself, not joined to the other sea. For that whereon the Greeks sail, and the sea

¹ The Araxes of this chapter appears to be, from the description of its course, the modern Aras. But the Araxes of ch. 205, separating Cyrus' kingdom from the Massagetae, must be either the Oxus (Jihon) or Jaxartes (Sihon), both of which now flow into the Aral Sea. For a full discussion of the question the reader is referred to Essay IX. in the Appendix to Book I. of Rawlinson's Herodotus.

HERODOTUS

"Ελληνες ναυτίλλονται πᾶσα καὶ ἡ ἔξω στηλέων θάλασσα ἡ Ἀτλαντὶς καλεομένη καὶ ἡ Ἐρυθρὴ μία ἐοῦσα τυγχάνει ἡ δὲ Κασπίη ἐστὶ ἑτέρη ἐπ' ἑωυτῆς, ἐοῦσα μῆκος μὲν πλόου εἰρεσίη χρεωμένῳ πεντεκαίδεκα ἡμερέων, εὑρος δέ, τῇ εὐρυτάτῃ ἐστὶ αὐτὴ ἑωυτῆς, ὀκτὼ ἡμερέων. καὶ τὰ μὲν πρὸς τὴν ἑσπέρην φέροντα τῆς θαλάσσης ταύτης ὁ Καύκασος παρατείνει, ἐδὲ ὄρέων καὶ πλήθεϊ μέγιστον καὶ μεγάθεϊ ὑψηλότατον. ἔθνεα δὲ ἀνθρώπων πολλὰ καὶ παντοῖα ἐν ἑωυτῷ ἔχει ὁ Καύκασος, τὰ πολλὰ πάντα ἀπ' ὅλης ἀγρίης ζώοντα· ἐν τοῖσι καὶ δένδρεα φύλλα τοιησδε ἵδεντι παρεχόμενα εἶναι λέγεται, τὰ τρίβοντάς τε καὶ παραμίσγοντας ὕδωρ ζῷα ἑωυτοῖστι—ἐς—τὴν ἑσθῆτα ἐγγράφειν· τὰ δὲ ζῷα οὐκ ἐκπλύνεσθαι, ἀλλὰ συγκαταγηράσκειν τῷ ἀλλῷ εἱρίῳ κατά περ ἐνυφανθέντα ἀρχῆν. μῆξιν δὲ τούτων τῶν ἀνθρώπων εἶναι ἐμφανέα κατά περ τοῖσι προβάτοισι.

204. Τὰ μὲν δὴ πρὸς ἑσπέρην τῆς θαλάσσης ταύτης τῆς Κασπίης καλεομένης ὁ Καύκασος ἀπέργει, τὰ δὲ πρὸς ἥω τε καὶ ἥλιον ἀνατέλλοντα πεδίον ἐκδέκεται πλήθος ἄπειρον ἐς ἄποψιν. τοῦ δὲ πεδίου τούτου τοῦ μεγάλου οὐκ ἐλαχίστην μοῖραν μετέχουσι οἱ Μασσαγέται, ἐπ' οὓς ὁ Κύρος ἔσχε προθυμίην στρατεύσασθαι. πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαεύροντα καὶ ἐποτρύνοντα ἦν, πρῶτον μὲν ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀνθρώπου, δεύτερα δὲ ἡ εὐτυχίη ἡ κατὰ τοὺς πολέμους γενομένη· ὅκῃ γὰρ ἰθύσειε στρατεύεσθαι Κύρος, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγεῖν.

205. Ἡν δὲ τοῦ ἀνδρὸς ἀποθανόντος γυνὴ τῶν

beyond the pillars of Heracles, which they call Atlantic, and the Red Sea, are all one: but the Caspian is separate and by itself. Its length is what a ship rowed by oars can traverse in fifteen days, and its breadth, where it is broadest, is an eight days' journey. Along its western shore stretches the range of Caucasus, which has more and higher mountains than any other range. Many and all manner of nations dwell in the Caucasus, and the most of them live on the fruits of the wild wood. Here, it is said, are trees growing leaves that men crush and mix with water and use for the painting of figures on their clothing; these figures cannot be washed out, but last as long as the wool, as if they had been woven into it from the first. Men and women here (they say) have intercourse openly, like beasts of the flock.

204. This sea called Caspian is hemmed in to the west by the Caucasus: towards the east and the sunrise there stretches from its shores a boundless plain as far as sight can reach. The greater part of this wide plain is the country of the Massagetae, against whom Cyrus was eager to lead his army. For there were many reasons of weight that heartened and encouraged him so to do: first, his birth, whereby he seemed to be something more than mortal man, and next, his victories in his wars; for no nation that Cyrus undertook to attack could escape from him.

205. Now at this time the Massagetae were ruled

HERODOTUS

Μασσαγετέων βασίλεια· Τόμυρίς οἱ ἦν οὔνομα.
ταύτην πέμπων ὁ Κῦρος ἐμνᾶτο τῷ λόγῳ θέλων
γυραῖκα ἦν ἔχειν. ἡ δὲ Τόμυρις συνιεῖσα οὐκ
αὐτήν μην μνώμενον ἀλλὰ τὴν Μασσαγετέων
βασιληίην, ἀπείπατο τὴν πρόσοδον. Κῦρος δὲ
μετὰ τοῦτο, ὡς οἱ δόλῳ οὐ προεχώρεε, ἐλάσας ἐπὶ
τὸν Ἀράξεα ἐποιέετο ἐκ τοῦ ἐμφανέος ἐπὶ τοὺς
Μασσαγέτας στρατηίην, γεφύρας τε ζευγνύων ἐπὶ
τοῦ ποταμοῦ διάβασιν τῷ στρατῷ, καὶ πύργους
ἐπὶ πλοίων τῶν διαπορθμευόντων τὸν ποταμὸν
οἰκοδομεόμενος.

206. "Ἐχοντι δέ οἱ τοῦτον τὸν πόνον πέμψασα
ἡ Τόμυρις κήρυκα ἔλεγε τάδε. “Ω βασιλεῦ Μή-
δων, παῦσαι σπεύδων τὰ σπεύδεις· οὐ γὰρ ἀν εἰδείης
εἴ τοι ἐσ καιρὸν ἔσται ταῦτα τελεόμενα· παυσά-
μενος δὲ βασίλευε τῶν σεωυτοῦ, καὶ ἡμέας ἀνέχευν
ὅρέων ἄρχοντας τῶν περ ἄρχομεν. οὕκων ἐθελήσεις
ὑποθήκηστ τῆσιδε χράσθαι, ἀλλὰ πάντως μᾶλλον
ἢ δι' ἡσυχίης εἶναι· σὺ δὴ εἰ μεγάλως προθυμέαι
Μασσαγετέων πειρηθῆναι, φέρε μόχθον μὲν τὸν
ἔχεις ζευγνὺς τὸν ποταμὸν ἀπεις, σὺ δὲ ἡμέων
ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων
όδὸν διάβαινε ἐσ τὴν ἡμετέρην· εἰ δὲ ἡμέας βού-
λεαι ἐσδέξασθαι μᾶλλον ἐσ τὴν ὑμετέρην, σὺ
τώντὸ τοῦτο ποίεε.” ταῦτα δὲ ἀκούσας ὁ Κῦρος
συνεκάλεσε Περσέων τοὺς πρώτους, συναγείρας
δὲ τούτους ἐσ μέσον σφι προειθεε τὸ πρῆγμα,
συμβουλευόμενος ὁκότερα ποιέη. τῶν δὲ κατὰ^{τό}
τώντὸ αἱ γυνῶμαι συνεξέπιπτον κελευόντων ἐσδέ-
κεσθαι Τόμυρίν τε καὶ τὸν στρατὸν αὐτῆς ἐσ
τὴν χώρην.

by a queen, called Tomyris, whose husband was dead. Cyrus sent a message with a pretence of wooing her for his wife, but Tomyris would have none of this advance, well understanding that he wooed not her but the kingdom of the Massagetae. So when guile availed him nothing Cyrus marched to the Araxes and openly prepared to attack the Massagetae; he bridged the river that his army might cross, and built towers on the pontoons that should carry his men over.

206. But while he was at this work Tomyris sent a herald to him with this message: "Cease, king of the Medes, from that on which you are intent; for you cannot know if the completion of this work will be for your advantage. Cease, and be king of your own country; and be patient to see us ruling those whom we rule. But if you will not take this counsel, and will do all rather than remain at peace, then if you so greatly desire to essay the strength of the Massagetae, do you quit your present labour of bridging the river, and suffer us to draw off three days' journey from the Araxes; and when that is done, cross into our country. Or if you desire rather to receive us into your country, do you then yourself withdraw as I have said." Hearing this, Cyrus assembled the chief among the Persians and laid the matter before them, asking them to advise him which he should do. They all spoke to the same purpose, urging him to suffer Tomyris and her army to enter his country.

HERODOTUS

207. Παρεὼν δὲ καὶ μεμφόμενος τὴν γυνώμην ταύτην Κροῖσος ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γυνώμῃ, λέγων τάδε. “”Ω βασιλεῦ, εὖπον μὲν καὶ πρότερον τοι ὅτι ἐπεί με Ζεὺς ἔδωκέ τοι, τὸ ἄν ὅρῳ σφάλμα ἐὸν οἴκῳ τῷ σῷ, κατὰ δύναμιν ἀποτρέψειν· τὰ δὲ μοι παθήματα ἔόντα ἀχάριτα μαθήματα γέγονε. εἰ μὲν ἀθάνατος δοκέεις εἶναι καὶ στρατῆς τοιαύτης ἄρχειν, οὐδὲν ἀν εἴη πρῆγμα γυνωμας ἐμὲ σοὶ ἀποφαίνεσθαι· εἰ δὲ ἔγνωκας ὅτι ἄνθρωπος καὶ σὺ εἰς καὶ ἑτέρων τοιῶνδε ἄρχεις, ἐκεῦνο πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρωπηίων ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἐὰς αἱεὶ τοὺς αὐτοὺς εύτυχέειν. ἦδη ὧν ἔχω γυνώμην περὶ τοῦ προκειμένου πρήγματος τὰ ἔμπαλιν ἢ οὗτοι. εἰ γὰρ ἔθελήσομεν ἐσδέξασθαι τοὺς πολεμίους ἐς τὴν χώρην, ὅδε τοι ἐν αὐτῷ κίνδυνος ἔνι· ἐσσωθεὶς μὲν προσαπολλύεις πᾶσαν τὴν ἄρχην. δῆλα γὰρ δὴ ὅτι νικῶντες Μασσαγέται οὐ τὸ ὄπίσω φεύξονται ἀλλ’ ἐπ’ ἄρχας τὰς σὰς ἐλῶσι. νικῶν δὲ οὐ νικᾶς τοσοῦτον ὅσον εἰ διαβάς ἐς τὴν ἐκείνων, νικῶν Μάσσαγέτας, ἐποιο φεύγουσι. τῶντὸ γὰρ ἀντιθήσω ἐκείνω, ὅτι νικήσας τοὺς ἀντιουμένους ἐλά̄ς ίθὺ τῆς ἄρχης τῆς Τομύριος. χωρίς τε τοῦ ἀπηγμένου αἰσχρὸν καὶ οὐκ ἀνασχετὸν Κῦρόν γε τὸν Καμβύσεω γυναικὶ εἴξαντα ὑποχωρῆσαι τῆς χώρης. νῦν ὧν μοι δοκέει διαβάντας προελθεῖν ὅσον ἀν ἐκεῖνοι ὑπεξίωσι, ἐνθεῦτεν δὲ τάδε ποιεῦντας περιρᾶσθαι ἐκείνων περιγενέσθαι. ὡς γὰρ ἐγὼ πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν τε Περσικῶν ἄπειροι καὶ καλῶν μεγάλων ἀπαθέες. τούτοισι

207. But Croesus the Lydian, who was present, was displeased by their counsel and spoke against it. "Sire," said he, "you have ere now heard from me that since Zeus has given me to you I will to the best of my power turn aside whatever mischance I see threatening your house. And disaster has been my teacher. Now if you deem yourself and the army that you lead to be immortal, it is not for me to give you advice; but if you know that you and those whom you rule are but men, then I must first teach you this: men's fortunes are on a wheel, which in its turning suffers not the same man to prosper for ever. Then, if that be true, I am not of the same mind on the business in hand as these your other counsellors. This is the danger if we agree to suffer the enemy to enter your country: if you lose the battle you lose your empire also, for it is plain that if the Massagetae win they will not retreat back but will march against your provinces. And if you conquer them it is a lesser victory than if you crossed into their country and routed the Massagetae and pursued them; for I balance your chances against theirs, and suppose that when you have worsted your adversaries you will march for the seat of Tomyris' power. And besides what I have shown, it were a thing shameful and not to be borne that Cyrus the son of Cambyses should yield and give ground before a woman. Now therefore it is in my mind that we should cross and go forward as far as they go back, and that then we should endeavour to overcome them by doing as I shall show. As I learn, the Massagetae have no experience of the good things of Persia, nor have they ever fared well in respect of what is greatly desirable. For these men, therefore,

HERODOTUS

ῶν τοῖσι ἀνδράσι τῶν προβάτων ἀφειδέως πολλὰ κατακόψαντας καὶ σκευάσαντας προθένται ἐν τῷ στρατοπέδῳ τῷ ἡμετέρῳ δᾶντα, πρὸς δὲ καὶ κρητῆρας ἀφειδέως οἴνου ἀκρήτου καὶ σιτία παντοῖα· ποιήσαντας δὲ ταῦτα, ὑπολιπομένους τῆς στρατῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὐτὶς ἔξαναχωρέειν ἐπὶ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοις ἰδόμειοι ἥγαθὰ πολλὰ τρέψονταί τε πρὸς αὐτὰ καὶ ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπόδεξις ἐργῶν μεγάλων.”

208. Γνῶμαι μὲν αὗται συνέστασαν· Κῦρος δὲ μετεῖς τὴν προτέρην γνώμην, τὴν Κροίσου δὲ ἐλόμενος, προηγόρευε Τομύρι ἔξαναχωρέειν ώς αὐτοῦ διαβησομένου ἐπ' ἐκείνην. ἦν μὲν δὴ ἔξανεχώρεε κατὰ ὑπέσχετο πρῶτα· Κῦρος δὲ Κροίσον ἐς τὰς χεῖρας ἐσθεὶς τῷ ἑωυτοῦ παιδὶ Καμβύσῃ, τῷ περ τὴν βασιληήν ἐδίδου, καὶ πολλὰ ἐτελάμενος οἱ τιμᾶν τε αὐτὸν καὶ εὖ ποιέειν, ἦν ἡ διάβασις ἡ ἐπὶ Μασσαγέτας μὴ ὀρθωθῆ, ταῦτα ἐντειλάμενος καὶ ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς διέβαινε τὸν ποταμὸν καὶ ὁ στρατὸς αὐτοῦ.

209. Ἐπείτε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθούσης εἶδε ὄψιν εῦδων ἐν τῶν Μασσαγετέων τῇ χώρῃ τοιήνδε· ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὁρᾶν τῶν Τστάσπεος παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὄμων πτέρυγας καὶ τουτέων τῇ μὲν τὴν Ἀσίην τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. Τστάσπεϊ δὲ τῷ Ἀρσάμεος ἐόντι ἀνδρὶ Ἀχαιμενίδῃ ἦν τῶν παίδων Δαρεῖος πρεσβύτατος, ἐὼν τότε ἥλικίνην ἐς εἴκοσί κου μάλιστα ἔτεα, καὶ οὗτος κατελέλειπτο ἐν Πέρσησι· οὐ γὰρ εἶχε κω ἥλικίνην στρατεύεσθαι. ἐπεὶ ὅν δὴ ἔξηγέρθη ὁ Κῦρος,

I counsel you to cut up the flesh of many of your sheep and goats into portions unstintingly, and to cook it and serve it as a feast in our camp, providing many bowls of unmixed wine withal and all manner of food. Then let your army withdraw to the river again, leaving behind that part of it which is of least account. For if I err not in my judgment, when the Massagetae see so many good things they will betake them to feasting thereon ; and it will be for us then to achieve mighty deeds."

208. So these opinions contended ; and Cyrus set aside his former plan and chose that of Croesus ; wherefore he bade Tomyris draw her army off, for he would cross (he said) and attack her ; so she withdrew as she had promised before. Then he gave Croesus to the care of his own son Cambyses, to whom he purposed to leave his sovereignty, charging Cambyses to honour Croesus and entreat him well, if the crossing of the river against the Massagetae should not prosper. With this charge he sent the two back to Persia, and crossed the river, he and his army.

209. Then, being now across the Araxes, he dreamt at night while sleeping in the country of the Massagetae, that he saw the eldest of the sons of Hystaspes wearing wings on his shoulders, the one wing overshadowing Asia and the other Europe. (Hystaspes son of Arsames was an Achaemenid, and Darius was the eldest of his sons, being then about twenty years old ; this Darius had been left behind in Persia, being not yet of an age to follow the army.) So when

HERODOTUS

έδίδουν λύγον ἑωυτῷ περὶ τῆς ὄψιος. ὡς δέ οι
έδόκεε μεγάλη εἶναι ἡ ὄψις, καλέσας Ὁστάσπεα
καὶ ἀπολαβὼν μαῦνον εἰπε “Ὁστάσπε, παῖς σὸς
ἐπιβουλεύων ἐμοί τε καὶ τῇ ἐμῇ ἀρχῇ ἄλωκε. ὡς
δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ¹
κήδονται καὶ μοι πάντα προδεικνύουσι τὰ ἐπιφε-
ρόμενα. ἥδη δὲ ἐν τῇ παροιχομένῃ νυκτὶ εὑδων
εἴδον τῶν σῶν παίδων τὸν πρεσβύτατον ἔχοντα
ἐπὶ τῶν ὕμων πτέρυγας καὶ τουτέων τῇ μὲν τῇ
Ἀσίην τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὕκων
ἔστι μηχανὴ ἀπὸ τῆς ὄψιος ταύτης οὐδεμία τὸ μὴ
ἔκεινον ἐπιβουλεύειν ἐμοί· σύ νυν τὴν ταχίστην
πορεύεο ὅπίσω ἐς Πέρσας καὶ ποίεε ὅκως, ἐπεὰν
ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ, ὡς μοι
καταστήσεις τὸν παῖδα ἐς ἔλεγχον.”

210. Κύρος μὲν δοκέων οἱ Δαρεῖον ἐπιβουλεύειν
ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαινε ὡς αὐτὸς
μὲν τελευτήσειν αὐτοῦ ταύτη μέλλοι, ἡ δὲ βα-
σιληὴ αὐτοῦ περιχωρέοι ἐς Δαρεῖον. ἀμείβεται
δὴ ὧν ὁ Ὁστάσπης τοῖσιδε. “Ω βασιλεῦ, μὴ εἴη
ἀνήρ Πέρσης γεγονὼς δοτις τοι ἐπιβουλεύσειε, εἰ
δὲ εἴστι, ἀπόλοιτο ὡς τάχιστα· δεινὸν μὲν δούλων
ἐποίησας ἔλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἀρχε-
σθαι ὑπ’ ἄλλων ἀρχειν ἀπάντων. εἰ δέ τις τοι
ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα βου-
λεύειν περὶ σέο, ἐγὼ τοι παραδίδωμι χρᾶσθαι
αὐτῷ τοῦτο ὅ τι σὺ βούλεαι.”

211. Ὁστάσπης μὲν τούτοισι ἀμειψάμενος καὶ
διαβάς τὸν Ἀράξεα ἦιε ἐς Πέρσας φυλάξων
Κύρῳ τὸν παῖδα Δαρεῖον, Κύρος δὲ προελθὼν
ἀπὸ τοῦ Ἀράξεω ἡμέρης ὅδὸν ἐποίεε κατὰ τὰς
Κροίσου ὑποθήκας, μετὰ δὲ ταῦτα Κύρου τε

Cyrus awoke he considered his vision, and because it seemed to him to be of great import, he sent for Hystaspes and said to him privately, "I find, Hystaspes, that your son is guilty of plotting against me and my sovereignty; and I will tell you how I know this for a certainty. I am a man for whom the gods take thought, and show me beforehand all that is coming. Now this being so, I have seen in a dream in the past night your eldest son with wings on his shoulders, overshadowing Asia with the one and Europe with the other; wherefore it is from this vision most certain that he is plotting against me. Do you therefore go with all speed back to Persia, and so act that when I come thither after subduing this country you shall bring your son before me to be questioned of this."

210. So spoke Cyrus, thinking that Darius was plotting against him; but in truth heaven was showing him that he himself was to die in the land where he was, and Darius to inherit his kingdom. So then Hystaspes answered him thus:—"Sire, the gods forbid that any Persian born should plot against you! but if such there be, may he speedily perish; for you have made the Persians freemen instead of slaves and rulers of all instead of subjects. But if your vision does indeed tell that my son is planning aught to your hurt, take him; he is yours to use as pleases you."

211. Having so answered, Hystaspes returned across the Araxes to Persia to watch Darius for Cyrus; and Cyrus, going forward a day's journey from the Araxes, did according to Croesus' advice. After this Cyrus and the sound part of the Persian

HERODOTUS

καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὅπίσω ἐπὶ τὸν Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρηίου, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορίς τοῦ στρατοῦ τούς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευε ἀλεξομένους καὶ τὴν προκειμένην ἴδοντες δᾶῖτα, ὡς ἔχειρώσαντο τοὺς ἐναντίους, κλιθέντες ἐδαίνυντο, πληρωθέντες δὲ φορβῆς καὶ οἴνου ηῦδον. οἱ δὲ Πέρσαι ἐπελθόντες πολλοὺς μὲν σφέων ἐφόνευσαν, πολλῷ δ' ἔτι πλεῦνας ἔζωγρησαν καὶ ἄλλους καὶ τὸν τῆς βασιλείης Τομύριος παῖδα στρατηγέοντα Μασσαγετέων, τῷ οὖνομα ἦν Σπαργαπίσης.

212. Ἡ δὲ πυθομένη τά τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κίρυκα παρὰ Κύρου ἔλεγε τάδε. “Ἄπληστε αἷματος Κύρε, μηδὲν ἐπαερθῆς τῷ γεγονότι τῷδε πρήγματι, εἰ ἀμπελίνῳ καρπῷ, τῷ περ αὐτὸι ἐμπιπλάμενοι μαίνεσθε οὕτω ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλέειν ὑμῖν ἔπεια κακά, τοιούτῳ φαρμάκῳ δολώσας ἐκράτησας παιδὸς τοῦ ἐμοῦ, ἀλλ' οὐ μάχῃ κατὰ τὸ καρτερόν. νῦν ὧν μεν εὖ παραινεούσης ὑπόλαβε τὸν λόγον· ἀποδούς μοι τὸν παῖδα ἄπιθι ἐκ τῆσδε τῆς χώρης ἀζήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ κατυβρίσας. εἰ δὲ ταῦτα οὐ ποιήσεις, ἥλιον ἐπόμνυμι τοι τὸν Μασσαγετέων δεσπότην, ἥ μέν σε ἐγὼ καὶ ἄπληστον ἔοντα αἷματος κορέσω.”

213. Κύρος μὲν ἐπέων οὐδένα τούτων ἀνενειχθέντων ἐποιέετο λόγου· ὁ δὲ τῆς βασιλείης Τομύριος παῖς Σπαργαπίσης, ὃς μιν δὲ οίνος ἀνῆκε καὶ ἔμαθε ἵνα ἦν κακοῦ, δεηθεὶς Κύρου ἐκ τῶν δεσμῶν λυθῆναι ἔτυχε, ὡς δὲ ἐλύθη τε

army marched away back to the Araxes, leaving behind those that were useless; whereupon a third part of the host of the Massagetae attacked those of the army who were left behind and slew them despite resistance; then, seeing the banquet spread, when they had overcome their enemies they sat down and feasted, and after they had taken their fill of food and wine they fell asleep. Then the Persians came upon them and slew many and took many more alive, among whom was the son of Tomyris the queen, Spargapises by name, the leader of the Massagetae.

212. When Tomyris heard what had befallen her army and her son, she sent a herald to Cyrus with this message:—"Bloodthirsty Cyrus, be not uplifted by this that you have done; it is no matter for pride if the fruit of the vine—that fruit whereof you Persians drink even to madness, so that the wine passing into your bodies makes evil words to rise in a flood to your lips—has served you as a drug to master my son withal, by guile and not in fair fight. Now therefore take this word of good counsel from me: give me back my son and depart unpunished from this country; it is enough that you have done despite to a third part of the host of the Massagetae. But if you will not do this, then I swear by the sun, the lord of the Massagetae, that for all you are so insatiate of blood, I will give you your fill thereof."

213. This message was brought to Cyrus, who cared nothing for it. But Spargapises, the son of the queen Tomyris, when his drunkenness left him and he knew his evil plight, entreated Cyrus that he might be loosed from his bonds; and this was granted

HERODOTUS

τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἔως τόν.

214. Καὶ δὴ οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ· Τόμυρις δέ, ὡς οἱ Κύρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἑωսτῆς δύναμιν συνέβαλε Κύρῳ. ταύτην τὴν μάχην, ὅσαι δὴ βαρβάρων ἀνδρῶν μάχαι ἐγένοντο, κρίνω ἵσχυροτάτην γενέσθαι, καὶ δὴ καὶ πυνθάνομαι οὕτω τοῦτο γενόμενον. πρώτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν, μετὰ δὲ ὡς σφι τὰ βέλεα ἐξετεόξεντο, συμπεσόντας τῇσι αἰχμῇσι τε καὶ τοῖσι ἐγχειριδίοισι συνέχεσθαι. χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος δὲ οἱ Μασσαγέται περιεγένοντο. ἦ τε δὴ πολλὴ τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ διεφθάρη καὶ δὴ καὶ αὐτὸς Κύρος τελευτᾷ, βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριήκοντα ἔτεα. ἀσκὸν δὲ πλήσασα αἴματος ἀνθρωπήιου Τόμυρις ἐδίζητο ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν, ὡς δὲ εὑρε, ἐναπήκε αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἀσκόν, λυμανομένη δὲ τῷ νεκρῷ ἐπέλεγε τάδε· “Σὺ μὲν ἐμὲ ζῶσάν τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας, παῖδα τὸν ἐμὸν ἐλὼν δόλῳ· σὲ δὲ ἐγώ, κατά περ ἡπείλησα, αἴματος κορέσω.” τὰ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν λόγων λεγομένων, δδε μοι ὁ πιθανώτατος εἴριται.

215. Μασσαγέται δὲ ἐσθῆτά τε ὁμοίην τῇ Σκυθικῇ φορέονται καὶ δίαιταν ἔχουσι, ἵππόται δὲ εἰσὶ καὶ ἄνιπποι (ἀμφοτέρων γὰρ μετέχουσι) καὶ τοξόται τε καὶ αἰχμοφόροι, σαγάρις νομίζοντες ἔχειν. χρυσῷ δὲ καὶ χαλκῷ τὰ πάντα χρέωνται·

him; but no sooner was he loosed and had the use of his hands, than he made away with himself.

214. Such was the end of Spargapises. Tomyris, when Cyrus would not listen to her, collected all her power and joined battle with him. This fight I judge to have been the stubbornest of all fights that were ever fought by men that were not Greek; and indeed I have learnt that this was so. For first (it is said) they shot at each other from a distance with arrows; presently, their arrows being all shot away, they rushed upon each other and fought at grips with their spears and their daggers; and for a long time they battled foot to foot and neither would give ground; but at last the Massagetae had the mastery. There perished the greater part of the Persian army, and there fell Cyrus himself, having reigned thirty years in all save one. Tomyris filled a skin with human blood, and sought for Cyrus' body among the Persian dead; when she found it, she put his head into the skin, and spoke these words of insult to the dead man: "Though I live and conquer thee, thou hast undone me, overcoming my son by guile; but even as I threatened, so will I do, and give thee thy fill of blood." Many stories are related of Cyrus' death; this, that I have told, is the worthiest of credence.

215. These Massagetae are like the Scythians in their dress and manner of life. They are both horsemen and footmen (having some of each kind), and spearmen and bowmen; and it is their custom to carry battle-axes. They ever use gold and bronze;

HERODOTUS

ὅσα μὲν γὰρ ἐς αἰχμὰς καὶ ἄρδις καὶ σαγάρις,
χαλκῷ τὰ πάντα χρέωνται, ὅσα δὲ περὶ κεφαλὴν
καὶ ζωστῆρας καὶ μασχαλιστῆρας, χρυσῷ κοσ-
μέονται. ὡς δ' αὗτας τῶν ἵππων τὰ μὲν περὶ τὰ
στέρνα χαλκέους θώρηκας περιβάλλουσι, τὰ δὲ
περὶ τοὺς χαλινὸν καὶ στόμια καὶ φάλαρα
χρυσῷ. σιδήρῳ δὲ οὐδὲ ἀργύρῳ χρέωνται οὐδέν·
οὐδὲ γὰρ οὐδέ σφι ἐστὶ ἐν τῇ χώρῃ, δὲ χρυσὸς
καὶ ὁ χαλκὸς ἄπλετος.

216. Νόμοισι δὲ χρέωνται τοιοῦσιδε. γυναικα
μὲν γαμέει ἔκαστος, ταύτησι δὲ ἐπίκοινα χρέωνται.
τὸ γὰρ Σκύθας φασὶ "Ελληνες ποιέειν, οὐ Σκύθαι
εἰσὶ οἱ ποιέοντες ἀλλὰ Μασσαγέται· τῆς γὰρ
ἐπιθυμήση γυναικὸς Μασσαγέτης ἀνήρ, τὸν φαρε-
τρεῶνα ἀποκρεμάσας πρὸ τῆς ἀμάξης μίσγεται
ἀδεῶς. οὐρος δὲ ἡλικίης σφι πρόκειται ἄλλος μὲν
οὐδεῖς· ἐπεὰν δὲ γέρων γένηται κάρτα, οἱ προσ-
ήκοντές οἱ πάντες συνελθόντες θύουσι μιν καὶ
ἄλλα πρόβατα ἄμα αὐτῷ, ἐψήσαντες δὲ τὰ κρέα
κατευωχέονται. ταῦτα μὲν τὰ ὀλβιώτατά σφι
νενόμισται, τὸν δὲ νούσῳ τελευτήσαντα οὐ κατα-
σιτέονται ἀλλὰ γῇ κρύπτουσι, συμφορὴν ποιεύ-
μενοι ὅτι οὐκ ἵκετο ἐς τὸ τυθῆναι. σπείρουσι δὲ
οὐδέν, ἀλλ' ἀπὸ κτηνῶν ζώουσι καὶ ἵχθυῶν
οἱ δὲ ἄφθονοί σφι ἐκ τοῦ Ἀράξεω ποταμοῦ παρα-
γίνονται· γαλακτοπόται δ' εἰσί. θεῶν δὲ μοῦνον
ἥλιον σέβονται, τῷ θύουσι ἵππους. νόος δὲ
οὗτος τῆς θυσίης· τῶν θεῶν τῷ ταχίστῳ πάντων
τῶν θυητῶν τὸ τάχιστον δατέονται.

all their spear-points and arrow-heads and battle-axes are of bronze, and gold is the adornment of their headgear and belts and girdles. They treat their horses in like manner, arming their forehands with bronze breastplates and putting gold on reins, bits, and cheekplates. But iron and silver they never use; for there is none at all in their country, but gold and bronze abounds.

216. Now, for their customs: each man marries a wife, but the wives are common to all. The Greeks say this is a Scythian custom; it is not so, but a custom of the Massagetae. There, when a man desires a woman, he hangs his quiver before her waggon, and has intercourse with her, none hindering. Though they set no certain term to life, yet when a man is very old all his kin meet together and kill him, with beasts of the flock besides, then boil the flesh and feast on it. This is held to be the happiest death; when a man dies of a sickness they do not eat him, but bury him in the earth, and lament that he would not live to be killed. They never sow; their fare is their live-stock and the fish which they have in abundance from the Araxes. Their drink is milk. The sun is the only god whom they worship; to him they sacrifice horses; the reason of it is that he is the swiftest of the gods and therefore they give him the swiftest of mortal things.



BOOK II

B

1. Τελευτησαντος δὲ Κύρου παρέλαβε τὴν βασιληίην Καμβύσης, Κύρου ἐὼν παῖς καὶ Καστανδάνης τῆς Φαρνάσπεω θυγατρός, τῆς προαποθανούσης Κύρου αὐτός τε μέγα πένθος ἐποιήσατο καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι τῶν ἥρχε πένθος ποιέεσθαι. ταῦτης δὴ τῆς γυραικὸς ἐὼν παῖς καὶ Κύρου Καμβύσης Ἰωνας μὲν καὶ Αἰολέας ὡς δούλους πατρώιους ἔοντας ἐνόμιξε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην ἄλλους τε παραλαβὼν τῶν ἥρχε καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε.

2. Οἱ δὲ Αἴγυπτοι, πρὶν μὲν ἡ Ψαμμήτιχον σφέων βασιλεύσαι, ἐνόμιζον ἐωսτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἥθέλησε εἰδέναι οἵτινες γενοίατο πρῶτοι, ἀπὸ τούτου νομίζουσι Φρύγας προτέρους γενέσθαι ἐωστῶν, τῶν δὲ ἄλλων ἐωστούς. Ψαμμήτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρουν οὐδένα τούτου ἀνευρεῖν, οὐ γενοίατο πρῶτοι ἀνθρώπων, ἐπιτεχνάται τοιόνδε. παιδία δύο νεογνὰ ἀνθρώπων τῶν ἐπιτυχόντων δίδωσι ποιμένι τρέφειν ἐς τὰ ποιμνια τροφὴν τινα τοιήνδε, ἐντειλάμενος μηδένα ἀντίον ἀντῶν μηδεμίαν φωνὴν ἴέναι, ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἐωστῶν κέεσθαι αὐτά, καὶ τὴν ὥρην ἐπαγινέειν σφι αἴγας, πλήσαντα δὲ γάλακτος τάλλα διαπρήσσεσθαι· ταῦτα δὲ ἐποιέετε καὶ ἐνετέλλετο Ψαμμήτιχος θέλων ἀκού-

BOOK II

1. AFTER the death of Cyrus Cambyses inherited his throne. He was the son of Cyrus and Cassandane daughter of Pharnaspes, for whom, when she died before him, Cyrus himself mourned deeply and bade all his subjects mourn also. Cambyses was the son of this woman and Cyrus. He considered the Ionians and Aeolians as slaves inherited from his father, and prepared an expedition against Egypt, taking with him, with others subject to him, some of the Greeks over whom he held sway.

2. Now before Psammetichus became king of Egypt,¹ the Egyptians deemed themselves to be the oldest nation on earth. But ever since he desired to learn, on becoming king, what nation was oldest, they have considered that, though they came before all other nations, the Phrygians are older still. Psammetichus, being nowise able to discover by inquiry what men had first come into being, devised a plan whereby he took two newborn children of common men and gave them to a shepherd to bring up among his flocks. He gave charge that none should speak any word in their hearing; they were to lie by themselves in a lonely hut, and in due season the shepherd was to bring goats and give the children their milk and do all else needful. Psammetichus did this, and gave this charge, because he desired to hear what speech

¹ In 664 B.C., probably.

HERODOTUS

σαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσήμων κυνοζημάτων, ἥντινα φωνὴν ρήξουσι πρώτην· τά περ ὡν καὶ ἐγένετο. ὡς γὰρ διέτης χρόνος ἐγεγόνεε ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ ἐσιούντι τὰ παιδία ἀμφότερα προσπίπτοντα βεκός ἐφώνεον, ὄρέγοντα τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας ἥσυχος ἦν ὁ ποιμήν. ὡς δὲ πολλάκις φοιτέοντι καὶ ἐπιμελομένῳ πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημῆνας τῷ δεσπότῃ ἥγανε τὰ παιδία κελεύσαντος ἐς δψιν τὴν ἐκείνου. ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπινθάνετο οἵτινες ἀνθρώπων βεκός τι καλέουσι, πυνθανόμενος δὲ εὑρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνεχώρησαν Αἰγύπτιοι καὶ τοιούτῳ σταθμησάμενοι πρήγματι τοὺς Φρύγας πρεσβυτέρους εἶναι ἑωυτῶν. ὅδε μὲν γενέσθαι τῶν ἱρέων τοῦ Ἡφαίστου τοῦ ἐν Μέμφι ἥκουον. "Ἐλληνες δὲ λέγουσι ἄλλα τε μάταια πολλὰ καὶ ὡς γυναικῶν τὰς γλώσσας ὁ Ψαμμήτιχος ἐκταμὼν τὴν δίαιταν οὕτω ἐποιήσατο τῶν παίδων παρὰ ταύτησι τῆσι γυναιξί.

3. Κατὰ μὲν δὴ τὴν τροφὴν τῶν παίδων τοσαῦτα ἔλεγον, ἥκουσα δὲ καὶ ἄλλα ἐν Μέμφι ἐλθὼν ἐς λόγους τοῖσι ἴρεῦσι τοῦ Ἡφαίστου. καὶ δὴ καὶ ἐς Θήβας τε καὶ ἐς Ἡλίου πόλιν αὐτῶν τούτων εἴνεκεν ἐτραπόμην, ἐθέλων εἰδέναι εἰ συμβήσονται τοῖσι λόγοισι τοῖσι ἐν Μέμφι· οἱ γὰρ Ἡλιοπολῖται λέγονται Αἰγυπτίων εἶναι λογιώτατοι. τὰ μέν νυν θεῖα τῶν ἀπηγημάτων οīα ἥκουον οὐκ εἰμὶ πρόθυμος ἐξηγέεσθαι, ἔξω ἢ τὰ οὐνόματα αὐτῶν μοῦνον, νομίζων πάντας

BOOK II. 2-3

would first break from the children, when they were past the age of indistinct babbling. And he had his wish ; for when the shepherd had done as he was bidden for two years, one day as he opened the door and entered both the children ran to him stretching out their hands and calling "Bekos." When he first heard this he said nothing of it; but coming often and taking careful note, he was ever hearing this same word, till at last he told the matter to his master, and on command brought the children into the king's presence. Psammetichus heard them himself, and inquired to what language this word Bekos might belong ; he found it to be a Phrygian word signifying bread. Reasoning from this fact the Egyptians confessed that the Phrygians were older than they. This is the story which I heard from the priests of Hephaestus¹ temple at Memphis ; the Greeks relate (among many foolish tales) that Psammetichus made the children to be reared by women whose tongues he had cut out.

3. Besides this story of the rearing of the children, I heard also other things at Memphis, in converse with the priests of Hephaestus ; and I visited Thebes too and Heliopolis for this very purpose, because I desired to know if the people of those places would tell me the same tale as the priests at Memphis ; for the people of Heliopolis are said to be the most learned of the Egyptians. Now, for the stories which I heard about the gods, I am not desirous to relate them, saving only the names of the deities ; for I

¹ Identified by the Greeks with the Egyptian Ptah.

HERODOTUS

ἀνθρώπους ἵσον περὶ αὐτῶν ἐπίστασθαι· τὰ δ' ἀν
ἐπιμνησθέω αὐτῶν, ὑπὸ τοῦ λόγου ἔξαναγκαζόμενος
ἐπιμνησθήσομαι.

4. "Οσα δὲ ἀνθρωπήια πρήγματα, ὡδε ἔλεγον
ὅμολογέοντες σφίσι, πρώτους Αἰγυπτίους ἀνθρώ-
πων ἀπάντων ἔξευρεῖν τὸν ἐνιαυτόν, δυώδεκα
μέρεα δασαμένους τῶν ὥρέων ἐς αὐτόν· ταῦτα δὲ
ἔξευρεῖν ἐκ τῶν ἀστέρων ἔλεγον· ἄγουσι δὲ τοσῷδε
σοφώτερον Ἑλλήνων, ἐμοὶ δοκέειν, δύσφ "Ελλῆνες
μὲν διὰ τρίτου ἔτεος ἐμβόλιμον ἐπεμβάλλουσι τῶν
ὥρέων εἴνεκεν, Αἰγύπτιοι δὲ τριηκοντημέρους
ἄγουτες τοὺς δυώδεκα μῆνας ἐπάγουσι ἀνὰ πᾶν
ἔτος πέντε ἡμέρας πάρεξ τοῦ ἀριθμοῦ, καὶ σφι ὁ
κύκλος τῶν ὥρέων ἐς τῶντὸ περιῶν παραγίνεται.
δυώδεκά τε θεῶν ἐπωνυμίας ἔλεγον πρώτους Αἰ-
γυπτίους νομίσαι καὶ "Ελλῆνας παρὰ σφέων
ἀναλαβεῖν, βωμούς τε καὶ ἀγάλματα καὶ νηοὺς
θεοῖσι ἀπονεῦμαι σφέας πρώτους καὶ ζῷα ἐν λίθοισι
ἐγγλύψαι. καὶ τούτων μέν νυν τὰ πλέω ἔργῳ
ἐδήλουν οὕτω γενόμενα. βασιλεῦσαι δὲ πρώτουν
Αἰγύπτου ἀνθρωπον ἔλεγον Μῆνα· ἐπὶ τούτου,
πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν Αἰγυπτον εἶναι
ἔλος, καὶ αὐτῆς εἶναι οὐδὲν ὑπερέχον τῶν νῦν
ἔνερθε λίμνης τῆς Μοίριος ἐόντων, ἐς τὴν ἀνάπλοος
ἀπὸ θαλάσσης ἐπτὰ ἡμερέων ἐστὶ ἀνὰ τὸν
ποταμόν.

5. Καὶ εὖ μοι ἐδόκεον λεγειν περὶ τῆς χώρης·
δῆλα γὰρ δὴ καὶ μὴ προακούσαντι ἰδόντι δέ, δύστις
γε σύνεσιν ἔχει, ὅτι Αἴγυπτος, ἐς τὴν "Ελλῆνες

¹ There is much obscurity about the "Twelve Gods." This only appears to be clear, that eight (or nine) gods form the first order of the Egyptian hierarchy, and that there are

BOOK II. 3-5

hold that no man knows about the gods more than another ; and I will say no more about them than what I am constrained to say by the course of my history.

4. But as regarding human affairs, this was the account in which they all agreed : the Egyptians, they said, were the first men who reckoned by years and made the year to consist of twelve divisions of the seasons. They discovered this from the stars (so they said). And their reckoning is, to my mind, a juster one than that of the Greeks ; for the Greeks add an intercalary month every other year, so that the seasons may agree ; but the Egyptians, reckoning thirty days to each of the twelve months, add five days in every year over and above the number, and so the completed circle of seasons is made to agree with the calendar. Further, the Egyptians (said they) first used the appellations of twelve gods¹ (which the Greeks afterwards borrowed from them) ; and it was they who first assigned to the several gods their altars and images and temples, and first carved figures on stone. They showed me most of this by plain proof. The first human king of Egypt, they said, was Min. In his time all Egypt save the Thebaic² province was a marsh : all the country that we now see was then covered by water, north of the lake Moeris,³ which lake is seven days' journey up the river from the sea.

5. And I think that their account of the country was true. For even though a man has not before been told it he can at once see, if he have sense, that that Egypt to which the Greeks sail is land acquired twelve of the second rank. See ch. 43, and Rawlinson's essay (ch. 3 in his Appendix to Book II.).

¹ The southern part of Upper Egypt.

² In the modern Fayyum, west of the Nile.

HERODOTUS

ναυτίλλονται, ἐστὶ Αἴγυπτίοισι ἐπίκτητός τε γῇ καὶ δῶρον τοῦ ποταμοῦ, καὶ τὰ κατύπερθε ἔτι τῆς λίμνης ταύτης μέχρι τριῶν ἡμερέων πλόου, τῆς πέρι ἐκεῖνοι οὐδὲν ἔτι τοιόνδε ἔλεγον, ἐστι δὲ ἔτερον τοιόνδε. Αἴγυπτου γὰρ φύσις ἐστὶ τῆς χώρης τοιήδε. πρῶτα μὲν προσπλέων ἔτι καὶ ἡμέρης δρόμον ἀπέχων ἀπὸ γῆς, κατεὶς καταπειρητηρίην πηλόν τε ἀνοίσεις καὶ ἐν ἔνδεκα ὁργυῆσι ἔσεαι. τοῦτο μὲν ἐπὶ τοσοῦτο δηλοῖ πρόχυσιν τῆς γῆς ἐοῦσαν.

6. Αὗτις δὲ αὐτῆς ἐστι Αἴγυπτου μῆκος τὸ παρὰ θάλασσαν ἔξηκοντα σχοῖνοι, κατὰ ἡμεῖς διαιρέομεν εἶναι Αἴγυπτον ἀπὸ τοῦ Πλινθινήτεω κόλπου μέχρι Σερβωνίδος λίμνης, παρ' ἣν τὸ Κάσιον ὄρος τείνει· ταύτης ὡν ἅπο οἱ ἔξηκοντα σχοῖνοι εἰσὶν. ὅσοι μὲν γὰρ γεωπεῦναι εἰσὶν ἀνθρώπων, ὁργυῆσι μεμετρήκασι τὴν χώρην, ὅσοι δὲ ἡσσον γεωπεῦναι, σταδίοισι, οἱ δὲ πολλὴν ἔχουσι, παρασάγγησι, οἱ δὲ ἄφθονον λίην, σχοίνοισι. δύναται δὲ ὁ παρασάγγης τριήκοντα στάδια, ὁ δὲ σχοῖνος, μέτρον ἐὸν Αἴγυπτιον, ἔξηκοντα στάδια.

7. Οὕτω ἀν εἶησαν Αἴγυπτον στάδιοι ἔξακόσιοι καὶ τρισχίλιοι τὸ παρὰ θάλασσαν. ἐνθεῦτεν μὲν καὶ μέχρι Ἡλίου πόλιος ἐς τὴν μεσόγαιαν ἐστὶ εὔρεα Αἴγυπτος, ἐοῦσα πᾶσα ὑπτίη τε καὶ ἔνυδρος¹ καὶ ἰλύς. ἐστι δὲ ὁδὸς ἐς Ἡλίου πόλιν ἀπὸ θαλάσσης ἄνω ἵοντι παραπλησίη τὸ μῆκος τῇ ἐξ Ἀθηνέων ὁδῷ τῇ ἀπὸ τῶν δυώδεκα θεῶν τοῦ βωμοῦ φερούσῃ ἐς τε Πίσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου. σμικρόν τι τὸ διά-

¹ All MSS. have ἔνυδρος, which is a strange epithet for the Delta. Modern editors read ἔνυδρος or εὔνυδρος.

BOOK II. 5-7

by the Egyptians, given them by the river—not only the lower country but even all the land to three days' voyage above the aforesaid lake, which is of the same nature as the other, though the priests added not this to what they said. For this is the nature of the land of Egypt: firstly, when you approach to it from the sea and are yet a day's run from land, if you then let down a sounding line you will bring up mud and find a depth of eleven fathoms. This shows that the deposit from the land reaches thus far.

6. Further, the length of the seacoast of Egypt itself is sixty "schoeni,"¹ that is of Egypt as we judge it to be, reaching from the Plinthinete gulf to the Serbonian marsh, which is under the Casian mountain; between these there is this length of sixty schoeni. Men that have scanty land measure by fathoms; those that have more, by furlongs; those that have much land, by parasangs; and those who have great abundance of it, by schoeni. The parasang is of thirty furlongs' length, and the schoenus, which is an Egyptian measure, is of sixty.

7. By this reckoning then the seaboard of Egypt will be three thousand and six hundred furlongs in length. Inland from the sea as far as Heliopolis Egypt is a wide land, all flat and watery and marshy. From the sea up to Heliopolis it is a journey about as long as the way from the altar of the twelve gods at Athens to the temple of Olympian Zeus at Pisa. If a reckoning be made there will be seen to be but

¹ Literally "ropes."

HERODOTUS

φορον εὔροι τις ἀν λογιζόμενος τῶν ὄδῶν τουτέων τὸ μὴ ἵσας μῆκος εἶναι, οὐ πλέον πεντεκαίδεκα σταδίων· ἡ μὲν γὰρ ἐς Πίσαν ἐξ Ἀθηνέων καταδεῖ πεντεκαίδεκα σταδίων μὴ εἶναι πεντακοσίων καὶ χιλίων, ἡ δὲ ἐς Ἡλίου πόλιν ἀπὸ θαλάσσης πληροῦ ἐστὶ τὸν ἀριθμὸν τοῦτον.

8. Ἀπὸ δὲ Ἡλίου πόλιος ἄνω ἴόντι στεινή ἐστι Αἴγυπτος. τῇ μὲν γὰρ τῇ Ἀραβίης ὄρος παρατέταται, φέρον ἀπ' ἄρκτου πρὸς μεσαμβρίην τε καὶ νότον, αἱεὶ ἄνω τείνον ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν· ἐν τῷ αἱ λιθοτομίαι ἔνεισι αἱ ἐς τὰς πυραμίδας κατατμηθεῖσαι τὰς ἐν Μέμφι. ταύτῃ μὲν λῆγον ἀνακάμπτει ἐς τὰ εἴρηται τὸ ὄρος· τῇ δὲ αὐτὸ ἑώντον ἐστι μακρότατον, ώς ἐγὼ ἐπινθανόμην, δύο μηνῶν αὐτὸ εἶναι τῆς ὄδοι ἀπὸ ήσυς πρὸς ἑσπέρην, τὰ δὲ πρὸς τὴν ἡῶ λιβανωτοφόρα αὐτοῦ τὰ τέρματα εἶναι. τοῦτο μέν νυν τὸ ὄρος τοιοῦτο ἐστί, τὸ δὲ πρὸς Λιβύης τῆς Αἰγύπτου ὄρος ἄλλο πέτρινον τείνει, ἐν τῷ αἱ πυραμίδες ἔνεισι, ψάμμῳ κατειλυμένον, κατὰ τὸν αὐτὸν τρόπον καὶ τὸν Ἀραβίου τὰ πρὸς μεσαμβρίην φέροντα. τὸ ὅν δὴ ἀπὸ Ἡλίου πόλιος οὐκέτι πολλὸν χωρίον ώς εἶναι Αἰγύπτου, ἀλλ' ὅσον τε ἡμερέων τεσσέρων καὶ δέκα¹ ἀναπλόου ἐστὶ στεινὴ Αἴγυπτος, ἐοῦσα τῶν ὄρέων τῶν εἰρημένων τὸ μεταξὺ πεδιᾶς μὲν γῆ, στάδιοι δὲ μάλιστα ἐδόκεον μοι εἶναι, τῇ στεινότατον ἐστί, διηκοσίων οὐ πλέους ἐκ τοῦ Ἀραβίου ὄρεος ἐς τὸ Λιβυκὸν καλεόμενον. τὸ δ' ἐνθεῦτεν αὗτις εὐρέα Αἴγυπτος ἐστί. πέφυκε μέν νυν ἡ χώρη αὕτη οὕτω.

¹ The MSS. have τεσσέρων; but this is inconsistent with ch. 9. The addition of καὶ δέκα makes the figures agree, roughly.

a little difference of length, not more than fifteen furlongs, between these two journeys ; for the journey from Athens to Pisa is fifteen furlongs short of fifteen hundred, which is the tale of furlongs between the sea and Heliopolis.

8. Beyond and above Heliopolis Egypt is a narrow land. For it is bounded on the one side by the mountains of Arabia, which bear from the north to the south, ever stretching southward towards the sea called the Red Sea. In these mountains are the quarries that were hewn out for the making of the pyramids at Memphis. This way then the mountains turn, and end in the places of which I have spoken ; their greatest breadth from east to west, as I learnt, is a two months' journey, and their easternmost boundaries yield frankincense. Such are these mountains. On the side of Libya Egypt is bounded by another range of rocky mountains, wherein are the pyramids ; this is all covered with sand, and it runs in the same direction as those Arabian hills that bear southward. Beyond Heliopolis there is no great distance, that is, in Egypt ;¹ the narrow land has but a length of fourteen days' journey up the river. Between the mountain ranges aforesaid the land is level, and where the plain is narrowest it seemed to me that there were no more than two hundred furlongs between the Arabian mountains and those that are called Libyan. Beyond this Egypt is a wide land again. Such is the nature of this country.

¹ ὡς εἶναι Αἰγύπτου ; so much of the Nile valley being outside Egypt. But it is possible that the words may mean "no great distance, for Egypt," i.e. no great distance relatively to the size of the country.

HERODOTUS

9. Ἀπὸ δὲ Ἡλίου πόλιος ἐς Θήβας ἔστι ἀνάπλοος ἐννέα ἡμερέων, στάδιοι δὲ τῆς ὄδου ἔξηκοντα καὶ ὀκτακόσιοι καὶ τετρακισχίλιοι, σχοίνων ἑνὸς καὶ ὅγδωκοντα ἔοντων. οὗτοι συντιθέμενοι οἱ στάδιοι Αἰγύπτου τὸ μὲν παρὰ θάλασσαν ἥδη μοι καὶ πρότερον δεδήλωται ὅτι ἔξακοσίων τε ἐστὶ σταδίων καὶ τρισχιλίων, ὅσον δέ τι ἀπὸ θαλάσσης ἐς μεσόγαιαν μέχρι Θηβέων ἔστι, σημανέω στάδιοι γὰρ εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἔξακισχίλιοι. τὸ δὲ ἀπὸ Θηβέων ἐς Ἐλεφαντίνην καλεομένην πόλιν στάδιοι χίλιοι καὶ ὀκτακόσιοι εἰσὶ.

10. Ταύτης ὡν τῆς χώρης τῆς εἰρημένης ἡ πολλὴ, κατά περ οἱ ἱέρεες ἔλεγον, ἐδόκεε καὶ αὐτῷ μοι εἶναι ἐπίκτητος Αἰγυπτίοισι. τῶν γὰρ ὄρέων τῶν εἰρημένων τῶν ὑπὲρ Μέμφιν πόλιν κειμένων τὸ μεταξὺ ἐφαίνετό μοι εἶναι κοτὲ κόλπος θαλάσσης, ὡσπερ γε τὰ περὶ Ἰλιον καὶ Τευθρανίην καὶ Ἐφεσόν τε καὶ Μαιάνδρου πεδίον, ὡς γε εἶναι σμικρὰ ταῦτα μεγάλοισι συμβαλεῖν τῶν γὰρ ταῦτα τὰ χωρία προσχωσάντων ποταμῶν ἐνὶ τῶν στομάτων τοῦ Νείλου, ἔντος πενταστόμου, οὐδεὶς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναι ἔστι. εἰσὶ δὲ καὶ ἄλλοι ποταμοί, οὓς κατὰ τὸν Νεῖλον ἔοντες μεγάθεα, οἵτινες ἔργα ἀποδεξάμενοι μεγάλα εἰσὶ τῶν ἐγὼ φράσαι ἔχω οὐνόματα καὶ ἄλλων καὶ οὐκ ἥκιστα Ἀχελῷου, ὃς ρέων δι' Ἀκαρνανίης καὶ ἔξιεις ἐς θάλασσαν τῶν Ἐχινάδων νήσων τὰς ἡμισέας ἥδη ἥπειρον πεποίηκε.

11. Ἐστι δὲ τῆς Ἀραβίης χώρης, Αἰγύπτου δὲ οὐ πρόσω, κόλπος θαλάσσης ἔσεχων ἐκ τῆς

BOOK II. 9-11

9. From Heliopolis to Thebes it is nine days' journey by river, and the distance is four thousand eight hundred and sixty furlongs, or eighty-one schoeni. This then is a full statement of all the furlongs in Egypt: the seaboard is three thousand six hundred furlongs long; and I will now declare the distance inland from the sea to Thebes: it is six thousand one hundred and twenty furlongs. And between Thebes and the city called Elephantine there are eighteen hundred furlongs.

10. The greater portion, then, of this country whereof I have spoken was (as the priests told me, and I myself formed the same judgment) land acquired by the Egyptians; all that lies between the ranges of mountains above Memphis to which I have referred seemed to me to have been once a gulf of the sea, just as the country about Ilion and Teuthrania and Ephesus and the plain of the Maeander, to compare these small things with great. For of the rivers that brought down the stuff to make these lands there is none worthy to be compared for greatness with one of the mouths of the Nile; and the Nile has five mouths. There are also other rivers, not so great as the Nile, that have wrought great effects; I could declare their names, but chief among them is Achelous, which, flowing through Acarnania and issuing into the sea, has already made half of the Echinades islands to be mainland.

11. Now in Arabia, not far from Egypt, there is a gulf of the sea entering in from the sea called Red,¹

¹The "sea called Red," it will be remembered, is the sea south and east of Arabia: the gulf entering in from it is our Red Sea. Suppose the Delta to have been once a gulf too, then there would have been two gulfs, both running up into Egypt, their heads not far from each other.

HERODOTUS

Ἐρυθρῆς καλεομένης θαλάσσης, μακρὸς οὗτω δή τι καὶ στεινὸς ως ἔρχομαι φράσων· μῆκος μὲν πλόου ἀρξαμένῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέαν θάλασσαν ἡμέραι ἀναισιμοῦνται τεσσεράκοντα εἰρεσίῃ χρεωμένῳ· εὑρος δέ, τῇ εὐρύτατος ἐστὶ ὁ κόλπος, ἡμίσυν ἡμέρης πλόου. ῥηχίη δὲν αὐτῷ καὶ ἅμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται. ἔτερον τοιούτον κόλπον καὶ τὴν Αἴγυπτον δοκέω γενέσθαι κοτέ, τὸν μὲν ἐκ τῆς Βαρηίης θαλάσσης κόλπον ἐσέχοντα ἐπ' Αἰθιοπίης, τὸν δὲ Ἀράβιον, τὸν ἔρχομαι λέξων, ἐκ τῆς νοτίης φέροντα ἐπὶ Συρίης, σχεδὸν μὲν ἀλλήλοισι συντετραίνοντας τοὺς μυχούς, ὀλίγον δέ τι παραλλάσσοντας τῆς χώρης. εἰ ὧν ἐθελήσει ἐκτρέψαι τὸ ῥέεθρον ὁ Νεῖλος ἐς τούτον τὸν Ἀράβιον κόλπον, τί μιν κωλύει ῥέοντος τούτου ἐκχωσθῆναι ἐντός γε δισμυρίων ἐτέων; ἐγὼ μὲν γὰρ ἔλπομαί γε καὶ μυρίων ἐντὸς χωσθῆναι ἄν· κοῦ γε δὴ ἐν τῷ προαναισιμωμένῳ χρόνῳ πρότερον ἦ ἐμὲ γενέσθαι οὐκ ἄν χωσθείη κόλπος καὶ πολλῷ μέζων ἔτι τούτου ὑπὸ τοσούτου τε ποταμοῦ καὶ οὕτω ἐργατικοῦ;

12. Τὰ περὶ Αἴγυπτον ὧν καὶ τοῖσι λέγουσι αὐτὰ πείθομαι καὶ αὐτὸς οὕτω κάρτα δοκέω εἶναι, ἵδων τε τὴν Αἴγυπτον προκειμένην τῆς ἔχομένης γῆς κογχύλιά τε φαινόμενα ἐπὶ τοῖσι ὅρεσι καὶ ἄλμην ἐπανθέουσαν, ὥστε καὶ τὰς πυραμίδας δηλεεσθαι, καὶ ψάμμου μούνον Αἴγυπτου ὅρος τούτο τὸ ὑπὲρ Μέμφιος ἔχον, πρὸς δὲ τῇ χώρῃ οὔτε τῇ Ἀραβίῃ προσούρῳ ἔούσῃ τὴν Αἴγυπτον προσεικέλην οὔτε τῇ Λιβύῃ, οὐ μὲν οὐδὲ τῇ Συρίῃ (τῆς γὰρ Ἀραβίης τὰ παρὰ θάλασσαν

BOOK II. 11-12

of which the length and narrowness is such as I shall show : for length, it is a forty days' voyage for a ship rowed by oars from its inner end out to the wide sea ; and for breadth, it is half a day's voyage at the widest. Every day the tide ebbs and flows therein. I hold that where now is Egypt there was once another such gulf ; one entered from the northern sea towards Aethiopia, and the other, the Arabian gulf of which I will speak, bore from the south towards Syria ; the ends of these gulfs pierced into the country near to each other, and but a little space of land divided them. Now if the Nile choose to turn his waters into this Arabian gulf, what hinders that it be not silted up by his stream in twenty thousand years ? nay, I think that ten thousand would suffice for it. Is it then to be believed that in the ages before my birth a gulf even much greater than this could not be silted up by a river so great and so busy ?

12. Therefore, as to Egypt, I believe those who so speak, and I am myself fully so persuaded ; for I have seen that Egypt projects into the sea beyond the neighbouring land, and shells are plain to view on the mountains and things are coated with salt (insomuch that the very pyramids are wasted thereby), and the only sandy mountain in Egypt is that which is above Memphis ; moreover, Egypt is like neither to the neighbouring land of Arabia, nor to Libya, no, nor to Syria (for the seaboard of Arabia

HERODOTUS

Σύροι νέμονται), ἀλλὰ μελάγγαιόν τε καὶ καταρρηγνυμένην, ὡστε ἐοῦσαν ἵλυν τε καὶ πρόχυσιν ἐξ Αἰθιοπίης κατευηγμένην ὑπὸ τοῦ ποταμοῦ. τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέρην τε γῆν καὶ ὑποφαμμοτέρην, τὴν δὲ Ἀραβίην τε καὶ Συρίην ἀργιλωδεστέρην τε καὶ ὑπόπτερον ἐοῦσαν.

13. Ἐλεγον δὲ καὶ τόδε μοι μέγα τεκμήριον περὶ τῆς χώρης ταύτης οἱ ἱρέες, ὡς ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι ὁ ποταμὸς ἐπὶ ὄκτω πήχεας τὸ ἐλάχιστον, ἄρδεσκε Αἴγυπτον τὴν ἐνερθε Μέμφιος· καὶ Μοίρι οὔκω ἦν ἔτεα εἰνακόσια τετελευτηκότι ὅτε τῶν ἱρέων ταῦτα ἐγὼ ἤκουον. νῦν δὲ εἰ μὴ ἐπ' ἕκκαιδεκα ἡ πεντεκαίδεκα πήχεας ἀναβῆ τὸ ἐλάχιστον ὁ ποταμός, οὐκ ὑπερβαίνει ἐς τὴν χώρην. δοκέοντος τέ μοι Αἴγυπτίων οἱ ἐνερθε λίμνης τῆς Μοίριος οἰκέοντες τά τε ἄλλα χωρία καὶ τὸ καλεόμενον Δέλτα, ἦν οὕτω ἡ χώρη αὐτῇ κατὰ λόγον ἐπιδιδῷ ἐς ὕψος καὶ τὸ ὄμοιον ἀποδιδῷ ἐς αὔξησιν,¹ μὴ κατακλύζοντος αὐτὴν τοῦ Νείλου πείσεσθαι τὸν πάντα χρόνον τὸν ἐπίλοιπον Αἴγυπτοι τὸ κοτὲ αὐτοὶ Ἐλληνας ἔφασαν πείσεσθαι. πυθόμενοι γὰρ ὡς ὕεται πᾶσα ἡ χώρη τῶν Ἐλλήνων ἀλλ' οὐ ποταμοῖσι ἄρδεται κατά περ ἡ σφετέρη, ἔφασαν Ἐλληνας ψευσθέντας κοτὲ ἐλπίδος μεγάλης κακῶς πεινῆσειν. τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν ὡς, εἰ μὴ ἐθελήσει σφι ὕειν ὁ θεὸς ἀλλὰ αὐχμῷ διαχράσθαι, λιμῷ οἱ Ἐλληνες αἰρεθήσονται οὐ γὰρ δή σφι ἐστὶ ὑδατος οὐδεμίᾳ ἀλλῃ ἀποστροφὴ ὅτι μὴ ἐκ τοῦ Διὸς μοῦνον.

¹ Stein brackets καὶ . . . αὔξησιν.

BOOK II. 12-13

is inhabited by Syrians); it is a land of black and crumbling earth, as if it were alluvial deposit carried down the river from Aethiopia; but we know that the soil of Libya is redder and somewhat sandy, and Arabia and Syria are lands rather of clay and stones.

13. This too that the priests told me concerning Egypt is a strong proof; when Moeris was king, if the river rose as much as eight cubits, it watered all Egypt below Memphis.¹ Moeris was not yet nine hundred years dead when I heard this from the priests. But now, if the river rise not at the least to sixteen or fifteen cubits, the land is not flooded. And, to my thinking, the Egyptians who dwell lower down the river than the lake Moeris, and chiefly those who inhabit what is called the Delta—these, if thus this land of theirs rises in such proportion and likewise increases in extent, will (the Nile no longer flooding it) be ever after in the same plight which they themselves once said would be the case of the Greeks; for learning that all the Greek land is watered by rain, and not, like theirs, by river, they said that some day the Greeks would be disappointed of their high hopes, and miserably starve: signifying thereby that should it be heaven's will to send the Greeks no rain and afflict them with drought, famine must come upon them, as receiving all this water from Zeus and having no other resource.

¹ Supposing this statement to be true, Moeris must have been king much more than 900 years before Hdt.: 900 years being much too short a period for a rise of eight cubits in the height of the Nile valley.

HERODOTUS

14. Καὶ ταῦτα μὲν ἐς "Ελληνας Αἰγυπτίουσι ὥρθως ἔχοντα εἴρηται· φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ώς ἔχει φράσω· εἰ σφι θέλοι, ώς καὶ πρότερον εἶπον, ἡ χώρη ἡ ἐνερθε Μέμφιος (αὗτη γὰρ ἐστὶ ἡ αὐξανομένη) κατὰ λόγου τοῦ παροιχομένου χρόνου ἐς ὑψος αὐξάνεσθαι, ἄλλο τι ἡ οἱ ταύτη οἰκέοντες Αἰγυπτίων πεινήσουσι; εἰ μήτε γε ὑστεραί σφι ἡ χώρη μήτε ὁ ποταμὸς οὗσός τ' ἐσται ἐς τὰς ἀρούρας ὑπερβαίνειν. ἡ γὰρ δὴ νῦν γε οὗτοι ἀπονητότατα καρπὸν κομίζονται ἐκ γῆς τῶν τε ἄλλων ἀνθρώπων πάντων καὶ τῶν λοιπῶν Αἰγυπτίων· οἱ οὔτε ἀρότρῳ ἀναρρηγνύντες αὐλακας ἔχουσι πόνους οὔτε σκάλλοντες οὔτε ἄλλο ἐργαζόμενοι οὐδὲν τῶν οἱ ἄλλοι ἄνθρωποι περὶ λήμον πονέουσι, ἀλλ' ἐπεάν σφι ὁ ποταμὸς αὐτόματος ἐπελθὼν ἄρση τὰς ἀρούρας, ἄρσας δὲ ἀπολίπῃ ὅπιστα, τότε σπείρας ἔκαστος τὴν ἑωυτοῦ ἄρουραν ἐσβάλλει ἐς αὐτὴν ὃς, ἐπεὰν δὲ καταπατήσῃ τῆσι ὃσὶ τὸ σπέρμα, ἀμητον τὸ ἀπὸ τούτου μένει, ἀποδινήσας δὲ τῆσι ὃσὶ τὸν σῖτον οὔτω κομίζεται.

15. Εἰ ὧν βουλόμεθα γνώμησι τῆσι Ἰώνων χρᾶσθαι τὰ περὶ Αἰγυπτον, οἱ φασὶ τὸ Δέλτα μοῦνον εἶναι Αἰγυπτον, ἀπὸ Περσέος καλεομένης σκοπιῆς λέγοντες τὸ παρὰ θάλασσαν εἶναι αὐτῆς μέχρι ταριχήιων τῶν Πηλουσιακῶν, τῇ δὴ τεσσεράκοντα εἰσὶ σχοῖνοι, τὸ δὲ ἀπὸ θαλάσσης λεγόντων ἐς μεσόγαιαν τείνειν αὐτὴν μέχρι Κερκασώρου πόλιος, κατ' ἣν σχίζεται ὁ Νεῖλος ἐς τε Πηλούσιον ῥέων καὶ ἐς Κάνωβον, τὰ δὲ ἄλλα λεγόντων τῆς Αἰγύπτου τὰ μὲν Λιβύης τὰ δὲ Αραβίης εἶναι, ἀποδεικνύομεν ἀν τούτῳ τῷ

BOOK II. 14-15

14. And this saying of the Egyptians about the Greeks was true enough. But now let me show what is the case of the Egyptians themselves : if (as I have already said) the country below Memphis—for it is this which rises—should increase in height in the same degree as formerly, will not the Egyptians who dwell in it go hungry, there being no rain in their country and the river being unable to inundate their fields? Now, indeed, there are no men, neither in the rest of Egypt, nor in the whole world, who gain from the soil with so little labour ; they have not the toil of breaking up the land with the plough, nor of hoeing, nor of any other work which other men do to get them a crop ; the river rises of itself, waters the fields, and then sinks back again ; thereupon each man sows his field and sends swine into it to tread down the seed, and waits for the harvest ; then he makes the swine to thresh his grain, and so garners it.

15. Now if we agree with the opinion of the Ionians, namely that nothing but the Delta is Egypt, whereof the seaboard reaches, according to them, from what is called the watchtower of Perseus, forty schoeni to the salting factories of Pelusium, while inland it stretches as far as the city of Cercasorus,¹ where the Nile divides and flows thence to Pelusium and Canobus (all the rest of Egypt being, they say, partly Libya and partly Arabia) : if

¹ At the southern point of the Delta, where the two main channels of the Nile divide, not far below Cairo.

HERODOTUS

λόγῳ χρεώμενοι Αἰγυπτίοισι οὐκ ἔοῦσαν πρότερον χώρην. ἥδη γάρ σφι τό γε Δέλτα, ὡς αὐτοὶ λέγουσι Αἰγύπτιοι καὶ ἐμοὶ δοκέει, ἐστὶ κατάρρυτόν τε καὶ νεωστὶ ὡς λόγῳ εἰπεῖν ἀναπεφηνός. εἰ τοίνυν σφι χώρῃ γε μηδεμίᾳ ὑπῆρχε, τί περιεργάζοντο δοκέοντες πρῶτοι ἀνθρωπῶν γεγονέναι; οὐδὲ ἔδει σφέας ἐς διάπειραν τῶν παιδίων ἵεναι, τίνα γλῶσσαν πρώτην ἀπήσουσι. ἀλλ' οὔτε Αἰγυπτίους δοκέω ἄμα τῷ Δέλτα τῷ ὑπὸ Ἰώνων καλεομένῳ γενέσθαι αἱεί τε εἶναι ἔξ οὖ ἀνθρώπων γένος ἐγένετο, προϊούσης δὲ τῆς χώρης πολλοὺς μὲν τοὺς ὑπολειπομένους αὐτῶν γενέσθαι πολλοὺς δὲ τοὺς ὑποκαταβαίνοντας. τὸ δὲ ὅν πάλαι αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, τῆς τὸ περίμετρον στάδιοι εἰσὶ εἴκοσι καὶ ἑκατὸν καὶ ἑξακισχίλιοι.

16. Εἰ ὧν ἡμεῖς ὄρθως περὶ αὐτῶν γινώσκομεν, "Ιωνεῖς οὐκ εὖ φρονέουσι περὶ Αἰγύπτου· εἰ δὲ ὄρθη ἐστὶ ἡ γνώμη τῶν Ἰώνων, "Ελληνάς τε καὶ αὐτοὺς Ἱωνας ἀποδείκνυμι οὐκ ἐπισταμένους λογίζεσθαι, οἱ φασὶ τρία μόρια εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην. τέταρτον γὰρ δή σφεας δεῖ προσλογίζεσθαι Αἰγύπτου τὸ Δέλτα, εἰ μήτε γε ἐστὶ τῆς Ἀσίης μήτε τῆς Λιβύης· οὐ γὰρ δὴ ὁ Νεῖλός γε ἐστὶ κατὰ τούτου τὸν λόγον ὁ τὴν Ἀσίην οὐρίζων τῇ Λιβύῃ, τοῦ Δέλτα δὲ τούτου κατὰ τὸ ὅξι περιρρήγνυται ὁ Νεῖλος, ὥστε ἐν τῷ μεταξὺ Ἀσίης τε καὶ Λιβύης γίνοιτ' ἄν.

17. Καὶ τὴν μὲν Ἰώνων γνώμην ἀπίεμεν, ἡμεῖς δὲ ὡδε καὶ περὶ τούτων λέγομεν, Αἴγυπτον μὲν πᾶσαν εἶναι ταύτην τὴν ὑπ' Αἰγυπτίων οἰκεομέ-

we follow this account, we can show that there was once no country for the Egyptians ; for we have seen that (as the Egyptians themselves say, and as I myself judge) the Delta is alluvial land and but lately (so to say) come into being. Then if there was once no country for them, it was but a useless thought that they were the oldest nation on earth, and they needed not to make that trial to see what language the children would first utter. I hold rather that the Egyptians did not come into being with the making of that which Ionians call the Delta : they ever existed since men were first made ; and as the land grew in extent many of them spread down over it, and many stayed behind. Be that as it may, the Theban province, a land of six thousand one hundred and twenty furlongs in circuit, was of old called Egypt.

16. If then our judgment of this be right, the Ionians are in error concerning Egypt ; but if their opinion be right, then it is plain that they and the rest of the Greeks cannot reckon truly, when they divide the whole earth into three parts, Europe, Asia, and Libya ; they must add to these yet a fourth part, the Delta of Egypt, if it belong neither to Asia nor to Libya ; for by their showing the Nile is not the river that separates Asia and Libya ; the Nile divides at the extreme angle of this Delta, so that this land must be between Asia and Libya.

17. Nay, we put the Ionians' opinion aside ; and our own judgment concerning the matter is this : Egypt is all that country which is inhabited by

HERODOTUS

νην κατά περ Κιλικίην τὴν ὑπὸ Κιλίκων καὶ 'Ασσυρίην τὴν ὑπὸ 'Ασσυρίων, οὔρισμα δὲ 'Ασίη καὶ Λιβύη οἴδαμεν οὐδὲν ἐὸν ὄρθῳ λόγῳ εἰ μὴ τοὺς Αἴγυπτίων οὐρους. εἰ δὲ τῷ ὑπ' Ἐλλήνων νενομισμένῳ χρησόμεθα, νομιούμεν Αἴγυπτον πᾶσαν ἀρξαμένην ἀπὸ Καταδούπων τε καὶ 'Ελεφαντίνης πόλιος δίχα διαιρέεσθαι καὶ ἀμφοτερέων τῶν ἐπωνυμιέων ἔχεσθαι· τὰ μὲν γὰρ αὐτῆς εἶναι τῆς Λιβύης τὰ δὲ τῆς 'Ασίης. ὁ γὰρ δὴ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων ῥέει μέσην Αἴγυπτον σχίζων ἐς θάλασσαν. μέχρι μέν νυν Κερκασώρου πόλιος ῥέει εἰς ἐών ὁ Νεῖλος, τὸ δὲ ἀπὸ ταύτης τῆς πόλιος σχίζεται τριφασίας ὕδούς. καὶ ἡ μὲν πρὸς ἥω τράπεται, τὸ καλέεται Πηλούσιον στόμα, ἡ δὲ ἐτέρη τῶν ὕδων πρὸς ἐσπέρην ἔχει τοῦτο δὲ Κανωβικὸν στόμα κεκληται. ἡ δὲ δὴ ἰθέα τῶν ὕδων τῷ Νείλῳ ἔστιν ἥδε· ἀνωθεν φερόμενος ἐς τὸ δέξιν τοῦ Δέλτα ἀπικνέεται, τὸ δὲ ἀπὸ τούτου σχίζων μέσον τὸ Δέλτα ἐς θάλασσαν ἔξειν, οὕτε ἐλαχίστην μοῖραν τοῦ ὕδατος παρεχόμενος ταύτην οὔτε ἥκιστα διομαστήν· τὸ καλέεται Σεβεννυτικὸν στόμα. ἔστι δὲ καὶ ἔτερα διφάσια στόματα ἀπὸ τοῦ Σεβεννυτικοῦ ἀποσχισθέντα, φέροντα ἐς θάλασσαν· τοῖσι οὖνόματα κέεται τάδε, τῷ μὲν Σαΐτικὸν αὐτῶν τῷ δὲ Μενδήσιον. τὸ δὲ Βολβίτινον στόμα καὶ τὸ Βουκολικὸν οὐκ ἰθαγενέα στόματα ἔστιν ἀλλ' ὄρυκτά.

18. Μαρτυρέει δέ μοι τῇ γνώμῃ, ὅτι τοσαύτη ἔστι Αἴγυπτος ὅσην τινὰ ἐγὼ ἀποδείκνυμι τῷ λόγῳ, καὶ τὸ 'Αμμωνος χρηστήριον γενόμενον· τὸ ἐγὼ τῆς ἐμεωντοῦ γνώμης ὕστερον πέρι Αἴγυπτον ἐπιθόμην. οἱ γὰρ δὴ ἐκ Μαρένης τε πόλιος

Egyptians, even as Cilicia and Assyria are the countries inhabited by Cilicians and Assyrians severally ; and we know of no frontier (rightly so called) below Asia and Libya save only the borders of the Egyptians. But if we follow the belief of the Greeks, we shall consider all Egypt, down from the Cataracts and the city Elephantine,¹ to be divided into two parts, and to claim both the names, the one part belonging to Libya and the other to Asia. For the Nile, beginning from the Cataracts, divides Egypt into two parts as it flows to the sea. Now as far as the city Cercasorus the Nile flows in one channel, but after that it parts into three. One of these, which is called the Pelusian mouth, flows eastwards ; the second flows westwards, and is called the Canobic mouth. But the direct channel of the Nile, when the river in its downward course reaches the sharp point of the Delta, flows thereafter clean through the middle of the Delta into the sea ; in this is seen the greatest and most famous part of its waters, and it is called the Sebennytic mouth. There are also two channels which separate themselves from the Sebennytic and so flow into the sea, by name the Saïtic and the Mendesian. The Bolbitine and Ecolic mouths are not natural but dug channels.

18. My opinion, that the extent of Egypt is such as my argument shows, is attested by the answer which (my judgment being already formed) I heard to have been given concerning Egypt by the oracle of Ammon. The men of the cities of Marea and

¹ On the island opposite Syene (Assuan).

HERODOTUS

καὶ Ἀπιος, οἰκέοντες Αἴγυπτου τὰ πρόσουρα Λιβύη, αὐτοί τε δοκέοντες εἶναι Λίβυες καὶ οὐκ Αἴγυπτιοι καὶ ἀχθόμενοι τῇ περὶ τὰ ἵρα θρησκηή, βουλόμενοι θηλέων βοῶν μὴ ἔργεσθαι, ἐπεμφαν ἐς Ἀμμωνα φάμενοι οὐδὲν σφίσι τε καὶ Αἴγυπτίοισι κοινὸν εἶναι οἰκέειν τε γὰρ ἔξω τοῦ Δέλτα καὶ οὐδὲν ὁμολογέειν αὐτοῖσι, βούλεσθαι τε πάντων σφίσι ἔξειναι γενέσθαι. ὁ δὲ θεός σφεας οὐκ ἔα ποιέειν ταῦτα, φὰς Αἴγυπτου εἶναι ταύτην τὴν ὁ Νεῖλος ἐπιὰν ἄρδει, καὶ Αἴγυπτίους εἶναι τούτους οἱ ἔνερθε Ἐλεφαντίνης πόλιος οἰκέοντες ἀπὸ τοῦ ποταμοῦ τούτου πίνουσι. οὕτω σφι ταῦτα ἐχρήσθη.

19. Ἐπέρχεται δὲ ὁ Νεῖλος, ἐπεὰν πληθύῃ, οὐ μοῦνον τὸ Δέλτα ἀλλὰ καὶ τοῦ Λιβυκοῦ τε λεγομένου χωρίου εἶναι καὶ τοῦ Ἀραβίου ἐνιαχῆ καὶ ἐπὶ δύο ἡμερέων ἐκατέρωθι ὁδόν, καὶ πλέον ἔτι τούτου καὶ ἔλασσον. τοῦ ποταμοῦ δὲ φύσιος πέρι οὔτε τι τῶν ἱρέων οὔτε ἄλλου οὐδενὸς παραλαβεῖν ἐδυνάσθην. πρόθυμος δὲ ἔα τάδε παρ' αὐτῶν πυθέσθαι, ὅ τι κατέρχεται μὲν ὁ Νεῖλος πληθύων ἀπὸ τροπέων τῶν θερινῶν ἀρξάμενος ἐπὶ ἐκατὸν ἡμέρας, πελάσας δὲ ἐς τὸν ἀριθμὸν τουτέων τῶν ἡμερέων ὅπίσω ἀπέρχεται ἀπολείπων τὸ ρέεθρον, ὥστε βραχὺς τὸν χειμῶνα ἀπαντα διατελέει ἐών μέχρι οὗ αὗτις τροπέων τῶν θερινέων. τούτων ὧν πέρι οὐδενὸς οὐδὲν οἶσι τε ἐγενόμην παραλαβεῖν παρὰ τῶν Αἴγυπτίων, ἴστορέων αὐτοὺς ἡντινα δύναμιν ἔχει ὁ Νεῖλος τὰ ἔμπαλιν πεφυκέναι τῶν ἄλλων ποταμῶν· ταῦτά τε δὴ τὰ λελεγμένα βουλόμενος εἰδέναι ἴστορεον καὶ ὅ τι αὔρας ἀποπνεούσας μούνος ποταμῶν πάντων οὐ παρέχεται.

Apis, in the part of Egypt bordering on Libya, thinking themselves to be not Egyptians but Libyans, and misliking the observance of the religious law which forbade them to eat cows' flesh, sent to Ammon saying that they had no part or lot with Egypt: for they dwelt (said they) outside the Delta and did not consent to the ways of its people, and they wished to be suffered to eat of all foods. But the god forbade them: all the land, he said, watered by the Nile in its course was Egypt, and all who dwelt lower down than the city Elephantine and drank of that river's water were Egyptians. Such was the oracle given to them.

19. When the Nile is in flood, it overflows not only the Delta but also the lands called Libyan and Arabian, in places as far as two days' journey from either bank, and sometimes more than this, sometimes less. Concerning its nature, neither from the priests nor from any others could I learn anything. Yet I was zealous to hear from them why it is that the Nile comes down with a rising flood for an hundred days from the summer solstice, and when this tale of days is complete sinks again with a diminishing stream, so that the river is low for the whole winter till the summer solstice again. Concerning this matter none of the Egyptians could tell me anything, when I asked them what power the Nile has to be contrary in nature to all other rivers. Of the matters aforesaid I wished to know, and asked; also why no airs blow from it as from every other stream.¹

¹ Not from the river itself, perhaps; but there is a regular current of air blowing up the valley.

HERODOTUS

20. Ἀλλὰ Ἐλλήνων μὲν τινὲς ἐπίσημοι βουλόμενοι γενέσθαι σοφίην ἔλεξαν περὶ τοῦ ὕδατος τούτου τριφασίας ὄδούς· τῶν τὰς μὲν δύο τῶν ὄδῶν οὐδ' ἀξιώ μνησθῆναι εἰ μὴ ὅσον σημῆναι βουλόμενος μοῦνον· τῶν ἡ ἑτέρη μὲν λέγει τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύειν τὸν ποταμόν, κωλύοντας ἐς θάλασσαν ἐκρέειν τὸν Νεῖλον. πολλάκις δὲ ἐτησίαι μὲν οὕκων ἐπνευσταν, ὃ δὲ Νεῖλος τῷτο ἐργάζεται. πρὸς δέ, εἰ ἐτησίαι αἴτιοι ἦσαν, χρῆν καὶ τοὺς ἄλλους ποταμούς, ὅσοι τοῖσι ἐτησίῃσι ἀντίοι ῥέουσι, ὁμοίως πάσχειν καὶ κατὰ τὰ αὐτὰ τῷ Νεῖλῳ, καὶ μᾶλλον ἔτι τοσούτῳ ὅσῳ ἐλάσσονες ἔοντες ἀσθενέστερα τὰ ρεύματα παρέχονται. εἰσὶ δὲ πολλοὶ μὲν ἐν τῇ Συρίᾳ ποταμοὶ πολλοὶ δὲ ἐν τῇ Λιβύῃ, οἱ οὐδὲν τοιοῦτο πάσχουσι οἴον τι καὶ ὁ Νεῖλος.

21. Ἡ δέ ἑτέρη ἀνεπιστημονεστέρη μὲν ἐστὶ τῆς λελεγμένης, λόγῳ δὲ εἰπεῖν θωμασιωτέρη· ἢ λέγει ἀπὸ τοῦ Ὁκεανοῦ ῥέοντα αὐτὸν ταῦτα μηχανᾶσθαι, τὸν δὲ Ὁκεανὸν γῆν περὶ πᾶσαν ῥέειν.

22. Ἡ δὲ τρίτη τῶν ὄδῶν πολλὸν ἐπιεικεστάτη ἐοῦσα μάλιστα ἔψευσται· λέγει γὰρ δὴ οὐδ' αὐτῇ οὐδέν, φαμένη τὸν Νεῖλον ῥέειν ἀπὸ τηκομένης χιόνος· ὃς ῥέει μὲν ἐκ Λιβύης διὰ μέσων Αἰθιόπων, ἐκδιδοῦ δὲ ἐς Αἴγυπτον. κῶς ὧν δῆτα ρέοι ἀν ἀπὸ χιόνος, ἀπὸ τῶν θερμοτάτων ρέων ἐς τὰ ψυχρότερα τὰ πολλά ἐστι; ἀνδρί γε λογίζεσθαι τοιούτων πέρι οἴω τε ἔοντι, ώς οὐδὲ οἰκὸς ἀπὸ χιόνος μιν ρέειν, πρῶτον μὲν καὶ μέγιστον μαρτύριον οἱ ἀνέμοι παρέχονται πνέοντες ἀπὸ τῶν

BOOK II. 20-22

20. But some of the Greeks, wishing to be notable for cleverness, put forward three opinions about this river; of which there are two that I would not even mention, save to show only what they are. One of these will have it that the etesian winds¹ are the cause of the rivers being in flood, because they hinder the Nile from flowing out into the sea. But there are many times when the etesian winds do not blow, yet the Nile does the same as before. And further, if the etesian winds were the cause, then the other rivers which flow contrary to those winds should be affected in like manner even as is the Nile, and all the more, inasmuch as being smaller they have a weaker current. Yet there are many rivers in Syria and in Libya, which are nowise in the same case as the Nile.

21. The second opinion is less grounded on knowledge than that afore-mentioned, though it is more marvellous to the ear: by it, the river effects what it does because it flows from the Ocean, which flows round all the world.

22. The third opinion is the most plausible by far, yet is of all the most in error. It has no more truth in it than the others. According to this, the Nile flows from where snows melt; but it flows from Libya through the midst of Ethiopia, and issues out into Egypt; how then can it flow from snow, seeing that it comes from the hottest places to lands that are for the most part colder? nay, a man who can reason about such matters will find his chief proof, that there is no likelihood of the river's flowing from snow, in this—that the winds blowing from Libya and

¹ The regular N.W. winds which blow in summer from the Mediterranean.

HERODOTUS

χωρέων τουτέων θερμοί· δεύτερον δὲ ὅτι ἄνομβρος
ἡ χώρη καὶ ἀκρύσταλλος διατελέει ἐοῦσα, ἐπὶ δὲ
χιόνι πεσούσῃ πᾶσα ἀνάγκη ἐστὶ οὐσαι ἐν πέντε
ἡμέρησι, ὥστε, εἰ ἔχιόντες, ὕετο ἀν ταῦτα τὰ
χωρία· τρίτα δὲ οἱ ἄνθρωποι ὑπὸ τοῦ καύματος
μέλανες ἔοντες. ἵκτινοι δὲ καὶ χελιδόνες δι’ ἔτεος
ἔοντες οὐκ ἀπολείπουσι, γέρανοι δὲ φεύγουσαι τὸν
χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοι-
τῶσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. εἰ
τοίνυν ἔχιόντες καὶ ὅσον ὁν ταύτην τὴν χώρην δι’
ἥς τε ῥέει καὶ ἐκ τῆς ἀρχεται ῥέων ὁ Νεῖλος, ἦν
ἀν τούτων οὐδέν, ως ἡ ἀνάγκη ἐλέγχει.

23. 'Ο δὲ περὶ τοῦ Ὀκεανοῦ λέξας ἐς ἀφανὲς τὸν
μῦθον ἀνενείκας οὐκ ἔχει ἐλεγχον· οὐ γάρ τινὰ
ἔγωγε οἶδα ποταμὸν Ὀκεανὸν ἔοντα, "Ομηρον δὲ
ἢ τινὰ τῶν πρότερον γενομένων ποιητέων δοκέω
τὸ οὖνομα εὑρόντα ἐς ποίησιν ἐσενείκασθαι.

24. Εἰ δὲ δεῖ μεμφάμενον γνώμας τὰς προ-
κειμένας αὐτὸν περὶ τῶν ἀφανέων γνώμην ἀποδέ-
ξασθαι, φράσω δι’ ὅ τι μοι δοκέει πληθύνεσθαι ὁ
Νεῖλος τοῦ θέρεος· τὴν χειμερινὴν ὥρην ἀπε-
λαυνόμενος ὁ ἥλιος ἐκ τῆς ἀρχαίης διεξόδου ὑπὸ^{τοῦ}
τῶν χειμώνων ἔρχεται τῆς Λιβύης τὰ ἄνω. ως
μέν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται· τῆς
γάρ ἀν ἀγχοτάτῳ τε ἡ χώρης οὗτος ὁ θεὸς καὶ
κατὰ ἥντινα, ταύτην οἰκὸς διψήν τε ὑδάτων
μάλιστα καὶ τὰ ἐγχώρια ῥεύματα μαραίνεσθαι
τῶν ποταμῶν.

25. 'Ως δὲ ἐν πλέονι λόγῳ δηλῶσαι, ωδε ἔχει.
διεξιὰν τῆς Λιβύης τὰ ἄνω ὁ ἥλιος τάδε ποιεῖεν·
ἄτε διὰ παντὸς τοῦ χρόνου αἰθρίου τε ἔοντος τοῦ

BOOK II. 22-25

Ethiopia are hot. And the second proof is, that the country is ever without rain and frost ; but after snow has fallen there must needs be rain within five days;¹ so that were there snow there would be rain in these lands. And the third proof is, that the men of the country are black by reason of the heat. Moreover, kites and swallows live there all the year round, and cranes, flying from the wintry weather of Scythia, come every year to these places to winter there. Now, were there but the least fall of snow in this country through which the Nile flows and whence it rises, none of these things would happen, as necessity proves.

23. The opinion about the Ocean is grounded in obscurity and needs no disproof; for I know of no river of Ocean ; and I suppose that Homer or some older poet invented this name and brought it into his poetry.

24. If, having condemned the opinions proposed, I must now set forth what I myself think about these obscure matters, I will show what I suppose to be the cause of the Nile being in flood in the summer. During the winter the sun is driven by the storms from his customary course and passes over the inland parts of Libya. Now to make the shortest conclusion, that is all that need be said ; for to whatever country this god is nearest, or over it, it is to be thought that that land is the thirstiest and that the rivers in it are diminished.

25. But stated at greater length, the truth is as I shall show. In his passage over the inland parts of Libya—the air being ever clear in that region, the

¹ It does not seem to be known what authority there is for this assertion.

HERODOTUS

ηέρος τοῦ κατὰ ταῦτα τὰ χωρία καὶ ἀλεεινῆς τῆς χώρης ἐούσης καὶ ἀνέμων ψυχρῶν, διεξιὰν ποιέει οἶόν περ καὶ τὸ θέρος ἔωθε ποιέειν ἵων τὸ μέσον τοῦ οὐρανοῦ· ἔλκει γάρ ἐπ' ἑωսτὸν τὸ ὄδωρ, ἐλκύσας δὲ ἀπωθέει ἐς τὰ ἄνω χωρία, ὑπολαμβάνοντες δὲ οἱ ἄνεμοι καὶ διασκιδνάντες τήκουσι· καὶ εἰσὶ οἰκότως οἱ ἀπὸ ταύτης τῆς χώρης πνέοντες, ὃ τε νότος καὶ ὁ λίψ, ἀνέμων πολλὸν τῶν πάντων ὑετιώτατοι. δοκέει δέ μοι οὐδὲ πᾶν τὸ ὄδωρ τὸ ἐπέτειον ἐκάστοτε ἀποπέμπεσθαι τοῦ Νεῖλου ὁ ἥλιος, ἀλλὰ καὶ ὑπολείπεσθαι περὶ ἑωστόν. πρηγυνομένου δὲ τοῦ χειμῶνος ἀπέρχεται ὁ ἥλιος ἐς μέσον τὸν οὐρανὸν ὄπίσω, καὶ τὸ ἐνθεῦτεν ἥδη ὄμοιώς ἀπὸ πάντων ἔλκει τῶν ποταμῶν. τέως δὲ οἱ μὲν ὄμβρίου ὄδατος συμμισγομένου πολλοῦ αὐτοῖσι, ἅτε ὑομένης τε τῆς χώρης καὶ κεχαραδρωμένης, ρέουσι μεγάλοι· τοῦ δὲ θέρεος τῶν τε ὄμβρων ἐπιλειπόντων αὐτοὺς καὶ ὑπὸ τοῦ ἥλιου ἐλκόμενοι ἀσθενέες εἰσὶ. ὁ δὲ Νεῖλος ἐὼν ἄνομβρος, ἐλκόμενος δὲ ὑπὸ τοῦ ἥλιου μοῦνος ποταμῶν τούτον τὸν χρόνον, οἰκότως αὐτὸς ἑωστὸν ρέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος· τότε μὲν γάρ μετὰ πάντων τῶν ὄδάτων ἵσον ἔλκεται, τὸν δὲ χειμῶνα μοῦνος πιέζεται.

26. Οὕτω τὸν ἥλιον νενόμικα τούτων αἴτιον εἶναι. αἴτιος δὲ ὁ αὐτὸς οὗτος κατὰ γνώμην τὴν ἐμὴν καὶ τὸν ἡέρα ξηρὸν τὸν ταύτη εἶναι, διακαίων τὴν διέξοδον ἑωστοῦ· οὗτω τῆς Λιβύης τὰ ἄνω θέρος αἰεὶ κατέχει. εἰ δὲ ἡ στάσις ἥλλακτο τῶν ὠρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν υῦν ὁ βορέης τε καὶ ὁ χειμῶν ἐστᾶσι, ταύτη μὲν τοῦ νότου ἦν ἡ στάσις καὶ τῆς μεσαμβρίης, τῇ δὲ ὁ νότος υῦν

land warm and the winds cool—the sun does what he was wont to do in the summer in passing through the middle of the heaven: he draws the water to himself, and having so drawn it, expels it away to the inland regions, and the winds catch it and scatter and dissolve it; and, as is to be supposed, those that blow from that country, the south and the south-west, are the most rainy of all winds. Yet I think that the sun never lets go all the water that he yearly draws up from the Nile, but keeps some back near to himself. Then as the winter becomes milder, the sun returns back to the middle of the heaven, and after that he draws from all rivers alike. Meantime the other rivers are swollen to high flood by the much water from the sky that falls into them, because the country is rained upon and cut into gullies; but in the summer they are low, lacking the rain and being drawn up too by the sun. But the Nile being fed by no rain, and being the only river in winter drawn up by the sun, at this time falls far short of the height that he had in summer; which is but natural; for in summer all other waters too and not his alone are attracted to the sun, but in the winter it is he alone who is afflicted.

26. I am persuaded therefore that the sun is the cause of these matters. The dryness of the air in these parts is also caused by the sun, to my thinking, because he burns his passage through it; so it is that it is always summer in the inland part of Libya. But were the stations of the seasons changed, so that the south wind and the summer had their station where now the north wind and winter are set, and the north wind was where the south wind is

HERODOTUS

ἔστηκε, ταύτη δὲ ὁ βορέης, εἰ ταῦτα οὕτω εἶχε, ὁ ἥλιος ἀν ἀπελαυνόμενος ἐκ μέσου τοῦ οὐρανοῦ ὑπὸ τοῦ χειμῶνος καὶ τοῦ βορέω ἦιε ἀν τὰ ἄνω τῆς Εὐρώπης κατά περ νῦν τῆς Λιβύης ἔρχεται, διεξιόντα δ' ἀν μιν διὰ πάσης Εὐρώπης ἔλπομαι ποιέειν ἀν τὸν Ἰστρον τά περ νῦν ἐργάζεται τὸν Νεῖλον.

27. Τῆς αὔρης δὲ πέρι, ὅτι οὐκ ἀποπνέει, τήνδε ἔχω γνώμην, ώς κάρτα ἀπὸ θερμέων χωρέων οὐκ οἰκός ἔστι οὐδὲν ἀποπνέειν, αὔρη δὲ ἀπὸ ψυχροῦ τινος φιλέει πινέειν.

28. Ταῦτα μέν νυν ἔστω ώς ἔστι τε καὶ ώς ἀρχὴν ἐγένετο· τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἴγυπτίων οὔτε Λιβύων οὔτε Ἑλλήνων τῶν ἐμοὶ ἀπικομένων ἐς λόγους οὐδεὶς ὑπέσχετο εἰδέναι, εἰ μὴ ἐν Αἴγυπτῳ ἐν Σάι πόλι ὁ γραμματιστῆς τῶν ἴρων χρημάτων τῆς Ἀθηναίης. οὗτος δ' ἔμοιγε παίζειν ἐδόκεε φάμενος εἰδέναι ἀτρεκέως· ἔλεγε δὲ ὅδε, εἶναι δύο ὄρεα ἐς δέξιν τὰς κορυφὰς ἀπηγμένα, μεταξὺ Συήνης τε πόλιος κείμενα τῆς Θηβαΐδος καὶ Ἐλεφαντίνης, οὖνόματα δὲ εἶναι τοῖσι ὄρεσι τῷ μὲν Κρώφῳ τῷ δὲ Μῶφῳ· τὰς ὡν δὴ πηγὰς τοῦ Νείλου ἐούσας ἀβύσσους ἐκ τοῦ μέσου τῶν ὄρέων τούτων ῥέειν, καὶ τὸ μὲν ἥμισυ τοῦ ὄδατος ἐπ' Αἴγυπτου ῥέειν καὶ πρὸς βορέην ἄνεμον, τὸ δ' ἔτερον ἥμισυ ἐπ' Αἰθιοπίης τε καὶ νότου. ώς δὲ ἀβύσσοι εἰσὶν αἱ πηγαί, ἐς διάπειραν ἔφη τούτου Ψαμμήτιχον Αἴγυπτου βασιλέα ἀπικέσθαι· πολλέων γὰρ αὐτὸν χιλιάδων ὄργυιέων πλεξάμενον κάλον κατεῖναι ταύτη καὶ οὐκ ἔξικέσθαι ἐς βυσσόν. οὕτω μὲν δὴ ὁ γραμματιστῆς, εἰ ἄρα ταῦτα γινόμενα ἔλεγε, ἀπέφαινε, ώς ἐμὲ κατανοέειν, δίνας

BOOK II. 26-28

now,—if this were so, the sun when driven from mid-heaven by the winter and the north wind would pass over the inland parts of Europe as he now passes over Libya, and I think that in his passage over all Europe he would work the same effect on the Ister as he now does on the Nile.

27. And for the reason why no air blows from the river, this is my opinion: it is not natural that any air blow from very hot places; airs ever come from that which is very cold.

28. Be these matters, then, as they are and as they were made to be in the beginning. But as to the sources of the Nile, none that conversed with me, neither Egyptian, nor Libyan, nor Greek, professed to know them, except only the recorder of the sacred treasures of Athene in the Egyptian city of Sais. He, I thought, jested with me when he said that he had exact knowledge; but this was his story:— Between the city of Syene in the Thebaid and Elephantine there are two hills with sharp peaks, the one called Crophi and the other Mophi. The springs of the Nile, which are unfathomed, rise between these hills; and half the water flows towards Egypt northwards, the other half southwards towards Ethiopia. That this source cannot be fathomed, Psammetichus king of Egypt proved by experiment: for he had a rope woven of many a thousand fathoms' length and let down into the spring, but he could not reach to the bottom. Thus, then, if the recorder spoke truth, he showed, as I think, that here are

HERODOTUS

τινὰς ταύτη ἔούσας ἴσχυρὰς καὶ παλιρροίην, οἱα
δὲ ἐμβάλλοντος τοῦ ὕδατος τοῖσι ὄρεσι, μὴ
δύνασθαι καταπειρητηρίην ἐς βυσσὸν
ἴέναι.

29. "Αλλου δὲ οὐδενὸς οὐδὲν ἐδυνάμην πυθέσθαι.
ἀλλὰ τοσόνδε μὲν ἄλλο ἐπὶ μακρότατον ἐπυθό-
μην, μέχρι μὲν Ἐλεφαντίνης πόλιος αὐτόπτης
ἔλθων, τὸ δὲ ἀπὸ τούτου ἀκοῇ ἥδη ἴστορέων. ἀπὸ
Ἐλεφαντίνης πόλιος ἄνω ἵόντι ἄναντες ἐστὶ¹
χωρίον· ταύτη ὡν δεῖ τὸ πλοῖον διαδῆσαντας
ἀμφοτέρωθεν κατά περ βοῦν πορεύεσθαι· ἦν δὲ
ἀπορραγῆτὸ πλοῖον οἵχεται φερόμενον ὑπὸ ἴσχύος
τοῦ ρόου. τὸ δὲ χωρίον τοῦτο ἐστὶ ἐπ' ἡμέρας
τέσσερας πλόος, σκολιὸς δὲ ταύτη κατά περ ὁ
Μαίανδρος ἐστὶ ὁ Νεῖλος· σχοῖνοι δὲ δυώδεκα εἰσὶ²
οὗτοι τοὺς δεῖ τούτῳ τῷ τρόπῳ διεκπλῶσαι. καὶ
ἔπειτα ἀπίξεαι ἐς πεδίον λεῖον, ἐν τῷ νήσον περ-
ιρρέει ὁ Νεῖλος· Ταχομψῷ οὖνομα αὐτῇ ἐστι.
οἰκέουσι δὲ τὰ ἀπὸ Ἐλεφαντίνης ἄνω Αἰθίοπες
ἥδη καὶ τῆς νήσου τὸ ἥμισυ, τὸ δὲ ἥμισυ Αἰγύπτιοι.
ἔχεται δὲ τῆς νήσου λίμνη μεγάλη, τὴν πέριξ
νομάδες Αἰθίοπες νέμουνται· τὴν διεκπλώσας
ἐς τοῦ Νείλου τὸ ρέεθρον ἥξεις, τὸ ἐς τὴν λίμνην
ταύτην ἐκδιδοῖ. καὶ ἔπειτα ἀποβὰς παρὰ τὸν
ποταμὸν ὄδοιπορίην ποιήσεαι ἡμερέων τεσσερά-
κοντα· σκόπελοί τε γάρ ἐν τῷ Νείλῳ δέξεις ἀν-
έχουσι καὶ χοιράδες πολλαί εἰσι, δι' ὧν οὐκ οἴλα τε
ἐστὶ πλέειν. διεξελθὼν δὲ ἐν τῇσι τεσσεράκοντα
ἡμέρησι τοῦτο τὸ χωρίον, αὐτὶς ἐς ἔτερον πλοῖον
ἐσβὰς δυώδεκα ἡμέρας πλεύσεαι, καὶ ἔπειτα ἥξεις
ἐς πόλιν μεγάλην τῇ οὖνομα ἐστὶ Μερόη· λέγεται
δὲ αὕτη ἡ πόλις εἶναι μητρόπολις τῶν ἄλλων

strong eddies and an upward flow of water, and the rushing of the stream against the hills makes the sounding-line when let down unable to reach the bottom.

29. From no other man could I learn anything. But this much I learnt by the farthest inquiry that I could make, by my own travel and sight as far as the city of Elephantine, and beyond that by question and hearsay:—Beyond Elephantine, as one travels inland, the land rises. Here one must pass with the boat roped on both sides as men harness an ox; and if the rope break, the boat is carried away by the strength of the current. This part of the river is a four days' journey by boat, and the Nile here is winding like the Maeander; a length of twelve schoeni must be passed in the aforesaid fashion. After that you will come to a level plain, where there is an island in the Nile, called Tachompso. Above Elephantine the country now begins to be inhabited by Ethiopians, and half the people of the island are Ethiopians and half Egyptians. Near to the island is a great lake, on the shores of which dwell nomad Ethiopians. Having crossed this, you will come to the stream of the Nile, which issues into this lake. Then you will disembark and journey along the river bank for forty days; for there are sharp projecting rocks in the Nile and many reefs, through which no boat can pass. Having traversed this part in forty days as I have said, you will take boat again and so travel for twelve days till you come to a great city called Meroe, which is said to be the capital of all Ethiopia. The

HERODOTUS

Αἰθιόπων. οἱ δὲ ἐν ταύτῃ Δία θεῶν καὶ Διόνυσον πούνους σέβονται, τούτους τε μεγάλως τιμῶσι, καὶ σφι μαντήιον Διὸς κατέστηκε· στρατεύονται δὲ ἐπεάν σφεας ὁ θεὸς οὗτος κελεύη διὰ θεσπισμάτων, καὶ τῇ ἀν κελεύη, ἐκεῖσε.

30. Ἀπὸ δὲ ταύτης τῆς πόλιος πλέων ἐν ἵσῳ χρόνῳ ἄλλῳ ἥξεις ἐσ τὸν αὐτομόλους ἐν ὅσῳ περ ἔξ Ἐλεφαντίνης ἥλθεις ἐσ τὴν μητρόπολιν τὴν Αἰθιόπων. τοῖσι δὲ αὐτομόλοισι τούτοισι οὔνομα ἔστιν Ἀσμάχ, δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἐλλήνων γλώσσαν οἱ ἔξ ἀριστερῆς χειρὸς παριστάμενοι βασιλέι. ἀπέστησαν δὲ αὐταὶ τέσσερες καὶ εἴκοσι μυριάδες Αἰγυπτίων τῶν μαχίμων ἐσ τὸν Αἰθίοπας τούτους δι' αἰτίην τοιήνδε. ἐπὶ Ψαμμητίχου βασιλέος φυλακαὶ κατέστησαν ἐν τε Ἐλεφαντίνῃ πόλι πρὸς Αἰθιόπων καὶ ἐν Δάφνησι τῇσι Πηλουσίησι ἄλλῃ πρὸς Ἀραβίων τε καὶ Ἀσσυρίων, καὶ ἐν Μαρέῃ πρὸς Διβύης ἄλλῃ. ἔτι δὲ ἐπ' ἐμεῦ καὶ Περσέων κατὰ ταύτα αἱ φυλακαὶ ἔχουσι ὡς καὶ ἐπὶ Ψαμμητίχου ἥσαν· καὶ γὰρ ἐν Ἐλεφαντίνῃ Πέρσαι φρουρέουσι καὶ ἐν Δάφνησι. τοὺς ὧν δὴ Αἰγυπτίους τρία ἔτεα φρουρήσαντας ἀπέλινε οὐδεὶς τῆς φρουρῆς· οἱ δὲ βουλευτάμενοι καὶ κοινῷ λόγῳ χρησάμενοι πάντες ἀπὸ τοῦ Ψαμμητίχου ἀποστάντες ἥσαν ἐσ Αἰθιοπίην. Ψαμμήτιχος δὲ πυθόμενος ἐδίκωε ὡς δὲ κατέλαβε, ἐδέετο πολλὰ λέγων καὶ σφεας θεοὺς πατρώιους ἀπολιπεῖν οὐκ ἕα καὶ τέκνα καὶ γυναῖκας. τῶν δὲ τινὰ λέγεται δέξαντα τὸ αἰδοῖον

¹ The Greek equivalents for Amun and Osiris.

² Herodotus' account of the Nile in this chapter is for the most part vague and untrustworthy. He is right as to the

people of the place worship no other gods but Zeus and Dionysus¹; these they greatly honour, and they have a place of divination sacred to Zeus; they send out armies whenever and whithersoever this god by oracle commands them.²

30. From this city you will make a journey by water of equal distance with that by which you came from Elephantine to the capital city of Ethiopia, and you will come to the land of the Deserters. These Deserters are called Asmach, which signifies, in our language, those who stand on the left hand of the king. These once, to the number of two hundred and forty thousand Egyptians of fighting age, revolted and joined themselves to the Ethiopians. The reason was this:—In the reign of Psammetichus there were garrisons posted at Elephantine on the side of Ethiopia, at Daphnae of Pelusium on the side of Arabia and Assyria, and at Marea on the side of Libya. And still in my time the Persians hold these posts as they were held in the days of Psammetichus; there are Persian guards at Elephantine and at Daphnae. Now the Egyptians had been on guard for three years, and none came to relieve them; so taking counsel and making common cause, they revolted from Psammetichus and went to Ethiopia. Psammetichus heard of it and pursued after them; and when he overtook them he besought them with many words not to desert the gods of their fathers and their children and wives. Then one of them, so the story goes, said, pointing to his manly part,

current above Elephantine, as those who have made the passage between the Assuan Dam and Assuan will realise. But the conditions have of course been entirely altered by the construction of the dam.

HERODOTUS

εἰπεῖν, ἔνθα ἀν τοῦτο ἦ, ἔσεσθαι αὐτοῖσι ἐνθαῦτα καὶ τέκνα καὶ γυναικας. οὗτοι ἐπείτε ἐς Αἰθιοπίην ἀπίκοντο, διδοῦσι σφέας αὐτοὺς τῷ Αἰθιόπων βασιλέι, δὲ σφέας τῷδε ἀντιδωρέεται· ἥσάν οἱ διάφοροι τινὲς γεγονότες τῶν Αἰθιόπων τούτους ἐκέλευε ἔξελόντας τὴν ἐκείνων γῆν οἰκεῖν. τούτων δὲ ἐσοικισθέντων ἐς τοὺς Αἰθίοπας ἡμερώτεροι γεγόνασι Αἰθίοπες, ἥθεα μαθόντες Αἰγύπτια.

31. Μέχρι μέν νυν τεσσέρων μηνῶν πλόου καὶ ὁδοῦ γινώσκεται ὁ Νεῖλος πάρεξ τοῦ ἐν Αἰγύπτῳ ῥεύματος· τοσοῦτοι γὰρ συμβαλλομένω μῆνες εὑρίσκονται ἀναισιμούμενοι ἐξ Ελεφαντίνης πορευομένῳ ἐς τοὺς αὐτομόλους τούτους. ῥέει δὲ ἀπὸ ἐσπέρης τε καὶ ἡλίου δυσμέων. τὸ δὲ ἀπὸ τοῦδε οὐδεὶς ἔχει σαφέως φράσαι· ἔρημος γὰρ ἐστὶ ηχώρη αὕτη ὑπὸ καύματος.

32. Ἀλλὰ τάδε μὲν ἥκουσα ἀνδρῶν Κυρηναίων φαμένων ἐλθεῖν τε ἐπὶ τὸ "Αμμωνος χρηστήριον καὶ ἀπικέσθαι ἐς λόγους Ἐτεάρχῳ τῷ Αμμωνίων βασιλέι, καὶ κως ἐκ λόγων ἄλλων ἀπικέσθαι ἐς λέσχην περὶ τοῦ Νείλου, ὡς οὐδεὶς αὐτού οἶδε τὰς πηγάς, καὶ τὸν Ἐτέαρχον φάναι ἐλθεῖν κοτε παρ' αὐτὸν Νασαμῶνας ἄνδρας. τὸ δὲ ἔθνος τοῦτο ἐστὶ μὲν Λιβυκόν, νέμεται δὲ τὴν Σύρτιν τε καὶ τὴν πρὸς ἡῶ χώρην τῆς Σύρτιος οὐκ ἐπὶ πολλόν. ἀπικομένους δὲ τοὺς Νασαμῶνας καὶ εἰρωτωμένους εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, φάναι παρὰ σφίσι γενέσθαι ἀνδρῶν δυναστέων παῦδας ὑβριστάς, τοὺς ἄλλα τε μηχανᾶσθαι ἀνδρωθέντας περισσὰ καὶ δὴ καὶ ἀποκληρώσαι πέντε ἑωυτῶν ὅψομένους τὰ ἔρημα τῆς Λιβύης, καὶ εἴ τι πλέον ἰδοιεν τῶν τὰ μακρότατα ἰδομένων.

BOOK II. 30-32

that wherever this should be they would have wives and children. So they came to Ethiopia, and gave themselves up to the king of the country; who, to make them a gift in return, bade them dispossess certain Ethiopians with whom he was at feud, and occupy their land. These Ethiopians then learnt Egyptian customs and have become milder-mannered by intermixture with the Egyptians.

31. For as far as a distance of four months' travel, then, by land and water, there is knowledge of the Nile, besides the part of it that is in Egypt. So many months, as reckoning shows, lasts the journey from Elephantine to the country of the Deserters aforesaid. The river flows from the west and the sun's setting. Beyond this none has clear knowledge to declare; for all that country is desert, by reason of heat.

32. But this I heard from certain men of Cyrene, who told me that they had gone to the oracle of Ammon, and there conversed with Etearchus king of the Ammonians, and that from other matters of discourse they came to speak of the Nile, how no one knows the source of it. Then Etearchus told them that once he had been visited by certain Nasamonians. These are a Libyan people, inhabiting the country of the Syrtis and the country a little way to the east of the Syrtis. When these Nasamonians on their coming were questioned if they brought any news concerning the Libyan desert, they told Etearchus that there had been among them certain sons of their chief men, proud and violent youths, who, when they came to man's estate, besides planning other wild adventures, had chosen by lot five of their company to visit the deserts of Libya, and see what they might beyond the utmost range of travellers. It must be known

HERODOTUS

τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορηίην θάλασ-
σαν ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος
ἄκρης, ἡ τελευτὴ τῆς Λιβύης, παρήκουσι παρὰ
πᾶσαν Λίβυες καὶ Λιβύων ἔθνεα πολλά, πλὴν
ὅσον "Ελληνες καὶ Φοίνικες ἔχουσι· τὰ δὲ ὑπὲρ
θαλάσσης τε καὶ τῶν ἐπὶ θάλασσαν κατηκόντων
ἀνθρώπων, τὰ κατύπερθε θηριώδης ἐστὶ ἡ Λιβύη·
τὰ δὲ κατύπερθε τῆς θηριώδεος φάρμακος τε ἐστὶν καὶ
ἄνυδρος δεινῶς καὶ ἔρημος πάντων. εἴπαι ὅν τοὺς
νεηνίας ἀποπεμπομένους ὑπὸ τῶν ἡλίκων, ὕδασί
τε καὶ σιτίοισι εὖ ἐξηρτυμένους, ἵεναι τὰ πρῶτα
μὲν διὰ τῆς οἰκεομένης, ταύτην δὲ διεξελθόντας ἐς
τὴν θηριώδεα ἀπικέσθαι, ἐκ δὲ ταύτης τὴν ἔρημον
διεξιέναι, τὴν ὄδὸν ποιευμένους πρὸς ζέφυρον ἀνε-
μον, διεξελθόντας δὲ χῶρον πολλὸν ψαμμώδεα
καὶ ἐν πολλῇσι ἡμέρῃσι ἴδειν δὴ κοτε δένδρεα ἐν
πεδίῳ πεφυκότα, καὶ σφέας προσελθόντας ἀπτε-
σθαι τοῦ ἐπεόντος ἐπὶ τῶν δενδρέων καρποῦ, ἀπτο-
μένοισι δέ σφι ἐπελθεῖν ἄνδρας μικρούς, μετρίων
ἔλαστονας ἀνδρῶν, λαβόντας δὲ ἄγειν σφέας·
φωνῆς δὲ οὔτε τι τῆς ἐκείνων τοὺς Νασαμῶνας
γινώσκειν οὔτε τοὺς ἄγοντας τῶν Νασαμῶνων.
ἄγειν τε δὴ αὐτοὺς δι' ἐλέων μεγίστων, καὶ διεξελ-
θόντας ταῦτα ἀπικέσθαι ἐς πόλιν ἐν τῇ πάντας
εἶναι τοῖσι ἄγονσι τὸ μέγαθος ἵσους, χρῶμα δὲ
μέλανας. παρὰ δὲ τὴν πόλιν ῥέειν ποταμὸν μέγαν,
ῥέειν δὲ ἀπὸ ἐσπέρης αὐτὸν πρὸς ἥλιον ἀνατέλ-
λοντα, φαίνεσθαι δὲ ἐν αὐτῷ κροκοδείλους.

33. 'Ο μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος
ἐς τοῦτό μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστῆσαί τε
ἔφασκε τοὺς Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον,
καὶ ἐς τοὺς οὗτοι ἀπίκοντο ἀνθρώπους, γόντας εἶναι

that all the northern seacoast of Libya—from Egypt as far as the promontory of Soloeis, which is the end of Libya—is inhabited through its whole length by Libyans, many tribes of them, except the part held by Greeks and Phoenicians; the region of Libya above the sea and the men of the seacoast is infested by wild beasts; and farther inland than the wild-beast country all is sand, exceeding waterless and wholly desert. This then was the story told by the young men:— When they left their companions, being well supplied with water and provisions, they journeyed first through the inhabited country, and having passed this they came to the region of wild beasts. After this, they travelled over the desert, towards the west, and crossed a wide sandy region, till after many days they saw trees growing in a plain; when they came to these and were plucking the fruit of the trees, they were met by little men of stature smaller than common, who took them and led them away. The Nasamonians did not know these men's language nor did the escort know the language of the Nasamonians. The men led them across great marshes, which having crossed they came to a city where all the people were of like stature with the escort, and black. A great river ran past this city, from the west towards the rising sun; crocodiles could be seen in it.

33. This is enough to say concerning the story told by Etearchus the Ammonian; except that he said that the Nasamonians returned—as the men of Cyrene told me—and that the people to whose

HERODOTUS

ἄπαντας. τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτέαρχος συνεβάλλετο εἶναι Νεῖλον, καὶ δὴ καὶ ὁ λόγος οὗτῳ αἱρέει. ρέει γὰρ ἐκ Λιβύης ὁ Νεῖλος καὶ μέσην τάμνων Λιβύην, καὶ ώς ἐγὼ συμβάλλομαι τοῖσι ἐμφανέσι τὰ μὴ γινωσκόμενα τεκμαιρόμενος, τῷ Ἰστρῷ ἐκ τῶν ἶσων μέτρων ὀρμάται. Ἰστρος τε γὰρ ποταμὸς ἀρξάμενος ἐκ Κελτῶν καὶ Πυρήνης πόλιος ρέει μέσην σχίζων τὴν Εὐρώπην· οἱ δὲ Κελτοὶ εἰσὶ ἔξω Ἡρακλέων στηλέων, ὁμοιούσι δὲ Κυνησίοισι, οἱ ἐσχατοὶ πρὸς δυσμέων οἰκέουσι τῶν ἐν τῇ Εὐρώπῃ κατοικημένων· τελευτὴ δὲ ὁ Ἰστρος ἐς θάλασσαν ρέων τὴν τοῦ Εὐξείνου πόντου διὰ πάσης Εὐρώπης, τῇ Ἰστρίην οἱ Μιλησίων οἰκέουσι ἄποικοι.

34. Ο μὲν δὴ Ἰστρος, ρέει γὰρ δι' οἰκεομένης, πρὸς πολλῶν γινώσκεται, περὶ δὲ τῶν τοῦ Νείλου πηγέων οὐδεὶς ἔχει λέγειν· ἀοίκητός τε γὰρ καὶ ἔρημος ἐστὶ ή Λιβύη δι' ἣς ρέει. περὶ δὲ τοῦ ρεύματος αὐτοῦ, ἐπ' ὅσον μακρότατον ἴστορεύντα ἦν ἐξικέσθαι, εἴρηται· ἐκδιδοῖ δὲ ἐς Αἴγυπτον. ή δὲ Αἴγυπτος τῆς ὀρεινῆς Κιλικίης μάλιστά κῃ ἀντίκηεται· ἐνθεῦτεν δὲ ἐς Σινώπην τὴν ἐν τῷ Εὐξείνῳ πόντῳ πέντε ἡμερέων ἵθεα ὄδος εὐξώνῳ ἀνδρί· ή δὲ Σινώπη τῷ Ἰστρῷ ἐκδιδόντι ἐς θάλασσαν ἀντίον κέεται. οὕτω τὸν Νεῖλον δοκέω διὰ πάσης τῆς Λιβύης διεξιόντα ἐξισοῦσθαι τῷ Ἰστρῷ.

35. Νείλου μέν νυν πέρι τοσαῦτα εἰρήσθω· ἔρχομαι δὲ περὶ Αἴγυπτου μηκυνέων τὸν λόγον, ὅτι πλεῖστα θωμάσια ἔχει ή ή ἄλλη πᾶσα χώρη καὶ

¹ ἐκ τῶν ἶσων μέτρων is an obscure expression. What Hdt. appears to mean is, that as the Nile (according to him)

country they came were all wizards; as to the river that ran past the city, Etearchus guessed it to be the Nile; and that is but reasonable. For the Nile flows from Libya, and right through the midst of that country; and as I guess, reasoning as to things unknown from visible signs, it takes its rise from the same measure of distance as the Ister.¹ That river flows from the land of the Celtae and the city of Pyrene through the very midst of Europe; now the Celtae dwell beyond the pillars of Heracles, being neighbours of the Cynesii, who are the westernmost of all nations inhabiting Europe. The Ister, then, flows clean across Europe and ends its course in the Euxine sea, at Istria, which is inhabited by Milesian colonists.

34. As it flows through inhabited country, its course is known to many; but none can speak of the source of the Nile; for Libya, through which it runs, is uninhabited and desert. Concerning its course I have told all that I could learn by inquiry; and it issues into Egypt. Now Egypt lies about opposite to the mountainous part of Cilicia; whence it is a straight five days' journey for an unburdened man to Sinope on the Euxine; and Sinope lies over against the place where the Ister falls into the sea. Thus I suppose the course of the Nile in its passage through Libya to be like the course of the Ister.

35. It is sufficient to say thus much concerning the Nile. But concerning Egypt I will now speak at length, because nowhere are there so many marvellous things, nor in the whole world beside are there to

flows first from W. to E. and then turns northward, so the Danube flows first from W. to E. and then (as he says) from N. to S.; and so the rivers in a manner correspond: one crosses Africa, the other Europe.

HERODOTUS

ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώρην τούτων εἴνεκα πλέω περὶ αὐτῆς εἰρήσεται.

Αἰγύπτιοι ἀμα τῷ οὐρανῷ τῷ κατὰ σφέας ἔόντι ἑτεροίῳ καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχομένῳ ἡ οἱ ἄλλοι ποταμοί, τὰ πολλὰ πάντα ἐμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἥθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἔόντες ὑφαίνουσι· ὑφαίνουσι δὲ οἱ μὲν ἄλλοι ἄνω τὴν κρόκην ὡθέοντες, Αἰγύπτιοι δὲ κάτω. τὰ ἄχθεα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. οὐρέουσι αἱ μὲν γυναῖκες ὁρθαί, οἱ δὲ ἄνδρες κατήμενοι. εὐμαρείῃ χρέωνται ἐν τοῖσι οἴκοισι, ἐσθίουσι δὲ ἔξω ἐν τῇσι ὁδοῖσι ἐπιλέγοντες ὡς τὰ μὲν αἰσχρὰ ἀναγκαῖα δὲ ἐν ἀποκρύφῳ ἐστὶ ποιέειν χρέον, τὰ δὲ μὴ αἰσχρὰ ἀναφανδόν. ἵραται γυνὴ μὲν οὐδεμίᾳ οὔτε ἔρσειος θεοῦ οὔτε θηλέης, ἄνδρες δὲ πάντων τε καὶ πασεων. τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶ οὐδεμίᾳ ἀνάγκη μὴ βουλομένοισι, τῇσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ βουλομένησι.

36. Οἱ ἱρέες τῶν θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρῶνται. τοῖσι ἄλλοισι ἀνθρώποισι νόμος ἀμα κήδει κεκάρθαι τὰς κεφαλὰς τοὺς μαλιστα ἴκνεέται, Αἰγύπτιοι δὲ ὑπὸ τοὺς θανάτους ἀνιεῖσι τὰς τρίχας αὐξεσθαι τάς τε ἐν τῇ κεφαλῇ καὶ τῷ γενείῳ, τέως ἔξυρημένοι. τοῖσι μὲν ἄλλοισι ἀνθρώποισι χωρὶς θηρίων ἡ δίαιτα ἀποκέκριται, Αἰγυπτίοισι δὲ δόμοῦ θηρίοισι ἡ δίαιτα ἐστί. ἀπὸ πυρῶν καὶ κριθέων ὄλλοι ζώουσι, Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζόην δνειδος μέγιστον ἐστί, ἀλλὰ ἀπὸ δλυρέων ποιεῦνται σιτία,

be seen so many works of unspeakable greatness; therefore I shall say the more concerning Egypt.

As the Egyptians have a climate peculiar to themselves, and their river is different in its nature from all other rivers, so have they made all their customs and laws of a kind contrary for the most part to those of all other men. Among them, the women buy and sell, the men abide at home and weave; and whereas in weaving all others push the woof upwards, the Egyptians push it downwards. Men carry burdens on their heads, women on their shoulders. Women make water standing, men sitting. They relieve nature indoors, and eat out of doors in the streets, giving the reason, that things unseemly but necessary should be done in secret, things not unseemly should be done openly. No woman is dedicated to the service of any god or goddess; men are dedicated to all deities male or female. Sons are not compelled against their will to support their parents, but daughters must do so though they be unwilling.

36. Everywhere else, priests of the gods wear their hair long; in Egypt they are shaven. With all other men, in mourning for the dead those most nearly concerned have their heads shaven; Egyptians are shaven at other times, but after a death they let their hair and beard grow. The Egyptians are the only people who keep their animals with them in the house. Whereas all others live on wheat and barley, it is the greatest disgrace for an Egyptian so to live; they make food from a coarse grain which some call

HERODOTUS

τὰς ζειὰς μετεξέπεροι καλέουσι. φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί, τὸν δὲ πηλὸν τῇσι χερσί, καὶ τὴν κόπρον ἀναιρέονται. τὰ αἰδοῖα ὥλλοι μὲν ἔωσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον, Αἰγύπτιοι δὲ περιτάμνονται. εἴματα τῶν μὲν ἀνδρῶν ἔκαστος ἔχει δύο, τῶν δὲ γυναικῶν ἐῑ ἐκάστη. τῶν ἰστίων τοὺς κρίκους καὶ τοὺς κάλους οἱ μὲν ἄλλοι ἔξωθεν προσδέονται, Αἰγύπτιοι δὲ ἔσωθεν. γράμματα γράφουσι καὶ λογίζονται ψή-
φοισι "Ελληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν, "Ελληνας δὲ ἐπ' ἀρι-
στερά. διφασίοισι δὲ γράμμασι χρέωνται, καὶ τὰ μὲν αὐτῶν ἵρα τὰ δὲ δημοτικὰ καλέεται.

37. Θεοσεβέες δὲ περισσῶς ἔόντες μάλιστα πάντων ἀνθρώπων νόμοισι τοιοῦσιδε χρέωνται. ἐκ χαλκέων ποτηρίων πίνουσι, διασμῶντες ἀνὰ πᾶσαν ἡμέρην, οὐκ δὲ μὲν δὲ οὔ, ἀλλὰ πάντες. εἴματα δὲ λίνεα φορέουσι αἱεὶ νεόπλυντα, ἐπιτη-
δεύοντες τοῦτο μάλιστα, τά τε αἰδοῖα περι-
τάμνονται καθάρειότητος εἴνεκεν, προτιμῶντες καθαροὶ εἶναι ἢ εὐπρεπέστεροι. οἱ δὲ ἱρέες ξυρῶνται πᾶν τὸ σῶμα διὰ τρίτης ἡμέρης, ἵνα μήτε φθείρ μήτε ἄλλο μυσταρὸν μηδὲν ἔγγινηται σφι θεραπεύουσι τοὺς θεούς. ἐσθῆτα δὲ φορέουσι οἱ ἱρέες λινέην μούνην καὶ ὑποδήματα βύβλινα· ἄλλην δέ σφι ἐσθῆτα οὐκ ἔξεστι λαβεῖν οὐδὲ ὑποδήματα ἄλλα. λοῦνται δὲ δὶς τῆς ἡμέρης ἐκάστης ψυχρῷ καὶ δὶς ἐκάστης νυκτός, ἄλλας τε θρησκηίας ἐπιτελέουσι μυρίας ὡς εἰπεῖν λόγῳ. πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα· οὐτε τι γάρ

spelt. They knead dough with their feet, and gather mud and dung with their hands. The Egyptians and those who have learnt it from them are the only people who practise circumcision. Every man has two garments, every woman only one. The rings and sheets of sails are made fast elsewhere outside the boat, but inside it in Egypt. The Greeks write and calculate by moving the hand from left to right; the Egyptians do contrariwise; yet they say that their way of writing is towards the right, and the Greek way towards the left. They use two kinds of writing; one is called sacred, the other common.¹

37. They are beyond measure religious, more than any other nation; and these are among their customs:—They drink from cups of bronze, which they cleanse out daily; this is done not by some but by all. They are especially careful ever to wear newly-washed linen raiment. They practise circumcision for cleanliness' sake; for they set cleanliness above seemliness. Their priests shave the whole body every other day, that no lice or aught else that is foul may infest them in their service of the gods. The priests wear a single linen garment and sandals of papyrus²: they may take no other kind of clothing or footwear. Twice a day and twice every night they wash in cold water. Their religious observances are, one may say, innumerable. But also they receive many benefits: they neither consume nor spend aught of

¹ Three kinds, really: hieroglyphic, hieratic (derived from hieroglyphic), and demotic, a simplified form of hieratic. See Rawlinson's essay, ch. 5, in his Appendix to Book II.

² On this plant, see ch. 92.

HERODOTUS

τῶν οἰκηίων τρίβουσι οὔτε δαπανῶνται, ἀλλὰ καὶ σιτία σφι ἔστι ἵρα πεσσόμενα, καὶ κρεῶν βοέων καὶ χηνέων πλῆθός τι ἐκάστῳ γίνεται πολλὸν ἡμέρης ἐκάστης, δίδοται δέ σφι καὶ οἶνος ἀμπέλινος· ἵχθύων δὲ οὐ σφι ἔξεστι πάσασθαι. κυάμους δὲ οὔτε τι μάλα σπείρουσι Αἰγύπτιοι ἐν τῇ χώρῃ, τούς τε γινομένους οὔτε τρώγουσι οὔτε ἔψουτες πατέονται, οἱ δὲ δὴ ἵρεες οὐδὲ ὄρεοντες ἀνέχονται, νομίζοντες οὐ καθαρὸν εἶναι μιν ὅσπριον. ἵραται δὲ οὐκ εἰς ἐκάστου τῶν θεῶν ἀλλὰ πολλοί, τῶν εἰς ἔστι ἀρχιερεύς· ἐπεὰν δέ τις ἀποθάνῃ, τούτου ὁ παῖς ἀντικατίσταται.

38. Τοὺς δὲ βοῦς τοὺς ἔρσεις τοῦ Ἐπάφου εἶναι νομίζουσι, καὶ τούτου εἴνεκα δοκιμάζουσι αὐτοὺς ὥδε· τρίχα ἣν καὶ μίαν ἰδηται ἐπεοῦσαν μέλαιναν, οὐ καθαρὸν εἶναι νομίζει. δίζηται δὲ ταῦτα ἐπὶ τούτῳ τεταγμένος τῶν τις ἵρεων καὶ ὄρθοῦ ἔστεῶτος τοῦ κτήμεος καὶ ὑπτίου, καὶ τὴν γλῶσσαν ἔξειρύσας, εἰ καθαρὴ τῶν προκειμένων σημηίων, τὰ ἐγὼ ἐν ἄλλῳ λόγῳ ἐρέω· κατορᾶ δὲ καὶ τὰς τρίχας τῆς οὐρῆς εἰ κατὰ φύσιν ἔχει πεφυκυίας. ἣν δὲ τούτων πάντων ἡ καθαρός, σημαίνεται βύβλῳ περὶ τὰ κέρεα εἰλίσσων καὶ ἐπειτα γῆν σημαντρίδα ἐπιπλάσας ἐπιβάλλει τὸν δακτύλιον, καὶ οὕτω ἀπάγουσι. ἀσήμαντον δὲ θύσαντι θάνατος ἡ ζημίη ἐπικέεται. δοκιμάζεται μέν νυν τὸ κτήνος τρόπῳ τοιῷδε, θυσίη δέ σφι ἦδε κατέστηκε.

39. Ἀγαγόντες τὸ σεσημασμένον κτήνος πρὸς τὸν βωμὸν ὅκου ἀν θύωσι, πῦρ ἀνακαίουσι, ἐπειτα δὲ ἐπ' αὐτοῦ οἶνον κατὰ τοῦ ἵρηίου ἐπισπείσαντες καὶ ἐπικαλέσαντες τὸν θεὸν σφάζουσι, σφά-

BOOK II. 37-39

their own ; sacred food is cooked for them, to each man is brought every day flesh of beeves and geese in great abundance, and wine of grapes too is given to them. They may not eat fish. The Egyptians sow no beans in their country ; if any grow, they will not eat them either raw or cooked ; the priests cannot endure even to see them, considering beans an unclean kind of pulse. Many (not one alone) are dedicated to the service of each god. One of these is the high priest ; and when a high priest dies his son succeeds to his office.

38. They hold that bulls belong to Epaphus,¹ and therefore test them thus to see if there be as much as one black hair on them ; if there be, the bull is deemed not pure ; one of the priests, appointed to this task, examines the beast, making it to stand and to lie, and drawing out its tongue, to know whether it bear none of the stated signs which I shall declare hereafter.² He looks also to the hairs of the tail, to see if they grow naturally. If it be pure in all these respects, the priest marks it by wrapping papyrus round the horns, then smears it with sealing-earth and stamps it with his ring ; and after this they lead the bull away. But the penalty is death for sacrificing a bull that the priest has not marked. Such is the manner of proving the beast ; I will now show how it is sacrificed.

39. Having brought the marked beast to the altar where the sacrifice is to be, they kindle a fire ; then they pour wine on the altar over the victim and call upon the god ; then they cut its throat, and

¹ Epaphus is the Greek form of Apis or Hapi, the bull-god of Memphis ; for bulls of Mair's *Oppian* (L.C.L.) Cyn. II. 86, note.

² iii. 28.

HERODOTUS

ξαντες δὲ ἀποτάμνουσι τὴν κεφαλήν. σῶμα μὲν δὴ τοῦ κτίνεος δείρουσι, κεφαλῆ δὲ κείνη πολλὰ καταρησάμενοι φέρουσι, τοῖσι μὲν ἀνὴρ ἄγορὴ καὶ "Ελληνές σφι ἔωσι ἐπιδήμιοι ἔμποροι, οἱ δὲ φέροντες ἐς τὴν ἀγορὴν ἀπ' ὧν ἔδοντο, τοῖσι δὲ ἀνὴρ παρέωσι "Ελληνες, οἱ δ' ἐκβάλλουσι ἐς τὸν ποταμόν· καταρῶνται δὲ τάδε λέγοντες τῇσι κεφαλῆσι, εἴ τι μέλλοι ἡ σφίσι τοῖσι θύουσι ἡ Αἰγύπτῳ τῇ συναπάσῃ κακὸν γενέσθαι, ἐς κεφαλῆν ταύτην τραπέσθαι. κατὰ μέν νυν τὰς κεφαλὰς τῶν θυομένων κτηνέων καὶ τὴν ἐπίσπεισιν τοῦ οἴνου πάντες Αἰγύπτιοι νόμοισι τοῖσι αὐτοῖσι χρέωνται ὁμοίως ἐς πάντα τὰ ἵρα, καὶ ἀπὸ τούτου τοῦ νόμου οὐδὲ ἄλλου οὐδενὸς ἔμψυχον κεφαλῆς γεύσεται Αἰγυπτίων οὐδείς.

40. Ἡ δὲ δὴ ἐξαίρεσις τῶν ἵρων καὶ ἡ καῦσις ἄλλη περὶ ἄλλο ἵρον σφι κατέστηκε· τὴν δ' ὧν μεγιστῆν τε δαίμονα ἥγηνται εἶναι καὶ μεγίστην οἱ ὅρτὴν ἀνάγουσι, ταύτην ἔρχομαι ἐρέων . . .¹ ἐπεὰν ἀποδείρωσι τὸν βοῦν, κατευξάμενοι κοιλίην μὲν κείνην πᾶσαν ἐξ ὧν εἴλον, σπλάγχνα δὲ αὐτοῦ λείπουσι ἐν τῷ σώματι καὶ τὴν πιμελήν, σκέλεα δὲ ἀποτάμνουσι καὶ τὴν ὀσφὺν ἄκρην καὶ τοὺς ὕμους τε καὶ τὸν τράχηλον. ταῦτα δὲ ποιήσαντες τὸ ἄλλο σῶμα τοῦ βοὸς πιμπλᾶσι ἄρτων καθαρῶν καὶ μέλιτος καὶ ἀσταφίδος καὶ σύκων καὶ λιβανωτοῦ καὶ σμύρνης καὶ τῶν ἄλλων θυωμάτων, πλήσαντες δὲ τούτων καταγίζουσι, ἔλαιον ἀφθονον καταχέοντες· προνηστεύσαντες δὲ θύουσι, καιομένων δὲ τῶν ἵρων

¹ There is an obvious lacuna; probably the name of the goddess (Isis) was given here.

having so done they sever the head from the body. They flay the carcase of the victim, then invoke many curses on its head and carry the same away. Where there is a market, and Greek traders in the place, the head is taken to the market and sold ; where there are no Greeks, it is thrown into the river. The imprecation which they utter over the heads is, that whatever ill threatens themselves, who sacrifice, or the whole of Egypt, may fall upon that head. In respect of the heads of sacrificed beasts and the libation of wine, the practice of all Egyptians is the same in all sacrifices ; and from this ordinance no Egyptian will taste of the head of anything that had life.

40. But in regard to the disembowelling and burning of the victims, there is a different way for each sacrifice. I will now, however, speak of that goddess whom they deem the greatest, and in whose honour they keep highest festival. The ox being flayed, after prayer made as aforesaid they take out the whole stomach, leaving the entrails in the carcase and the fat, and cut off the legs, the end of the loin, the shoulders, and the neck. Having done this, they fill what remains of the carcase of the ox with pure bread, honey, raisins, figs, frankincense, myrrh, and other kinds of incense, and then burn it, pouring much oil on it. They fast before the sacrifice, and while it is burning they all make lamentation ; and when their

HERODOTUS

τύπτονται πάντες, ἐπεὰν δὲ ἀποτύψωνται, δᾶῖτα προτίθενται τὰ ἐλίποντο τῶν ἵρων.

41. Τοὺς μέν νυν καθαροὺς βοῦς τοὺς ἔρσενας καὶ τοὺς μόσχους οἱ πάντες Αἰγύπτιοι θύουσι, τὰς δὲ θηλέας οὐ σφι ἔξεστι θύειν, ἀλλὰ ἵραι εἰσὶ τῆς Ἱσιος· τὸ γὰρ τῆς Ἱσιος ἄγαλμα ἐὸν γυναικήιον βούκερων ἐστὶ κατά περ Ἑλληνες τὴν Ἰοῦν γράφουσι, καὶ τὰς βοῦς τὰς θηλέας Αἰγύπτιοι πάντες ὄμοιώς σέβονται προβάτων πάντων μάλιστα μακρῷ. τῶν εἴνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσειε ἀν τῷ στόματι, οὐδὲ μαχαίρη ἀνδρὸς Ἑλληνος χρήσεται οὐδὲ ὀβελοῖσι οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοὸς διατετμημένου Ἑλληνικῇ μαχαίρῃ γεύσεται. Θάπτουσι δὲ τοὺς ἀποθνήσκοντας βοῦς τρόπον τόνδε· τὰς μὲν θηλέας ἐς τὸν ποταμὸν ἀπιεῖσι, τοὺς δὲ ἔρσενας κατορύσσουσι ἔκαστοι ἐν τοῖσι προστείοισι, τὸ κέρας τὸ ἔτερον ἥ καὶ ἀμφότερα ὑπερέχοντα σημηίου εἴνεκεν· ἐπεὰν δὲ σαπῆ καὶ προσίη ὁ τεταγμένος χρόνος, ἀπικνέεται ἐς ἔκαστην πόλιν βάρις ἐκ τῆς Προσωπίδος καλευμένης νήσου. ἥ δ' ἔστι μὲν ἐν τῷ Δέλτα, περίμετρον δὲ αὐτῆς εἰσὶ σχοῖνοι ἐννέα. ἐν ταύτῃ ὧν τῇ Προσωπίτιδι νήσῳ ἔνεισι μὲν καὶ ἄλλαι πόλιες συχναί, ἐκ τῆς δὲ αἱ βάριες παραγίνονται ἀναιρησόμεναι τὰ ὄστέα τῶν βοῶν, οὕνομα τῇ πόλι Ἀτάρβηχις, ἐν δ' αὐτῇ Ἀφροδίτης ἵρὸν ἄγιον ἴδρυται. ἐκ ταύτης τῆς πόλιος πλανῶνται πολλοὶ ἄλλοι ἐς ἄλλας πόλις, ἀνορύξαντες δὲ ἀστέα ἀπάγουσι καὶ θάπτουσι ἐς ἕνα χῶρον πάντες. κατὰ ταύτα δὲ τοῖσι βουσὶ καὶ τὰλλα κτήνεα θάπτουσι ἀποθνήσκοντα· καὶ γὰρ περὶ

lamentation is over, they set out a meal of what is left of the victim.

41. All Egyptians sacrifice unblemished bulls and bull-calves; they may not sacrifice cows; these are sacred to Isis. For the images of Isis are in woman's form, horned like an ox, as the Greeks picture Io, and cows are held by far the most sacred of all beasts of the herd by all Egyptians alike. For this reason no Egyptian man or woman will kiss a Greek man, or use a knife, or a spit, or a caldron belonging to a Greek, or taste the flesh of an unblemished ox that has been cut up with a Greek knife. Oxen that die are dealt with in the following way:—Cows are cast into the river, bulls are buried by each city in its suburbs, with one or both horns uncovered for a sign: then, when the carcase is decomposed, and the time appointed is at hand, a boat comes to each city from the island called Prosopitis, an island in the Delta, of nine schoeni in circuit. There are many other towns in Prosopitis; that one from which come the boats to gather the bones of the bulls is called Atarbechis;¹ there stands in it a temple of Aphrodite of great sanctity. From this town many go about, some to one town and some to another, and dig up the bones, which they then carry away and all bury in one place. As they bury the oxen, so they do with all other beasts at death. Such is their ordinance

¹ No doubt from Athor or Hathor, under which name Isis was often worshipped.

HERODOTUS

ταῦτα οὕτω σφι νενομοθέτηται· κτείνουσι γάρ δὴ οὐδὲ ταῦτα.

42. "Οσοι μὲν δὴ Διὸς Θηβαίεος ἴδρυνται ἵρὸν ἡ νομοῦ τοῦ Θηβαίου εἰσί, οὗτοι μέν νυν πάντες δίων ἀπεχόμενοι αἶγας θύουσι. Θεοὺς γὰρ δὴ οὐ τοὺς αὐτοὺς ἅπαντες ὄμοίως Αἰγύπτιοι σέβονται, πλὴν Ἱσιός τε καὶ Ὁσίριος, τὸν δὴ Διόνυσον εἶναι λέγουσι· τούτους δὲ ὄμοίως ἅπαντες σέβονται. ὅσοι δὲ τοῦ Μένδητος ἔκτηνται ἵρὸν ἡ νομοῦ τοῦ Μενδησίου εἰσί, οὗτοι δὲ αἰγῶν ἀπεχόμενοι δις θύουσι. Θηβαῖοι μέν νυν καὶ ὅσοι διὰ τούτους δίων ἀπέχονται, διὰ τάδε λέγουσι τὸν νόμον τόνδε σφίσι τεθῆναι. Ἡρακλέα θελῆσαι πάντως ἴδεσθαι τὸν Δία, καὶ τὸν οὐκ ἐθέλειν ὁφθῆναι ὑπ' αὐτοῦ· τέλος δέ, ἐπείτε λιπαρέειν τὸν Ἡρακλέα, τάδε τὸν Δία μηχανήσασθαι· κριὸν ἐκδείραντα προσχέσθαι τε τὴν κεφαλὴν ἀποταμόντα τοῦ κριοῦ καὶ ἐνδύντα τὸ νάκος οὕτω οἱ ἑωυτὸν ἐπιδέξαι. ἀπὸ τούτου κριοπρόσωπον τοῦ Διὸς τῶγαλμα ποιεῦσι Αἰγύπτιοι, ἀπὸ δὲ Αἰγυπτίων Ἀμμώνιοι, ἔόντες Αἰγυπτιῶν τε καὶ Αἰθιόπων ἄποικοι καὶ φωνὴν μεταξὺ ἀμφοτέρων νομίζοντες. δοκέειν δέ μοι, καὶ τὸ οὖνομα Ἀμμώνιοι ἀπὸ τοῦδε σφίσι τὴν ἐπωνυμίην ἐποιήσαντο· Ἀμοῦν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία. τοὺς δὲ κριοὺς οὐ θύουσι Θηβαῖοι, ἀλλ' εἰσί σφι ἵροὶ διὰ τοῦτο. μιῇ δὲ ἡμέρῃ τοῦ ἐνιαυτοῦ, ἐν ὁρτῇ τοῦ Διός, κριὸν ἔνα κατακόψαντες καὶ ἀποδείραντες κατὰ τῶντὸ οὐδένουσι τῶγαλμα τοῦ Διός, καὶ ἐπειτα ἄλλο

respecting these also ; for they, too, may not be killed.

42. All that have among them a temple of Zeus of Thebes, or are of the Theban province, sacrifice goats but will not touch sheep. For no gods are worshipped in common by the whole of Egypt save only Isis and Osiris, whom they say to be Dionysus ; these are worshipped by all alike. Those who have a temple of Mendes¹ or are of the Mendesian province sacrifice sheep, but will not touch goats. The Thebans, and those who by the Theban example will not touch sheep give the following reason for their ordinance : Heracles² (they say) would by all means look upon Zeus, and Zeus would not be seen by him. At last, being earnestly entreated by Heracles, Zeus contrived a device, whereby he showed himself displaying the head and wearing the fleece of a ram which he had flayed and beheaded. It is from this that the Egyptian images of Zeus have a ram's head ; and in this the Egyptians are imitated by the Ammonians, who are colonists from Egypt and Ethiopia and speak a language compounded of the tongues of both countries. It was from this, I think, that the Ammonians got their name too ; for Amun is the Egyptian name for Zeus. The Thebans, then, hold rams sacred for this reason, and do not sacrifice them. But on one day in the year, at the festival of Zeus, they cut in pieces and flay a single ram and put the fleece on the image of Zeus, as in the story ; then

¹ Mendes, Greek form of Binded, a town in the Delta where Osiris was worshipped in the form of a ram, according to monuments. Here Mendes apparently = Osiris.

² The Greeks identified with Heracles an Egyptian god Shu (called at Thebes Chonsu-Neferhotep, Ἀγαθοδαλμων).

HERODOTUS

ἄγαλμα Ἡρακλέος προσάγουσι πρὸς αὐτό. ταῦτα δὲ ποιήσαντες τύπτονται οἱ περὶ τὸ ἱρὸν ἀπαντεῖς τὸν κριόν καὶ ἔπειτα ἐν ἵρῃ θίκη θάπτουσι αὐτόν.

43. Ἡρακλέος δὲ πέρι τόνδε τὸν λόγον ἡκουσα, ὅτι εἴη τῶν δυώδεκα θέων· τοῦ ἑτέρου δὲ πέρι Ἡρακλέος, τὸν Ἐλληνες οἶδασι, οὐδαμῇ Αἰγύπτου ἐδυνάσθην ἀκοῦσαι. καὶ μὴν ὅτι γε οὐ παρ' Ἐλλήνων ἔλαβον τὸ οὔνομα Αἰγύπτιοι τοῦ Ἡρακλέος, ἀλλὰ Ἐλληνες μᾶλλον παρ' Αἰγυπτίων καὶ Ἐλλήνων οὗτοι οἱ θέμενοι τῷ Ἀμφιτρύωνος γόνῳ τούνομα Ἡρακλέα, πολλά μοι καὶ ἄλλα τεκμήρια ἔστι τούτῳ οὕτω ἔχειν, ἐν δὲ καὶ τόδε, ὅτι τε τοῦ Ἡρακλέος τούτου οἱ γονέες ἀμφότεροι ἦσαν Ἀμφιτρύων καὶ Ἀλκμήνη γεγονότες τὸ ἀνέκαθεν ἀπ' Αἰγύπτου, καὶ διότι Αἰγύπτιοι οὔτε Ποσειδέωνος οὔτε Διοσκούρων τὰ οὐνόματα φασὶ εἰδέναι, οὐδέ σφι θεοὶ οὗτοι ἐν τοῖσι ἄλλοισι θεοῖσι ἀποδεδέχαται. καὶ μὴν εἴ γε παρ' Ἐλλήνων ἔλαβον οὔνομά τεν δαίμονος, τούτων οὐκ ἥκιστα ἀλλὰ μάλιστα ἔμελλον μνῆμην ἔξειν, εἴ περ καὶ τότε ναυτιλίησι ἔχρεωντο καὶ ἦσαν Ἐλλήνων τινὲς ναυτίλοι, ως ἔλπομαι τε καὶ ἐμὴ γνώμη αἵρεει· ὥστε τούτων ἀν καὶ μᾶλλον τῶν θεῶν τὰ οὐνόματα ἔξεπιστέατο Αἰγύπτιοι ἢ τοῦ Ἡρακλέος. ἀλλά τις ἀρχαῖος ἔστι θεὸς Αἰγυπτίοισι Ἡρακλέης· ως δὲ αὐτὸι λέγουσι, ἔτεα ἔστι ἐπτακισχίλια καὶ μύρια ἐς Ἀμασιν βασιλεύσαντα, ἐπειτε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο τῶν Ἡρακλέα ἕνα νομίζουσι.

44. Καὶ θέλων δὲ τούτων πέρι σαφές τι εἰδέναι ἐξ ὧν οἵνον τε ἦν, ἐπλευσα καὶ ἐς Τύρον τῆς

BOOK II. 42-44

they bring an image of Heracles near to it. Having done this, all that are about the temple mourn for the ram, and presently bury it in a sacred coffer.

43. Concerning Heracles, I heard it said that he was one of the twelve gods. But I could nowhere in Egypt hear anything concerning the other Heracles, whom the Greeks know. I have indeed many proofs that the name of Heracles did not come from Hellas to Egypt, but from Egypt to Hellas (and in Hellas to those Greeks who gave the name Heracles to the son of Amphitryon); and this is the chief among them—that Amphitryon and Alcmene, the parents of this Heracles, were both by descent Egyptian;¹ and that the Egyptians deny knowledge of the names of Poseidon and the Dioscuri, nor are these gods reckoned among the gods of Egypt. Yet had they got the name of any deity from the Greeks, it was these more than any that they were like to remember, if indeed they were already making sea voyages and the Greeks too had seafaring men, as I suppose and judge; so that the names of these gods would have been even better known to the Egyptians than the name of Heracles. Nay, Heracles is a very ancient god in Egypt; as the Egyptians themselves say, the change of the eight gods to the twelve, of whom they deem Heracles one, was made seventeen thousand years before the reign of Amasis.

44. Moreover, wishing to get clear knowledge of this matter whence it was possible so to do, I took

¹ As grandchildren of Perseus, for whose Egyptian origin see 91.

HERODOTUS

Φοινίκης, πυνθανόμενος αὐτόθι εἶναι ἵρὸν Ἡρακλέος ἄγιον, καὶ εἰδον πλουσίως κατεσκευασμένου ἄλλοισι τε πολλοῖσι ἀναθήμασι, καὶ ἐν αὐτῷ ἡσαν στῆλαι δύο, ἢ μὲν χρυσοῦ ἀπέφθον, ἢ δὲ σμαράγδου λίθου λάμποντος τὰς οὐκτας μέγαθος. ἐς λόγους δὲ ἐλθὼν τοῖσι ἱρεῦσι τοῦ θεοῦ εἰρόμην ὁκόσος χρόνος εἴη ἔξ οὐ σφι τὸ ἵρὸν ἴδρυται. εὑρον δὲ οὐδὲ τούτους τοῖσι "Ελλησι συμφερομένους· ἔφασαν γὰρ ἄμα Τύρῳ οἰκιζομένη καὶ τὸ ἵρὸν τοῦ θεοῦ ἴδρυθῆναι, εἶναι δὲ ἔτεα ἀπ' οὐ Τύρον οἰκέουσι τριηκόσια καὶ δισχίλια. εἰδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἵρὸν Ἡρακλέος ἐπωνυμίην ἔχοντος Θασίου εἶναι ἀπικόμην δὲ καὶ ἐς Θάσον, ἐν τῇ εὑρον ἵρὸν Ἡρακλέος ὑπὸ Φοινίκων ἴδρυμένον, οὐ κατ' Εὐρώπης ζήτησιν ἐκπλώσαντες Θάσον ἔκτισαν· καὶ ταῦτα καὶ πέντε γενεῆσι ἀνδρῶν πρότερα ἔστι ἡ τὸν Αμφιτρύωνος Ἡρακλέα ἐν τῇ Ἑλλάδι γενέσθαι. τὰ μέν νυν ἰστορημένα δηλοῦ σαφέως παλαιὸν θεὸν Ἡρακλέα ἔοντα, καὶ δοκέουσι δέ μοι οὗτοι ὄρθότατα Ἑλλήνων ποιέειν, οὐ διξά Ἡράκλεια ἴδρυσάμενοι ἔκτηνται, καὶ τῷ μὲν ὡς ἀθανάτῳ Ὁλυμπίῳ δὲ ἐπωνυμίην θύουσι, τῷ δὲ ἔτερῳ ὡς ἥρωι ἐναγίζουσι.

45. Λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως οἱ "Ελληνες, εὐήθης δὲ αὐτῶν καὶ ὅδε ὁ μῦθος ἔστι τὸν περὶ τοῦ Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον στέψαντες οἱ Αἴγυπτιοι ὑπὸ πομπῆς ἔξηγον ὡς θύσοντες τῷ Διῤῥήποι τὸν δὲ τέως μὲν ἡσυχίην ἔχειν, ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ

¹ The Tyrian god Melkart.

ship to Tyre in Phoenice, where I heard that there was a very holy temple of Heracles.¹ There I saw it, richly equipped with many other offerings, besides that in it there were two pillars, one of refined gold, one of emerald, a great pillar that shone in the night-time ; and in converse with the priests I asked how long it was since their temple was built. I found that neither did their account tally with the belief of the Greeks ; for they said that the temple of the god was founded when Tyre first became a city, and that was two thousand three hundred years since. At Tyre I saw yet another temple of that Heracles called the Thasian. Then I went to Thasos, too, where I found a temple of Heracles built by the Phoenicians, who made a settlement there when they voyaged in search of Europe ; now they did so as much as five generations before the birth in Hellas of Heracles the son of Amphitryon. Therefore, what I have discovered by inquiry plainly shows that Heracles is an ancient god. And further : those Greeks, I think, are most in the right, who have established and practise two worships of Heracles, sacrificing to one Heracles as to an immortal, and calling him the Olympian, but to the other bringing offerings as to a dead hero.²

45. But among the many ill-considered tales told by the Greeks, this is a very foolish story which they relate about Heracles—how when he came to Egypt the Egyptians crowned him and led him out in a procession to sacrifice him to Zeus ; and for a while (they say) he followed quietly, but when they began

² There is a dual Heracles in the *Odyssey*, xi. 601 seqq. An εἴδωλον of him is seen in the world of the dead ; but “he himself” is an immortal among the gods of heaven.

HERODOTUS

κατάρχοντο, ἐς ἀλκὴν τραπόμενον πάντας σφέας καταφοιεῦσαι. ἐμοὶ μὲν νυν δοκέουσι ταῦτα λέγοντες τῆς Αἰγυπτίων φύσιος καὶ τῶν νόμων πάμπαν ἀπείρως ἔχειν οἱ "Ελληνες· τοῖσι γὰρ οὐδὲ κτήνεα ὁστὶ θύειν ἐστὶ χωρὶς ὑῶν καὶ ἐρσένων βοῶν καὶ μόσχων, ὅσοι ἂν καθαροὶ ἔωσι, καὶ χηνῶν, κῶς ἂν οὗτοι ἀνθρώπους θύοιεν; ἔτι δὲ ἔνα ἔόντα τὸν Ἡρακλέα καὶ ἔτι ἄνθρωπον, ὡς δὴ φασί, κῶς φύσιν ἔχει πολλὰς μυριάδας φονεῦσαι; καὶ περὶ μὲν τούτων τοσαῦτα ἡμῖν εἰπούσι καὶ παρὰ τῶν θεῶν καὶ παρὰ τῶν ἡρώων εὑμενείη εἴη.

46. Τὰς δὲ δὴ αἶγας καὶ τοὺς τράγους τῶνδε εἶνεκα οὐ θύουσι Αἰγυπτίων οἱ εἰρημένοι· τὸν Πᾶνα τῶν ὀκτὼ θεῶν λογίζονται εἶναι οἱ Μενδήσιοι, τοὺς δὲ ὀκτὼ θεοὺς τούτους προτέρους τῶν δυώδεκα θεῶν φασι γενέσθαι. γράφουσί τε δὴ καὶ γλύφουσι οἱ ζωγράφοι καὶ οἱ ἀγαλματοποιοὶ τοῦ Πανὸς τῶγαλμα κατά περ "Ελληνες αἴγοπρόσωπον καὶ τραγοσκελέα, οὕτι τοιοῦτον νομίζοντες εἶναι μιν ἀλλὰ ὁμοῖον τοῖσι ἄλλοισι θεοῖσι· ὅτεν δὲ εἶνεκα τοιοῦτον γράφουσι αὐτόν, οὐ μοι ἥδιον ἐστὶ λέγειν. σέβονται δὲ πάντας τοὺς αἶγας οἱ Μενδήσιοι, καὶ μᾶλλον τοὺς ἔρσενας τῶν θηλέων, καὶ τούτων οἱ αἰπόλοι τιμὰς μέζονας ἔχουσι· ἐκ δὲ τούτων ἔνα μάλιστα, ὅστις ἐπεὰν ἀποθάνῃ, πένθος μέγα παντὶ τῷ Μενδησίῳ νομῷ τίθεται. καλέεται δὲ ὁ τε τράγος καὶ ὁ Πὰν Αἰγυπτιστὶ Μένδης. ἐγένετο δὲ ἐν τῷ νομῷ τούτῳ ἐπ' ἐμεῦ τοῦτο τὸ τέρας· γυναικὶ τράγος ἐμίσγετο ἀναφανδόν. τοῦτο ἐς ἐπίδεξιν ἀνθρώπων ἀπίκετο.

47. Ἄν δὲ Αἰγύπτιοι μιαρὸν ἥγηνται θηρίον εἶναι, καὶ τοῦτο μὲν ἦν τις ψαύση αὐτῶν παριῶν

the first rites of sacrifice upon him at the altar, he resisted and slew them all. Now it seems to me that by this story the Greeks show themselves wholly ignorant of the character and customs of the Egyptians ; for how should they sacrifice men, who are forbidden to sacrifice even the lower animals, save only swine and bulls and bull-calves, if they be unblemished, and geese ? Moreover, Heracles being alone, and still but a man, as they say, how is it natural that he should slay a countless multitude ? So much I say of this matter ; may no god or hero be displeased with me therefor !

46. This is the reason why the Egyptians of whom I have spoken sacrifice no goats, male or female : the Mendesians reckon Pan among the eight gods, who, they say, were before the twelve gods. Now in their painting and sculpture the image of Pan is made as among the Greeks with the head and the legs of a goat ; not that he is deemed to be in truth such, or unlike to other gods ; but why they so present him I have no wish to say. The Mendesians hold all goats sacred, the male even more than the female, and goatherds are held in especial honour : one he-goat is most sacred of all ; when he dies it is ordained that there should be great mourning in all the Mendesian province. In the Egyptian language Mendes is the name both for the he-goat and for Pan. In my lifetime a monstrous thing happened in this province, a woman having open intercourse with a he-goat. This came to be publicly known.

47. Swine are held by the Egyptians to be unclean beasts. Firstly, if an Egyptian touch a hog in

HERODOTUS

νός, αὐτοῖσι τοῖσι ἴματίοισι ἀπ' ὃν ἔβαψε ἑωυτὸν
 βάσι ἐς τὸν ποταμόν· τοῦτο δὲ οἱ συβῶται ἔοντες
 Αἰγύπτιοι ἐγγενέες ἐς ἵρὸν οὐδὲν τῶν ἐν Αἰγύπτῳ
 ἐσέρχονται μοῦνοι πάντων, οὐδέ σφι ἐκδίδοσθαι
 οὐδεὶς θυγατέρα ἐθέλει οὐδὲ ἄγεσθαι ἐξ αὐτῶν,
 ἀλλ' ἐκδίδονται τε οἱ συβῶται καὶ ἄγονται ἐξ
 ἀλλήλων. τοῖσι μέν νυν ἄλλοισι θεοῖσι θύειν ὃς
 οὐ δικαιεύνει Αἰγύπτιοι, Σελήνη δὲ καὶ Διονύσῳ
 μούνοισι τοῦ αὐτοῦ χρόνου, τῇ αὐτῇ πανσελήνῳ,
 τοὺς ὃς θύσαντες πατέονται τῶν κρεῶν. διότι
 δὲ τοὺς ὃς ἐν μὲν τῇσι ἄλλῃσι ὄρτῃσι ἀπεστυγή-
 κασι ἐν δὲ ταύτῃ θύουσι, ἔστι μὲν λόγος περὶ
 αὐτοῦ ὑπ' Αἰγυπτίων λεγόμενος, ἐμοὶ μέντοι ἐπι-
 σταμένῳ οὐκ εὐπρεπέστερος ἔστι λέγεσθαι. θυσίη
 δὲ ἥδε τῶν ὑῶν τῇ Σελήνῃ ποιέεται ἐπεὰν
 θύσῃ, τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν
 ἐπίπλοον συνθεὶς ὁμοῦ κατ' ὃν ἐκάλυψε πάση
 τοῦ κτήνεος τῇ πιμελῇ τῇ περὶ τὴν ηδὺν γινομένῃ,
 καὶ ἐπειτα καταγίζει πυρί· τὰ δὲ ἄλλα κρέα
 σιτέονται ἐν τῇ πανσελήνῳ ἐν τῇ ἀν τὰ ἵρᾳ
 θύσωσι, ἐν ἄλλῃ δὲ ἡμέρῃ οὐκ ἀν ἔτι γευσαίατο.
 οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου σταιτίνας
 πλάσαντες ὃς καὶ διπτήσαντες ταύτας θύουσι.

48. Τῷ δὲ Διονύσῳ τῆς ὄρτης τῇ δορπίῃ χοῖρον
 πρὸ τῶν θυρέων σφάξας ἔκαστος διδοῖ ἀπο-
 φέρεσθαι τὸν χοῖρον αὐτῷ τῷ ἀποδομένῳ τῶν
 συβωτέων. τὴν δὲ ἄλλην ἀνάγουσι ὄρτην τῷ
 Διονύσῳ οἱ Αἰγύπτιοι πλὴν χορῶν κατὰ ταῦτα
 σχεδὸν πάντα "Ελλησι· ἀντὶ δὲ φαλλῶν ἄλλα
 σφι ἔστι ἔξευρημένα, ὅσον τε πηχυαῖα ἀγάλματα
 νευρόσπαστα, τὰ περιφορέουσι κατὰ κώμας γυ-
 ναικες, νεῦον τὸ αἰδοῖον, οὐ πολλῷ τεῳ ἔλασσον

passing by, he goes to the river and dips himself in it, clothed as he is ; and secondly, swineherds, native born Egyptians though they be, are alone of all men forbidden to enter any Egyptian temple ; nor will any give a swineherd his daughter in marriage, nor take a wife from their women ; but swineherds intermarry among themselves. Nor do the Egyptians think right to sacrifice swine to any god save the Moon and Dionysus ; to these they sacrifice their swine at the same time, in the same season of full moon ; then they eat of the flesh. The Egyptians have an account of the reason why they sacrifice swine at this festival, yet abominate them at others ; I know it, but it is not fitting that I should relate it. But this is how they sacrifice swine to the Moon : the sacrificer lays the end of the tail and the spleen and the caul together and covers them up with all the fat that he finds about the belly, then burns all with fire ; as for the rest of the flesh, they eat it at the time of full moon when they sacrifice the victim ; but they will not taste it on any other day. Poor men, having but slender means, mould swine of dough, which they then bake and sacrifice.

48. To Dionysus, on the evening of his festival, everyone offers a porker which he kills before his door and then gives to the swineherd himself who has sold it, for him to take away. The rest of the festival of Dionysus is ordered by the Egyptians much as it is by the Greeks, except for the dances ; but in place of the phallus they have invented the use of puppets a cubit long moved by strings, which are carried about the villages by women, the male member moving and near as big as the rest of the

HERODOTUS

έὸν τοῦ ἄλλου σώματος· προηγέεται δὲ αὐλός, αἱ δὲ ἔπονται ἀείδουσαι τὸν Διόνυσον. διότι δὲ μέζον τε ἔχει τὸ αἰδοῖον καὶ κινέει μοῦνον τοῦ σώματος, ἔστι λόγος περὶ αὐτοῦ ἵρδος λεγόμενος.

49. "Ηδη δὲ μοι Μελάμπους ὁ Ἀμυθέωνος τῆς θυσίης ταύτης οὐκ εἶναι ἀδαής ἀλλ' ἔμπειρος. "Ελλησι γὰρ δὴ Μελάμπους ἔστι ὁ ἐξηγησάμενος τοῦ Διονύσου τό τε οὖνομα καὶ τὴν θυσίην καὶ τὴν πομπὴν τοῦ φαλλοῦ ἀτρεκέως μὲν οὐ πάντα συλλαβὼν τὸν λόγον ἔφηνε, ἀλλ' οἱ ἐπιγενόμενοι τούτῳ σοφισταὶ μεζόνως ἐξέφηναν· τὸν δὲ ὡν φαλλὸν τὸν τῷ Διονύσῳ πεμπόμενον Μελάμπους ἔστι ὁ κατηγησάμενος, καὶ ἀπὸ τούτου μαθόντες ποιεῦσι τὰ ποιεῦσι "Ελληνες. ἐγὼ μέν νυν φημὶ Μελάμποδα γενόμενον ἄνδρα σοφὸν μαντικὴν τε ἑωτῷ συστῆσαι καὶ πυθόμενον ἀπ' Αἰγύπτου ἄλλα τε πολλὰ ἐσηγήσασθαι "Ελλησι καὶ τὰ περὶ τὸν Διόνυσον, ὀλίγα αὐτῶν παραλλάξαντα. οὐ γὰρ δὴ συμπεσεῖν γε φήσω τά τε ἐν Αἰγύπτῳ ποιεύμενα τῷ θεῷ καὶ τὰ ἐν τοῖσι "Ελλησι· ὅμοτροπα γὰρ ἀν ἦν τοῖσι "Ελλησι καὶ οὐ νεωστὶ ἐσηγμένα. οὐ μὲν οὐδὲ φήσω ὅκως Αἰγύπτιοι παρ' Ελλήνων ἔλαβον ἢ τοῦτο ἢ ἄλλο κού τι νόμαιον. πυθέσθαι δέ μοι δοκέει μάλιστα Μελάμπους τὰ περὶ τὸν Διόνυσον παρὰ Κάδμου τε τοῦ Τυρίου καὶ τῶν σὺν αὐτῷ ἐκ Φοινίκης ἀπικομένων ἐς τὴν νῦν Βοιωτίην καλεομένην χώρην.

50. Σχεδὸν δὲ καὶ πάντων τὰ οὖνόματα τῶν θεῶν ἐξ Αἰγύπτου ἐλήγουσι οὐδὲ τοῦτο ἐξ Ελλάδα. διότι μὲν γὰρ ἐκ τῶν βαρβάρων ἥκει, πυνθανόμενος οὕτω εὑρίσκω ἐόν· δοκέω δὲ ὡν μάλιστα ἀπ' Αἰγύπτου ἀπῆχθαι. ὅτι γὰρ δὴ μὴ Ποσειδέωνος καὶ Διοσ-

body; a flute-player goes before, the women follow after, singing of Dionysus. There is a sacred legend which gives the reason for the appearance and motions of these puppets.

49. Now, this being so, it seems to me that Melampus son of Amytheon was not ignorant but had attained knowledge of this sacrifice. For it was Melampus who taught the Greeks the name of Dionysus, and the way of sacrificing to him, and the phallic procession; I would not in strictness say that he showed them completely the whole matter, for the later teachers added somewhat to his showing; but it was from him that the Greeks learnt to bear the phallus along in honour of Dionysus, and they got their present practice from his teaching. I think, then, that Melampus showed himself a clever man, in that he had acquired the prophetic art, and in his teaching of the worship of Dionysus, besides much else, came from Egypt with but slight change; for I will not admit that it is a chance agreement between the Egyptian ritual of Dionysus and the Greek; for were that so, the Greek ritual would be of a Greek nature and not but lately introduced. Nor yet will I hold that the Egyptians took either this or any other custom from the Greeks. But I believe that Melampus learnt the worship of Dionysus chiefly from Cadmus of Tyre and those who came with Cadmus from Phoenice to the land now called Boeotia.

50. Indeed, wellnigh all the names of the gods came to Hellas from Egypt. For I am assured by inquiry that they have come from foreign parts, and I believe that they came chiefly from Egypt. Except the names of Poseidon and the Dioscuri, as I have

HERODOTUS

κούρων, ώς καὶ πρότερόν μοι ταῦτα εἴρηται, καὶ "Ηρης καὶ Ἰστίης καὶ Θέμιος καὶ Χαρίτων καὶ Νηρηΐδων, τῶν ἄλλων θεῶν Αἰγυπτίοισι αἱέν κοτε τὰ οὐνόματα ἔστι ἐν τῇ χώρῃ. λέγω δὲ τὰ λέγουσι αὐτοὶ Αἰγύπτιοι. τῶν δὲ οὗ φασι θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι δέ μοι δοκέουσι ὑπὸ Πελασγῶν ὄνομασθῆναι, πλὴν Ποσειδέωνος· τοῦτον δὲ τὸν θεὸν παρὰ Λιβύων ἐπύθουντο· οὐδαμοὶ γάρ ἀπ' ἀρχῆς Ποσειδέωνος οὔνομα ἔκτηνται εἰ μὴ Λίβυες καὶ τιμῶσι τὸν θεὸν τοῦτον αἱέν. νομίζουσι δ' ὅν Αἰγύπτιοι οὐδὲ ἥρωσι οὐδέν.

51. Ταῦτα μέν νυν καὶ ἄλλα πρὸς τούτοισι, τὰ ἐγὼ φράσω, "Ἐλληνες ἀπ' Αἰγυπτίων νενομίκασι· τοῦ δὲ Ἐρμέω τὰ ἀγάλματα ὁρθὰ ἔχειν τὰ αἰδοῖα ποιεῦντες οὐκ ἀπ' Αἰγυπτίων μεμαθήκασι, ἀλλ' ἀπὸ Πελασγῶν πρῶτοι μὲν Ἐλλήνων ἀπάντων Ἀθηναῖοι παραλαβόντες, παρὰ δὲ τούτων ὄλλοι. Ἀθηναίοισι γάρ ἡδη τηνικαῦτα ἐς Ἐλληνας τελέουσι Πελασγοὶ σύνοικοι ἐγένοντο ἐν τῇ χώρῃ, ὅθεν περ καὶ Ἐλληνες ἥρξαντο νομισθῆναι. ὅστις δὲ τὰ Καβείρων ὅργια μεμύηται, τὰ Σαμοθρήϊκες ἐπιτελέουσι παραλαβόντες παρὰ Πελασγῶν, οὗτος ὡνὴρ οἰδε τὸ λέγω· τὴν γὰρ Σαμοθρηϊκην οἰκεον πρότερον Πελασγοὶ οὗτοι οἵ περ Ἀθηναίοισι σύνοικοι ἐγένοντο, καὶ παρὰ τούτων Σαμοθρήϊκες τὰ ὅργια παραλαμβάνουσι. ὁρθὰ ὅν ἔχειν τὰ αἰδοῖα τάγάλματα τοῦ Ἐρμέω Ἀθηναῖοι πρῶτοι Ἐλλήνων μαθόντες παρὰ Πελασγῶν ἐποιήσαντο· οἱ δὲ Πελασγοὶ ἱρόν τινα λόγον περὶ αὐτοῦ ἔλεξαν, τὰ ἐν τοῖσι ἐν Σαμοθρηϊκῇ μυστηρίοισι δεδήλωται.

52. Ἐθυον δὲ πάντα πρότερον οἱ Πελασγοὶ θεοῖσι ἐπευχόμενοι, ώς ἐγὼ ἐν Δωδώνῃ οίδα ἀκού-

already said, and Here, and Hestia, and Themis, and the Graces and the Nereids, the names of all the gods have ever existed in Egypt. I say but what the Egyptians themselves say. The gods whose names they say they do not know were, as I think, named by the Pelasgians, save only Poseidon, of whom they learnt the knowledge from the Libyans. Alone of all nations the Libyans have had among them the name of Poseidon from the first, and they have ever honoured this god. The Egyptians, however, are not accustomed to pay any honours to heroes.

51. These customs then and others besides, which I shall show, were taken by the Greeks from the Egyptians. It was not so with the ithyphallic images of Hermes; the making of these came from the Pelasgians, from whom the Athenians were the first of all Greeks to take it, and then handed it on to others. For the Athenians were then already counted as Greeks when the Pelasgians came to dwell in the land with them, and thereby began to be considered as Greeks. Whoever has been initiated into the rites of the Cabeiri, which the Samothracians learnt from the Pelasgians and now practice, he understands what my meaning is. Samothrace was formerly inhabited by those Pelasgians who came to dwell among the Athenians, and it is from them that the Samothracians take their rites. The Athenians, then, were the first Greeks to make ithyphallic images of Hermes, and this they did because the Pelasgians taught them. The Pelasgians told a certain sacred tale about this, which is set forth in the Samothracian mysteries.

52. Formerly, in all their sacrifices, the Pelasgians called upon gods (this I know, for I was told at

HERODOTUS

σας, ἐπωνυμίην δὲ οὐδέ οὔνομα ἐποιεῦντο οὐδενὶ αὐτῶν· οὐ γάρ ἀκηκόεσάν κω. θεοὺς δὲ προσωνύμασαν σφέας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. ἔπειτα δὲ χρόνου πολλοῦ διεξελθόντος ἐπύθοντο ἐκ τῆς Αἰγύπτου ἀπικόμενα τὰ οὐνόματα τῶν θεῶν τῶν ἀλλων, Διονύσου δὲ ὕστερον πολλῷ ἐπύθοντο. καὶ μετὰ χρόνου ἐχρηστηριάζοντο περὶ τῶν οὐνομάτων ἐν Δωδώνῃ· τὸ γάρ δὴ μαντήιον τοῦτο οὐεύμισται ἀρχαιότατον τῶν ἐν "Ελλησι χρηστηρίων εἶναι, καὶ ἦν τὸν χρόνον τούτον μονινού. ἐπεὶ ὧν ἐχρηστηριάζοντο ἐν τῇ Δωδώνῃ οἱ Πελασγοὶ εἰ ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν Βαρβάρων ἡκουντα, ἀνεῖλε τὸ μαντήιον χρᾶσθαι. ἀπὸ μὲν δὴ τούτου τοῦ χρόνου ἔθυνον τοῖσι οὐνόμασι τῶν θεῶν χρεώμενοι· παρὰ δὲ Πελασγῶν "Ελληνες ἔξεδέξαντο ὕστερον.

53. Ἐνθεν δὲ ἐγένοντο ἔκαστος τῶν θεῶν, εἴτε αἱεὶ ἥσαν πάντες, ὁκοῖοι τέ τινες τὰ εἰδεα, οὐκ ἡπιστέατο μέχρι οὐ πρώην τε καὶ χθὲς ὡς εἰπεῖν λόγῳ. Ἡσίοδον γάρ καὶ "Ομηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλέοσι· οὗτοι δὲ εἰσὶ οἱ ποιήσαντες θεογονίην "Ελλησι καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες καὶ τιμάς τε καὶ τέχνας διελόντες καὶ εἰδεα αὐτῶν σημήναντες. οἱ δὲ πρότερον ποιηταὶ λεγόμενοι τούτων τῶν ἀνδρῶν γενέσθαι ὕστερον, ἔμοιγε δοκέειν, ἐγένοντο. τούτων τὰ μὲν πρώτα αἱ Δωδωνίδες ἵρεῖαι λέγουσι, τὰ δὲ ὕστερα τὰ ἐς Ἡσίοδόν τε καὶ "Ομηρον ἔχοντα ἐγὼ λέγω.

54. Χρηστηρίων δὲ πέρι τοῦ τε ἐν "Ελλησι καὶ

BOOK II. 52-54

Dodona) without giving name or appellation to any ; for they had not as yet heard of such. They called them gods¹ because all things and the due assignment thereof were by them set in order. Then, after a long while, they learnt the names first of the rest of the gods, which came to them from Egypt, and, much later, the name of Dionysus ; and presently they inquired of the oracle at Dodona concerning the names ; for this place of divination is held to be the most ancient in Hellas, and at that time it was the only one. When the Pelasgians, then, inquired at Dodona if they should adopt the names that had come from foreign parts, the oracle bade them use the names. From that time onwards they used the names of the gods in their sacrifices ; and the Greeks received these later from the Pelasgians.

53. But whence each of the gods came into being, or whether they had all for ever existed, and what outward forms they had, the Greeks knew not till (so to say) a very little while ago ; for I suppose that the time of Hesiod and Homer was not more than four hundred years before my own ; and these are they who taught the Greeks of the descent of the gods, and gave to all their several names, and honours, and arts, and declared their outward forms. But those poets who are said to be older than Hesiod and Homer were, to my thinking, of later birth. The earlier part of all this is what the priestesses of Dodona tell ; the later, that which concerns Hesiod and Homer, is what I myself say.

54. But as concerning the oracles in Hellas, and

¹ On the supposition that θεός meant "a disposer," connected with θεσμός, τιθημι, etc.

HERODOTUS

τοῦ ἐν Λιβύῃ τόνδε Αἰγύπτιοι λόγοιν λέγουσι. ἔφασαν οἱ ἵρεες τοῦ Θηβαιέος Διὸς δύο γυναικας ἵρειας ἐκ Θηβέων ἔξαχθῆναι ὑπὸ Φοινίκων, καὶ τὴν μὲν αὐτέων πυθέσθαι ἐς Λιβύην πρηθεῖσαν τὴν δὲ ἐς τοὺς Ἑλληνας· ταύτας δὲ τὰς γυναικας εἶναι τὰς ἴδρυσαμένας τὰ μαντήια πρώτας ἐν τοῖσι εἰρημένοισι ἔθνεσι. εἰρομένου δέ μεν ὀκόθεν οὕτω ἀτρεκέως ἐπιστάμενοι λέγουσι, ἔφασαν πρὸς ταῦτα ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι τῶν γυναικῶν τουτέων, καὶ ἀνευρεῖν μὲν σφέας οὐδυνατοὶ γενέσθαι, πυθέσθαι δὲ ὕστερον ταῦτα περὶ αὐτέων τά περ δὴ ἔλεγον.

55. Ταῦτα μέν νυν τῶν ἐν Θήβησι ἵρεων ἥκουνον, τάδε δὲ Δωδωναίων φασὶν αἱ προμάντιες· δύο πελειάδας μελαίνας ἐκ Θηβέων τῶν Αἰγυπτιέων ἀναπταμένας τὴν μὲν αὐτέων ἐς Λιβύην τὴν δὲ παρὰ σφέας ἀπικέσθαι, ἵζομένην δέ μιν ἐπὶ φηγὸν αὐδάξασθαι φωνῇ ἀνθρωπηῇ ὡς χρεὸν εἴη μαντήιον αὐτόθι Διὸς γενέσθαι, καὶ αὐτοὺς ὑπολαβεῖν θεῖον εἶναι τὸ ἐπαγγελλόμενον αὐτοῖσι, καὶ σφεας ἐκ τούτου ποιῆσαι. τὴν δὲ ἐς τοὺς Λίβυας οὐχομένην πελειάδα λέγουσι· Ἀμμωνος χρηστήριον κελεῦσαι τοὺς Λίβυας ποιέειν· ἔστι δὲ καὶ τοῦτο Διός. Δωδωναίων δὲ αἱ ἵρειαι, τῶν τῇ πρεσβυτάτῃ οὖνομα ἦν Προμένεια, τῇ δὲ μετὰ ταύτην Τιμαρέτη, τῇ δὲ νεωτάτῃ Νικάνδρη, ἔλεγον ταῦτα συνωμολόγεον δέ σφι καὶ οἱ ἄλλοι Δωδωναῖοι οἱ περὶ τὸ ἱρόν.

56. Ἐγὼ δ' ἔχω περὶ αὐτῶν γνώμην τήνδε· εἰ ἀληθέως οἱ Φοίνικες ἔξήγαγον τὰς ἵρας γυναικας καὶ τὴν μὲν αὐτέων ἐς Λιβύην τὴν δὲ ἐς τὴν Ἑλλάδα ἀπέδοντο, δοκέει ἐμοί ή γυνὴ αὕτη τῆς

that one which is in Libya, this is the account given by the Egyptians. The priests of Zeus of Thebes told me that two priestesses had been carried away from Thebes by Phoenicians; one of them (so, they said, they had learnt) was taken away and sold in Libya, and the other in Hellas; these women, they said, were the first founders of places of divination in the countries aforesaid. When I asked them how it was that they could speak with so certain knowledge, they said in reply that their people had sought diligently for these women, and had never been able to find them, but had learnt later the tale which was now told to me.

55. That, then, I heard from the Theban priests; and what follows, is told by the prophetesses of Dodona: to wit, that two black doves had come flying from Thebes in Egypt, one to Libya and one to Dodona; this last settled on an oak tree, and uttered there human speech, declaring that there must be there a place of divination from Zeus; the people of Dodona understood that the message was divine, and therefore they established the oracular shrine. The dove which came to Libya bade the Libyans (so they say) to make an oracle of Ammon; this also is sacred to Zeus. Such was the tale told by the Dodonaean priestesses, of whom the eldest was Promeneia and the next in age Timarete, and the youngest Nicandra; and the rest of the servants of the temple at Dodona likewise held it true.

56. But this is my own belief about it. If the Phoenicians did in truth carry away the sacred women and sell one in Libya and one in Hellas, then to my thinking the part of what is now Hellas, but

HERODOTUS

νῦν Ἐλλάδος, πρότερον δὲ Πελασγίης καλευμένης τῆς αὐτῆς ταύτης, πρηθῆναι ἐς Θεσπρωτούς, ἔπειτα δουλεύουσα αὐτόθι ἴδρυσασθαι ὑπὸ φηγῷ πεφυκυίῃ ἱρὸν Διός, ὡσπερ ἦν οἰκὸς ἀμφιπολεύουσαν ἐν Θήβησι ἵρὸν Διός, ἔνθα ἀπίκετο, ἐνθαῦτα μνήμην αὐτοῦ ἔχειν· ἐκ δὲ τούτου χρηστήριον κατηγήσατο, ἔπειτε συνέλαβε τὴν Ἐλλάδα γλώσσαν φάναι δέ οἱ ἀδελφεὶν ἐν Λιβύῃ πεπρῆσθαι ὑπὸ τῶν αὐτῶν Φοινίκων ὑπ' ὧν καὶ αὐτὴ ἐπρήθη.

57. Πελειάδες δέ μοι δοκέουσι κληθῆναι πρὸς Δωδωναίων ἐπὶ τοῦδε αἱ γυναῖκες, διότι βάρβαροι ἥσαν, ἐδόκεον δέ σφι ὁμοίως ὅρνιστι φθέγγεσθαι· μετὰ δὲ χρόνον τὴν πελειάδα ἀνθρωπηίῃ φωνῇ αὐδάξασθαι λέγουσι, ἔπειτε συνετά σφι ηὕδα ἡ γυνή· ἔως δὲ ἐβαρβάριζε, ὅρνιθος τρόπον ἐδόκεε σφι φθέγγεσθαι, ἐπεὶ τέω ἀν τρόπῳ πελειάς γε ἀνθρωπηίῃ φωνῇ φθέγξαιτο; μέλαιναν δὲ λέγοντες εἶναι τὴν πελειάδα σημαίνουσι ὅτι Αἴγυπτίη ἡ γυνὴ ἦν.

58. Ἡ δὲ μαντήιη ἡ τε ἐν Θήβησι τῆσι Αἴγυπτίησι καὶ ἐν Δωδώνῃ παραπλήσιαι ἀλλήλῃσι τυγχάνουσι ἐοῦσαι. ἔστι δὲ καὶ τῶν ἱρῶν ἡ μαντικὴ ἀπ' Αἴγυπτου ἀπιγμένη. πανηγύρις δὲ ἄρα καὶ πομπὰς καὶ προσαγωγὰς πρῶτοι ἀνθρώπων Αἴγυπτοι εἰσὶ οἱ ποιησάμενοι, καὶ παρὰ τούτων "Ἐλληνες μεμαθήκασι. τεκμήριον δέ μοι τούτου τόδε· αἱ μὲν γὰρ φαίνονται ἐκ πολλοῦ τευ χρόνου ποιεύμεναι, αἱ δὲ Ἐλληνικαὶ νεωστὶ ἐποιήθησαν.

59. Πανηγυρίζουσι δὲ Αἴγυπτοι οὐκ ἄπαξ τοῦ

was formerly called Pelasgia, where this last was sold, was Thesprotia ; and presently, being there in slavery, she established a shrine of Zeus under an oak that was growing there; for it was reasonable that as she had been a handmaid of the temple of Zeus at Thebes she should remember that temple in the land to which she had come. After this she taught divination, as soon as she understood the Greek language ; and she said that her sister had been sold in Libya by the same Phoenicians who sold her.

57. I suppose that these women were called "doves" by the people of Dodona because they spoke a strange language, and the people thought it like the cries of birds ; presently the woman spoke what they could understand, and that is why they say that the dove uttered human speech ; as long as she spoke in her foreign language, they thought her voice was like the voice of a bird. For how could a dove utter the speech of men ? The tale that the dove was black signifies that the woman was Egyptian.¹

58. The fashions of divination at Thebes of Egypt and Dodona are like to one another ; moreover the practice of divining from the sacrificed victim has also come from Egypt. It would seem too that the Egyptians were the first people to establish solemn assemblies, and processions, and services ; the Greeks learnt all this from them. I hold this proved, because the Egyptian ceremonies are manifestly very ancient, and the Greek are of late origin.

59. The Egyptians hold solemn assemblies not

¹ Perhaps Herodotus' explanation is right. But the name "doves" may be purely symbolic ; thus priestesses of Demeter and Artemis were sometimes called Bees.

HERODOTUS

ένιαυτοῦ, πανηγύρις δὲ συχνάς, μάλιστα μὲν καὶ προθυμότατα ἐς Βούβαστιν πόλιν τῇ Ἀρτέμιδι, δεύτερα δὲ ἐς Βουύσιριν πόλιν τῇ Ἰσι' ἐν ταύτῃ γὰρ δὴ τῇ πόλι ἐστὶ μέγιστον Ἰσιος ἵρον, ὑδρυται δὲ ἡ πόλις αὕτη τῆς Αἰγύπτου ἐν μέσῳ τῷ Δέλτα· Ἰσις δὲ ἐστὶ κατὰ τὴν Ἑλλήνων γλώσσαν Δημήτηρ. τρίτα δὲ ἐς Σάιν πόλιν τῇ Ἀθηναίῃ πανηγυρίζουσι, τέταρτα δὲ ἐς Ἡλίου πόλιν τῷ Ἡλίῳ, πέμπτα δὲ ἐς Βουτοῦν πόλιν τῇ Λητοῦ, ἕκτα δὲ ἐς Πάπρημιν πόλιν τῷ Ἀρεῖ.

60. Ἐς μέν νυν Βούβαστιν πόλιν ἐπεὰν κομίζωνται, ποιεῦσι τοιάδε. πλέουσί τε γὰρ δὴ ἄμα ἄνδρες γυναιξὶ καὶ πολλὸν τι πλῆθος ἑκατέρων ἐν ἔκαστη βάρι· αἱ μὲν τινὲς τῶν γυναικῶν κρόταλα ἔχουσαι κροταλίζουσι, οἱ δὲ αὐλέονται κατὰ πάντα τον πλόουν, αἱ δὲ λοιπαὶ γυναικες καὶ ἄνδρες ἀείδουσι καὶ τὰς χεῖρας κροτέονται. ἐπεὰν δὲ πλέοντες κατά τινα πόλιν ἄλλην γένωνται, ἐγχρίμψαντες τὴν βάριν τῇ γῇ ποιεῦσι τοιάδε· αἱ μὲν τινὲς τῶν γυναικῶν ποιεῦσι τά περ εἴρηκα, αἱ δὲ τωθάζουσι βοῶσαι τὰς ἐν τῇ πόλι ταύτῃ γυναικας, αἱ δὲ ὄρχέονται, αἱ δὲ ἀνασύρονται ἀνιστάμεναι. ταῦτα παρὰ πᾶσαν πόλιν παραποταμήν ποιεῦσι· ἐπεὰν δὲ ἀπίκωνται ἐς τὴν Βούβαστιν, ὄρτάζουσι μεγάλας ἀνάγοντες θυσίας, καὶ οἶνος ἀμπέλινος ἀναισιμοῦται πλέων ἐν τῇ ὄρτῃ ταύτῃ ἥ ἐν τῷ ἅπαντι ἐνιαυτῷ τῷ ἐπιλοίπῳ. συμφοιτῶσι δέ, ὅ τι ἀνὴρ καὶ γυνή ἐστι πλὴν παιδίων, καὶ ἐς ἐβδομήκοντα μυριάδας, ὡς οἱ ἐπιχώριοι λέγουσι.

61. Ταῦτα μὲν δὴ ταύτη ποιέεται, ἐν δὲ Βουσίρι πόλι ως ἀνάγονται τῇ Ἰσι τὴν ὄρτην, εἴρηται πρότερόν μοι· τύπτονται μὲν γὰρ δὴ μετὰ τὴν θυσίην

once in the year, but often. The chiefest of these and the most zealously celebrated is at the town of Bubastis¹ in honour of Artemis, and the next is that in honour of Isis at Busiris. This town is in the middle of the Egyptian Delta, and there is in it a very great temple of Isis, who is in the Greek language, Demeter. The third greatest festival is at Sais in honour of Athene; the fourth is the festival of the sun at Heliopolis, the fifth of Leto at Buto, and the sixth of Ares at Papremis.

60. When the people are on their way to Bubastis they go by river, men and women together, a great number of each in every boat. Some of the women make a noise with rattles, others play flutes all the way, while the rest of the women, and the men, sing and clap their hands. As they journey by river to Bubastis, whenever they come near any other town they bring their boat near the bank; then some of the women do as I have said, while some shout mockery of the women of the town; others dance, and others stand up and expose their persons. This they do whenever they come beside any riverside town. But when they have reached Bubastis, they make a festival with great sacrifices, and more wine is drunk at this feast than in the whole year beside. Men and women (but not children) are wont to assemble there to the number of seven hundred thousand, as the people of the place say.

61. Such is their practice there; I have already told how they keep the feast of Isis at Busiris. There, after the sacrifice, all the men and women

¹ Bubastis in the Delta, the "city of Pasht," where the cat-headed goddess Pasht (identified by Herodotus with Artemis) was worshipped.

HERODOTUS

πάντες καὶ πᾶσαι, μυριάδες κάρτα πολλαὶ ἀνθρώπων τὸν δὲ τύπτονται, οὐ μοι ὅσιον ἔστι λέγειν. ὅσοι δὲ Καρῶν εἰσὶ ἐν Αἰγύπτῳ οἰκέοντες, οὗτοι δὲ τοσούτῳ ἔτι πλέω ποιεῦσι τούτων ὅσῳ καὶ τὰ μέτωπα κόπτονται μαχαίρῃσι, καὶ τούτῳ εἰσὶ δῆλοι ὅτι εἴσιν οὐκ Αἰγύπτιοι.

62. Ἐς Σάιν δὲ πόλιν ἐπεὰν συλλεχθέωσι, τῆς θυσίης ἐν τῇ νυκτὶ λύχνα καίουσι πάντες πολλὰ ὑπαίθρια περὶ τὰ δώματα κύκλῳ τὰ δὲ λύχνα ἔστι ἐμβάφια ἐμπλεα ἀλὸς καὶ ἐλαίου, ἐπιπολῆς δὲ ἐπεστι αὐτὸ τὸ ἐλλύχιον, καὶ τοῦτο καίεται παννύχιον, καὶ τῇ ὄρτῃ οὔνομα κέεται λυχνοκατή. οἱ δὲ ἀν μὴ ἐλθωσι τῶν Αἰγυπτίων ἐς τὴν πανήγυριν ταύτην, φυλάσσοντες τὴν νύκτα τῆς θυσίης καίουσι καὶ αὐτοὶ πάντες τὰ λύχνα, καὶ οὕτω οὐκ ἐν Σάι μούνη καίεται ἀλλὰ καὶ ἀνὰ πᾶσαν Αἰγυπτον. ὅτεν δὲ εἴνεκα φῶς ἔλαχε καὶ τιμὴν ἡ νὺξ αὕτη, ἔστι ἴρος περὶ αὐτοῦ λόγος λεγόμενος.

63. Ἐς δὲ Ἡλίου τε πόλιν καὶ Βουτοῦν θυσίας μούνας ἐπιτελέουσι φοιτέοντες. ἐν δὲ Παπρήμι θυσίας μὲν καὶ ἴρᾳ κατά περ καὶ τῇ ἄλλῃ ποιεῦσι εὗτ' ἀν δὲ γίνηται καταφερῆς ὁ ἥλιος, δλίγοι μὲν τινὲς τῶν ἴρεων περὶ τῶγαλμα πεπονέαται, οἱ δὲ πολλοὶ αὐτῶν ξύλων κορύνας ἔχοντες ἔστâσι τοῦ ἴροῦ ἐν τῇ ἐσόδῳ, ἄλλοι τε εὐχωλὰς ἐπιτελέοντες πλεῦνες χιλίων ἄνδρῶν, ἕκαστοι ἔχοντες ξύλα καὶ οὖτοι, ἐπὶ τὰ ἔτερα ἀλέες ἔστâσι. τὸ δὲ ἄγαλμα ἔδν ἐν νηῷ μικρῷ ξυλίνῳ κατακεχρυσωμένῳ προεκκομίζουσι τῇ προτεραίῃ ἐς ἄλλο οἰκημα ἴρον. οἱ μὲν δὴ δλίγοι οἱ περὶ τῶγαλμα λελειμμένοι ἔλκουσι τετράκυκλον ἄμαξαν ἄγουσταν τὸν νηόν τε καὶ τὸ ἐν τῷ νηῷ ἐνεὸν ἄγαλμα, οἱ δὲ οὐκ ἔώσι

BOOK II. 61-63

lament, in countless numbers; but it were profane for me to say who it is for whom they lament. Carian dwellers in Egypt do even more than this, for they cut their foreheads with knives; showing thereby, that they are not Egyptians but strangers.

62. When they assemble at Sais, on the night of the sacrifice, they all keep lamps burning in the open air round about their houses. These lamps are saucers full of salt and oil, the wick floating thereon, and burning all night. This is called the Feast of Lamps. Egyptians who do not come to this assemblage are careful on the night of sacrifice to keep their own lamps burning, and so they are alight not only at Sais but throughout all Egypt. A sacred tale is told showing why this night is thus lit up and honoured.

63. When the people go to Heliopolis and Buto they offer sacrifice only. At Papremis sacrifice is offered and rites performed as elsewhere; but when the sun is sinking, while a few of the priests are left to busy themselves with the image, the greater number of them beset the entrance of the temple, with clubs of wood in their hands; they are confronted by more than a thousand men, all performing vows and all carrying wooden clubs like the rest. The image of the god, in a little wooden gilt casket, is carried on the day before this from the temple to another sacred chamber. The few who are left with the image draw a four-wheeled cart carrying it in its casket; the other priests stand in the temple porch and prevent its

HERODOTUS

ἐν τοῖσι προπυλαίοισι ἐστεῶτες ἔσιέναι, οἱ δὲ εὐχωλιμάνοι τιμωρέοντες τῷ θεῷ παίουσι αὐτοὺς ἀλεξομένους. ἐνθαῦτα μάχη ξύλοισι καρτερὴ γίνεται κεφαλάς τε συναράσσονται, καὶ ὡς ἐγὼ δοκέω πολλοὶ καὶ ἀποθυήσκουσι ἐκ τῶν τρωμάτων οὐ μέντοι οἵ γε Αἰγύπτιοι ἔφασαν ἀποθυῆσκειν οὐδένα. τὴν δὲ πανήγυριν ταύτην ἐκ τοῦδε νομίσαι φασὶ οἱ ἐπιχώριοι· οἰκέειν ἐν τῷ ἵρῳ τούτῳ τοῦ "Ἀρεος τὴν μητέρα, καὶ τὸν "Ἀρεα ἀπότροφον γενόμενον ἐλθεῖν ἔξανδρωμένον ἐθέλοντα τῇ μητρὶ συμμῖξαι, καὶ τοὺς προπόλους τῆς μητρός, οἴλα οὐκ ὅπωπότας αὐτὸν πρότερον, οὐ περιορᾶν παριέναι ἀλλὰ ἀπερύκειν, τὸν δὲ ἔξ ἄλλης πόλιος ἀγαγόμενον ἀνθρώπους τούς τε προπόλους τρηχέως περισπεῖν καὶ ἐσελθεῖν παρὰ τὴν μητέρα. ἀπὸ τούτου τῷ "Ἀρεῖ ταύτην τὴν πληγὴν ἐν τῇ ὁρτῇ νεομικέναι φασί.

64. Καὶ τὸ μὴ μίσγεσθαι γυναικῶν ἐν ἱροῖσι μηδὲ ἀλούτους ἀπὸ γυναικῶν ἐσ ἵρᾳ ἔσιέναι οὗτοι εἰσὶ οἱ πρῶτοι θρησκεύσαντες. οἱ μὲν γὰρ ἄλλοι σχεδὸν πάντες ἀνθρώποι, πλὴν Αἰγυπτίων καὶ Ἑλλήνων, μίσγονται ἐν ἱροῖσι καὶ ἀπὸ γυναικῶν ἀνιστάμενοι ἄλουτοι ἐσέρχονται ἐς ἵρον, νομίζοντες ἀνθρώπους εἶναι κατά περ τὰ ἄλλα κτήνεα· καὶ γὰρ τὰ ἄλλα κτήνεα ὄρᾶν καὶ ὄρνιθων γένεα ὁχευόμενα ἐν τε τοῖσι νηοῖσι τῶν θεῶν καὶ ἐν τοῖσι τεμένεσι εἰ ὥν εἶναι τῷ θεῷ τοῦτο μὴ φίλον, οὐκ ἀν οὐδὲ τὰ κτήνεα ποιέειν. οὗτοι μέν νυν τοιαῦτα ἐπιλέγοντες ποιεῦσι ἔμοιγε οὐκ ἀρεστά· Αἰγύπτιοι δὲ θρησκεύοντες περισσῶς τά τε ἄλλα περὶ τὰ ἵρᾳ καὶ δὴ καὶ τάδε.

65. Ἐοῦσα ἡ Αἰγυπτος ὅμουρος τῇ Λιβύῃ οὐ

entrance ; the votaries take the part of the god, and smite the priests, who resist. There is hard fighting with clubs, and heads are broken, and as I think (though the Egyptians told me no life was lost), many die of their wounds. The assemblage, say the people of the country, took its rise thus :—The mother of Ares dwelt in this temple ; Ares had been reared away from her, and when he grew to manhood came to hold converse with his mother ; but as her attendants, never having seen him before, kept him off and would not suffer him to pass, Ares brought men from another town, roughly handled the attendants, and gained access to his mother. From this, they say, arose this custom of a battle of blows at the festival in honour of Ares.¹

64. Further, it was the Egyptians who first made it a matter of religious observance not to have intercourse with women in temples, nor enter a temple after such intercourse without washing. Nearly all other men are less careful in this matter than are the Egyptians and Greeks, and hold a man to be like any other animal ; for beasts and birds (they say) are seen to mate both in the temples and the sacred precincts ; now were this displeasing to the god neither would the beasts do so. This is the reason given by others for practices which I for my part mislike ; but the Egyptians in this and in all other matters are exceeding strict against desecration of their temples.

65. Though Egypt has Libya on its borders, it is

¹ It is uncertain what Egyptian deity Herodotus identifies with Ares. In a Greek papyrus, "Ares" is the equivalent for the Egyptian Anhur, a god, apparently, not clearly differentiated from "Shu" or "Heracles."

HERODOTUS

μάλα θηριώδης ἐστί· τὰ δὲ ἔοντα σφι ἄπαντα
 ἵρα νενόμισται, καὶ τὰ μὲν σύντροφα αὐτοῖσι
 τοῖσι ἀνθρώποισι, τὰ δὲ οὖ. τῶν δὲ εἴνεκεν ἀνεῖται
 τὰ θηρία ἵρα εἰ λέγοιμι, καταβαίην ἀν τῷ λόγῳ
 ἐς τὰ θεῖα πρήγματα, τὰ ἐγὼ φεύγω μάλιστα
 ἀπηγέεσθαι· τὰ δὲ καὶ εἴρηκα αὐτῶν ἐπιψαύσας,
 ἀναγκαίη καταλαμβανόμενος εἶπον. νόμος δὲ ἐστὶ
 περὶ τῶν θηρίων ὃδε ἔχων μελεδωνὸν ἀποδε-
 δέχαται τῆς τροφῆς χωρὶς ἑκάστων καὶ ἔρσενες
 καὶ θήλεαι τῶν Αἰγυπτίων, τῶν παῖς παρὰ πατρὸς
 ἐκδέκεται τὴν τιμήν. οἱ δὲ ἐν τῇσι πόλισι ἕκαστοι
 εὐχὰς τάσδε σφι ἀποτελέουσι· εὐχόμενοι τῷ θεῷ
 τοῦ ἀν ἡ τὸ θηρίον, ξυρῶντες τῶν παιδίων ἡ
 πᾶσαν τὴν κεφαλὴν ἡ τὸ ἥμισυ ἡ τὸ τρίτον μέρος
 τῆς κεφαλῆς, ἴστασι σταθμῷ πρὸς ἀργύριον τὰς
 τρίχας· τὸ δ' ἀν ἐλκύση, τοῦτο τῇ μελεδωνῷ τῶν
 θηρίων διδοῖ, ἡ δὲ ἀντ' αὐτοῦ τάμνουσα ἵχθυς
 παρέχει βορήν τοῖσι θηρίοισι. τροφὴ μὲν δὴ
 αὐτοῖσι τοιαύτῃ ἀποδέκεται· τὸ δ' ἀν τις τῶν
 θηρίων τούτων ἀποκτείνῃ, ἦν μὲν ἔκών, θάνατος
 ἡ ζημίη, ἦν δὲ ἀέκων, ἀποτίνει ζημίην τὴν ἀν οἱ
 ἱρέες τάξανται. δος δ' ἀν ιβιν ἡ ἵρηκα ἀποκτείνῃ,
 ἦν τε ἔκών ἦν τε ἀέκων, τεθνάναι ἀνάγκη.

66. Πολλῶν δὲ ἔοντων ὁμοτρόφων τοῖσι ἀνθρώ-
 ποισι θηρίων πολλῷ ἀν ἔτι πλέω ἐγίνετο, εἰ
 μὴ κατελάμβανε τοὺς αἰελούρους τοιάδε· ἐπεὰν
 τέκωσι αἱ θήλεαι, οὐκέτι φοιτέονσι παρὰ τοὺς
 ἔρσενας· οἱ δὲ διζήμενοι μίσγεσθαι αὐτῆσι· οὐκ
 ἔχουσι. πρὸς ὃν ταῦτα σοφίζονται τάδε· ἀρπά-
 ζοντες ἀπὸ τῶν θηρέων καὶ ὑπαιρεόμενοι τὰ τέκνα
 κτείνουσι, κτείναντες μέντοι οὐ πατέονται· αἱ

BOOK II. 65-66

not a country of many animals. All of them are held sacred ; some of these are part of mens' households and some not ; but were I to declare the reason why they are dedicated, I should be brought to speak of matters of divinity, of which I am especially unwilling to treat ; I have never touched upon such save where necessity has compelled me. But I will now show how it is customary to deal with the animals. Men and women are appointed guardians to provide nourishment for each kind severally ; a son inherits this office from his father. Townsmen in each place, when they pay their vows, make prayer to the god to whom the animal is dedicated, shaving the whole or the half or the third part of their children's heads, and weighing the hair in a balance against a sum of silver ; then whatever be the weight in silver of the hair is given to the female guardian of the creatures, who buys fish with it, cuts them up and feeds them therewith. Thus is food provided for them. Whoever kills one of these creatures with intention is punished with death ; if he kill by mischance he pays whatever penalty the priests appoint. Whoever kills an ibis or a hawk, with intention or without, must die for it.

66. There are many household animals ; and there would be many more, were it not for what happens to the cats. When the females have kittened they will not consort with the males ; and these seek them but cannot get their will of them ; so their device is to steal and carry off and kill the kittens (but they do not eat what they have killed). The mothers,

HERODOTUS

δὲ στερισκόμεναι τῶν τέκνων, ἄλλων δὲ ἐπιθυμέουσαι, οὕτω δὴ ἀπικνέονται παρὰ τοὺς ἔρσενας· φιλότεκνον γάρ τὸ θηρίον. πυρκαιῆς δὲ γενομένης θεῖα πρήγματα καταλαμβάνει τοὺς αἰέλουρους· οἱ μὲν γὰρ Αἰγύπτιοι διαστάντες φυλακὰς ἔχουσι τῶν αἰέλουρων, ἀμελήσαντες σβεννύναι τὸ καιόμενον, οἱ δὲ αἰέλουροι διαδύνοντες καὶ ὑπερθρώσκοντες τοὺς ἀνθρώπους ἐσάλλονται ἐς τὸ πῦρ. ταῦτα δὲ γινόμενα πένθεα μεγάλα τοὺς Αἰγύπτιους καταλαμβάνει. ἐν ὅτεοισι δ' ἀν οἰκίοισι αἰέλουρος ἀποθάνῃ ἀπὸ τοῦ αὐτομάτου, οἱ ἐνοικέοντες πάντες ἔντονται τὰς ὁφρύας μούνας, παρ' ὅτεοισι δ' ἀν κύων, πᾶν τὸ σῶμα καὶ τὴν κεφαλήν.

67. Ἀπάγονται δὲ οἱ αἰέλουροι ἀποθανόντες ἐς ἵρας στέγας, ἔνθα θάπτονται ταριχευθέντες, ἐν Βουβάστι πόλι· τὰς δὲ κύνας ἐν τῇ ἑώραν ἔκαστοι πόλιι θάπτουσι ἐν ἵρησι θήκησι. ὡς δὲ αὕτως τῇσι κυσὶ οἱ ἰχνευταὶ θάπτονται. τὰς δὲ μυγαλᾶς καὶ τοὺς ἵρηκας ἀπάγονται ἐς Βουτοῦν πόλιν, τὰς δὲ ἴβις ἐς Ἐρμέω πόλιν. τὰς δὲ ἄρκτους ἔούσας σπανίας καὶ τοὺς λύκους οὐ πολλῷ τεῳ ἔόντας ἀλωπέκων μέζονας αὐτοῦ θάπτουσι τῇ ἀν εὑρεθέωσι κείμενοι.

68. Τῶν δὲ κροκοδείλων φύσις ἐστὶ τοιήδε. τοὺς χειμεριωτάτους μῆνας τέσσερας ἐσθίει οὐδέν, ἐὸν δὲ τετράπουν χερσαῖον καὶ λιμναῖον ἐστί. τίκτει μὲν γὰρ φὰ ἐν γῇ καὶ ἐκλέπει, καὶ τὸ πολλὸν τῆς ἡμέρης διατρίβει ἐν τῷ ἔηρῷ, τὴν δὲ σύκτα πᾶσαν ἐν τῷ ποταμῷ. Θερμότερον γὰρ δῆ ἐστι τὸ ὄδωρ τῆς τε αἰθρίης καὶ τῆς δροσού. πάντων δὲ τῶν ἡμεῖς ἔδμεν θιντῶν τοῦτο ἔξ ἐλαχίστου μέγιστον γίνεται· τὰ μὲν γὰρ φὰ χηνέων οὐ πολλῷ μέζονα τίκτει, καὶ ὁ νεοσσὸς κατὰ λόγου

BOOK II. 66-68

deprived of their young and desiring to have more will then consort with the males; for they are creatures that love offspring. And when a fire breaks out very strange things happen to the cats. The Egyptians stand round in a broken line, thinking more of the cats than of quenching the burning; but the cats slip through or leap over the men and spring into the fire. When this happens, there is great mourning in Egypt. Dwellers in a house where a cat has died a natural death shave their eyebrows and no more; where a dog has so died, the head and the whole body are shaven.

67. Dead cats are taken away into sacred buildings, where they are embalmed and buried, in the town of Bubastis; bitches are buried in sacred coffins by the townsmen, in their several towns; and the like is done with ichneumons. Shrewmice and hawks are taken away to Buto, ibises to the city of Hermes. There are but few bears, and the wolves are little bigger than foxes; both these are buried wherever they are found lying.

68. I will now show what kind of creature is the crocodile. For the four winter months it eats nothing. It has four feet, and lives both on land and in the water, for it lays eggs and hatches them out on land, and it passes the greater part of the day on dry ground, and the night in the river, the water being warmer than the air and dew. No mortal creature known to us grows from so small a beginning to such greatness; for its eggs are not much bigger than goose eggs, and the young crocodile is of a bigness answering

HERODOTUS

τοῦ φῶν γίνεται, αὐξανόμενος δὲ γίνεται καὶ ἐς ἐπτακαΐδεκα πήχεας καὶ μέζων ἔτι. ἔχει δὲ ὀφθαλμοὺς μὲν υός, ὁδόντας δὲ μεγάλους καὶ χαυλιόδοντας κατὰ λόγον τοῦ σώματος. γλῶσσαν δὲ μοῦνον θηρίων οὐκ ἔφυσε, οὐδὲ κινέει τὴν κάτω γνάθον, ἀλλὰ καὶ τοῦτο μοῦνον θηρίων τὴν ἄνω γνάθον προσάγει τῇ κάτω. ἔχει δὲ καὶ ὄνυχας καρτεροὺς καὶ δέρμα λεπιδωτὸν ἄρρητον ἐπὶ τοῦ νώτου. τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίῃ ὀξυδερκέστατον. ἄτε δὴ ὡν ἐν ὕδατι δίαιταν ποιεύμενον, τὸ στόμα ἔνδοθεν φοοέει πᾶν μεστὸν βδελλέων. τὰ μὲν δὴ ἄλλα ὄρνεα καὶ θηρία φεύγει μιν, ὁ δὲ τροχίλος εἰρηναῖόν οἱ ἐστὶ ἄτε ὠφελεομένῳ πρὸς αὐτοῦ· ἐπεὰν γὰρ ἐς τὴν γῆν ἐκβῆ ἐκ τοῦ ὕδατος ὁ κροκόδειλος καὶ ἔπειτα χάνη (ἔωθε γὰρ τοῦτο ὡς ἐπίπαν ποιέειν πρὸς τὸν ζέφυρον), ἐνθαῦτα ὁ τροχίλος ἐσδύνων ἐς τὸ στόμα αὐτοῦ καταπίνει τὰς βδέλλας· ὃ δὲ ὠφελεύμενος ἥδεται καὶ οὐδὲν σίνεται τὸν τροχίλον.

69. Τοῖσι μὲν δὴ τῶν Αἰγυπτίων ἵροι εἰσὶ οἱ κροκόδειλοι, τοῖσι δὲ οὐ, ἀλλ' ἄτε πολεμίους περιέπουσι· οἱ δὲ περὶ τε Θήβας καὶ τὴν Μοίριος λίμνην οἰκέοντες καὶ κάρτα ἥγηνται αὐτοὺς εἶναι ἵρούς· ἐκ πάντων δὲ ἔνα ἐκάτεροι τρέφουσι κροκόδειλον δεδιδαγμένον εἶναι χειροήθεα, ἀρτήματά τε λίθινα χυτὰ καὶ χρύσεα ἐς τὰ ὡτα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς ἐμπροσθίους πόδας, καὶ σιτία ἀποτακτὰ διδόντες καὶ ἵρηα, καὶ περιέπουτες ὡς κάλλιστα ζῶντας· ἀποθανόντας δὲ θάπτουσι ταριχεύοντες ἐν ἴρησι θήκησι. οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκέοντες καὶ ἐσθίουσι αὐτοὺς οὐκ ἥγεόμενοι ἵροὺς εἶναι. καλέονται δὲ οὖν κροκόδειλοι

BOOK II. 68-69

thereto, but it grows to a length of seventeen cubits and more. It has eyes like pigs' eyes, and great teeth and tusks answering to the bigness of its body. It is the only animal that has no tongue. Nor does it move the lower jaw. It is the only creature that brings the upper jaw down upon the lower. It has also strong claws, and a scaly impenetrable hide on its back. It is blind in the water, but very keen of sight in the air. Since it lives in the water, its mouth is all full within of leeches. All birds and beasts flee from it, except only the sandpiper,¹ with which it is at peace, because this bird does the crocodile a service; for whenever the crocodile comes ashore out of the water and then opens its mouth (and this it does for the most part to catch the west wind), the sandpiper goes into its mouth and eats the leeches; the crocodile is pleased by this service and does the sandpiper no harm.

69. Some of the Egyptians hold crocodiles sacred, others do not so, but treat them as enemies. The dwellers about Thebes and the lake Moeris deem them to be very sacred. There, in every place one crocodile is kept, trained to be tame; they put ornaments of glass and gold on its ears and bracelets on its forefeet, provide for it special food and offerings, and give the creatures the best of treatment while they live; after death the crocodiles are embalmed and buried in sacred coffins. But about Elephantine they are not held sacred, and are even eaten. The Egyptians do not call them crocodiles, but champsae.

¹ Egyptian spur-winged lapwing (*Hoplopterus armatus*).

HERODOTUS

ἀλλὰ χάμψαι· κροκοδείλους δὲ Ἰωνες ὡνόμασαν,
εἰκάζοντες αὐτῶν τὰ εἴδεα τοῖσι παρὰ σφίσι γινο-
μένοισι κροκοδείλοισι τοῖσι ἐν τῇσι αἱμασιῆσι.

70. Ἄγραι δὲ σφέων πολλαὶ κατεστᾶσι καὶ
παντοῖαι· ἦ δ' ὁν ἔμοιγε δοκέει ἀξιωτάτη ἀπηγή-
σιος εἶναι, ταύτην γράφω. ἐπεὰν υῶτον ὑὸς δε-
λεάσῃ περὶ ἄγκιστρου, μετιεῖ ἐς μέσον τὸν ποταμόν,
αὐτὸς δὲ ἐπὶ τοῦ χείλεος τοῦ ποταμοῦ ἔχων δέλ-
φακα ζωὴν ταύτην τύπτει. ἐπακούσας δὲ τῆς
φωνῆς ὁ κροκόδειλος ἵεται κατὰ τὴν φωνὴν,
ἐντυχὼν δὲ τῷ νώτῳ καταπίνει· οἱ δὲ ἔλκουσι.
ἐπεὰν δὲ ἔξελκυσθῇ ἐς γῆν, πρῶτον ἀπάντων ὁ
θηρευτὴς πηλῷ κατ' ὅν ἐπλασε αὐτοῦ τοὺς
δόφθαλμούς· τούτῳ δὲ ποιήσας κάρτα εὐπετέως τὰ
λοιπὰ χειροῦται, μὴ ποιήσας δὲ τούτο σὺν πόνῳ.

71. Οἱ δὲ ἵπποι οἱ ποτάμιοι νομῷ μὲν τῷ
Παπρημίτῃ ἴροι εἰσι, τοῖσι δὲ ἄλλοισι Αἰγυπτίοισι
οὐκ ἴροι. φύσιν δὲ παρέχονται ἵδεης τοιήνδε-
τετράπονταν ἐστί, δίχηλον, ὅπλαι βοός, σιμόν,
λοφιὴν ἔχον ἵππου, χαυλιόδοντας φαῖνον, οὐρὴν
ἵππου καὶ φωνὴν, μέγαθος δόσον τε βοῦς ὁ μέ-
γιστος· τὸ δέρμα δ' αὐτοῦ οὔτω δή τι παχύ ἐστι
ὡστε αὖσον γενομένου ξυστὰ ποιέεσθαι ἄκοντια
ἔξ αὐτοῦ.

72. Γίνονται δὲ καὶ ἐνύδριες ἐν τῷ ποταμῷ, τὰς
ἴρας ἥγηνται εἶναι. νομίζουσι δὲ καὶ τῶν ἰχθύων
τὸν καλεύμενον λεπιδωτὸν ἴρον εἶναι καὶ τὴν
ἔγχελυν, ἴρον δὲ τούτους τοῦ Νείλου φασὶ εἶναι,
καὶ τῶν ὄρνιθων τοὺς χηναλώπεκας.

73. Ἐστι δὲ καὶ ἄλλος ὄρνις ἴρος, τῷ οὔνομα
φοῖνιξ. ἐγὼ μέν μιν οὐκ εἰδον εἰ μὴ δόσον γραφῇ·
καὶ γὰρ δὴ καὶ σπάνιος ἐπιφοιτᾶ σφι, δι' ἐτέων,

BOOK II. 69-73

The Ionians called them crocodiles, from their likeness to the lizards which they have in their walls.¹

70. There are many and various ways of crocodile hunting; I will write only of that one way which I think most worthy of mention:—The hunter baits a hook with a chine of pork, and lets it float into the midst of the river; he himself stays on the bank with a young live pig, which he beats. Hearing the cries of the pig, the crocodile goes after the sound, and meets the chine, which it swallows; then the hunters pull the line. When the crocodile is drawn ashore, first of all the hunter smears its eyes over with mud; when this is done the quarry is very easily mastered, which, without that, is no light matter.

71. River horses are sacred in the province of Papremis, but not elsewhere in Egypt. For their outward form, they are four-footed, with cloven hoofs like oxen; their noses are blunt; they are maned like horses, with tusks showing, and have a horse's tail and a horse's neigh; their bigness is that of the biggest oxen. Their hide is so thick that when it is dried spearshafts are made of it.

72. Otters also are found in the river, which the Egyptians deem sacred; and they hold sacred that fish too which is called the scale-fish, and the eel. These, and the fox-goose² among birds, are said to be sacred to the god of the Nile.

73. Another bird also is sacred; it is called the phoenix. I myself have never seen it, but only pictures of it; for the bird comes but seldom into Egypt,

¹ κροκόδειλος is Ionic for a lizard; the commoner word is σαύρα or σαῦπος. χάμψα is the Egyptian “em-suh,” a name which survives in the Arabic “timsah,” i.e. em-suh with the feminine article prefixed.

² Or “Nile-goose.” The Egyptian goose (*Chenalopex Aegyptica*).

HERODOTUS

ώς Ἡλιοπολῖται λέγουσι, πεντακοσίων φοιτᾶν δὲ τότε φασὶ ἐπεάν οἱ ἀποθάνη ὁ πατήρ. ἔστι δέ, εἰ τῇ γραφῇ παρόμοιος, τοσόσδε καὶ τοιόσδε· τὰ μὲν αὐτοῦ χρυσόκομα τῶν πτερῶν τὰ δὲ ἐρυθρὰ ἐστὶ τὰ μάλιστα· αἰετῷ περιήγησιν ὅμοιότατος καὶ τὸ μέγαθος. τοῦτον δὲ λέγουσι μηχανᾶσθαι τάδε, ἐμοὶ μὲν οὐ πιστὰ λέγοντες· ἐξ Ἀραβίης ὄρμώμενον ἐστὶ τὸ ἴρων τοῦ Ἡλίου κομίζειν τὸν πατέρα ἐν σμύρνῃ ἐμπλάσσοντα καὶ θάπτειν ἐν τοῦ Ἡλίου τῷ ἴρῳ, κομίζειν δὲ οὕτω· πρῶτον τῆς σμύρνης ὃν πλάσσειν δύσον τε δυνατός ἔστι φέρειν, μετὰ δὲ πειρᾶσθαι αὐτὸφορέοντα, ἐπεὰν δὲ ἀποπειρηθῇ, οὕτω δὴ κοιλήναντα τὸ φῶν τὸν πατέρα ἐστὶ ἀντὸν ἐντιθέναι, σμύρνη δὲ ἄλλῃ ἐμπλάσσειν τοῦτο κατ’ ὅ τι τοῦ φῶν ἐκκοιλήνας ἐνέθηκε τὸν πατέρα· ἐσκειμένου δὲ τοῦ πατρὸς γίνεσθαι τῶντὸ βάρος· ἐμπλάσαντα δὲ κομίζειν μιν ἐπ’ Αἰγύπτου ἐστὶ τοῦ Ἡλίου τὸ ἴρων. ταῦτα μὲν τοῦτον τὸν ὄρνυν λέγουσι ποιέειν.

74. Εἰσὶ δὲ περὶ Θήβας ἴροι ὄφιες, ἀνθρώπων οὐδαμῶς δηλήμονες, οὐ μεγάθει ἔόντες μικροὶ δύο κέρεα φορέουσι πεφυκότα ἐξ ἄκρης τῆς κεφαλῆς· τοὺς θάπτουσι ἀποθανόντας ἐν τῷ ἴρῳ τοῦ Διός· τούτου γὰρ σφέας τοῦ θεοῦ φασι εἶναι ἴρούς.

75. "Εστι δὲ χῶρος τῆς Ἀραβίης κατὰ Βουτοῦν πόλιν μάλιστά κῃ κείμενος, καὶ ἐστὶ τοῦτο τὸ χωρίον ἥλθον πυνθανόμενος περὶ τῶν πτερωτῶν ὄφιων· ἀπικόμενος δὲ εἴδον ὁστέα ὄφιων καὶ ἀκάνθας πλήθεϊ μὲν ἀδύνατα ἀπηγήσασθαι, σωροὶ δὲ ἡσαν ἀκανθέων καὶ μεγάλοι καὶ ὑποδεέστεροι καὶ ἐλάσσονες ἔτι τούτων, πολλοὶ δὲ ἡσαν οὗτοι. ἔστι δὲ ὁ χῶρος οὗτος, ἐν τῷ αἱ ἀκανθαὶ κατακεχύαται,

BOOK II. 73-75

once in five hundred years, as the people of Heliopolis say. It is said that the phoenix comes when his father dies. If the picture truly shows his size and appearance, his plumage is partly golden but mostly red. He is most like an eagle in shape and bigness. The Egyptians tell a tale of this bird's devices which I do not believe. He comes, they say, from Arabia bringing his father to the Sun's temple enclosed in myrrh, and there buries him. His manner of bringing is this: first he moulds an egg of myrrh as heavy as he can carry, and when he has proved its weight by lifting it he then hollows out the egg and puts his father in it, covering over with more myrrh the hollow in which the body lies; so the egg being with his father in it of the same weight as before, the phoenix, after enclosing him, carries him to the temple of the Sun in Egypt. Such is the tale of what is done by this bird.

74. Near Thebes there are sacred snakes, harmless to men, small in size and bearing two horns on the top of their heads. These, when they die, are buried in the temple of Zeus, to whom they are said to be sacred.

75. Not far from the town of Buto, there is a place in Arabia to which I went to learn about the winged serpents. When I came thither, I saw innumerable bones and backbones of serpents; many heaps of backbones there were, great and small and smaller still. This place, where lay the backbones

HERODOTUS

τοιόσδε τις, ἐσβολὴ ἐξ ὄρέων στεινῶν ἐς πεδίον μέγα, τὸ δὲ πεδίον τοῦτο συνάπτει τῷ Αἴγυπτίῳ πεδίῳ. λόγος δὲ ἐστὶ ἄμα τῷ ἕαρι πτερωτούς ὅφις ἐκ τῆς Ἀραβίης πέτεσθαι ἐπ' Αἴγυπτου, τὰς δὲ Ἰβίς τὰς ὄρνιθας ἀπαντώσας ἐς τὴν ἐσβολὴν ταύτης τῆς χώρης οὐ παριέναι τοὺς ὄφις ἀλλὰ κατακτείνειν. καὶ τὴν Ἰβιν διὰ τοῦτο τὸ ἔργον τετιμῆσθαι λέγουσι· Ἀράβιοι μεγάλως πρὸς Αἴγυπτίων· ὁμολογέουσι δὲ καὶ Αἴγυπτιοι διὰ ταῦτα τιμᾶν τὰς ὄρνιθας ταύτας.

76. Εἶδος δὲ τῆς μὲν Ἰβιος τόδε· μέλαινα δεινῶς πᾶσα, σκέλεα δὲ φορέει γεράνου, πρόσωπον δὲ ἐς τὰ μάλιστα ἐπίγρυππον, μέγαθος ὅσον κρέεξ. τῶν μὲν δὴ μελαινέων τῶν μαχομενέων πρὸς τοὺς ὄφις ἥδε ἰδέη, τῶν δ' ἐν ποσὶ μᾶλλον εἰλευμενέων τοῖσι ἀνθρώποισι (διξαὶ γὰρ δὴ εἰσὶ Ἰβιες) ψιλὴ τὴν κεφαλὴν καὶ τὴν δειρὴν πᾶσαν, λευκὴ πτεροῖσι πλὴν κεφαλῆς καὶ αὐχένος καὶ ἀκρέων τῶν πτερύγων καὶ τοῦ πυγαίου ἄκρου (ταῦτα δὲ τὰ εἰπον πάντα μέλανα ἐστὶ δεινῶς), σκέλεα δὲ καὶ πρόσωπον ἐμφερής τῇ ἐτέρῃ. τοῦ δὲ ὄφιος ἡ μορφὴ οἵη περ τῶν ὄντων, πτίλα δὲ οὐ πτερωτὰ φορέει ἀλλὰ τοῖσι τῆς νυκτερίδος πτεροῖσι μάλιστά κη ἐμφερέστατα.

Τοσαῦτα μὲν θηρίων πέρι ἵρων εἰρήσθω.

77. Αὐτῶν δὲ δὴ Αἴγυπτίων οἱ μὲν περὶ τὴν σπειρομένην Αἴγυπτον οἰκέουσι, μνήμην ἀνθρώπων πάντων ἐπασκέοντες μάλιστα λογιώτατοι εἰσὶ μακρῷ τῶν ἐγὼ ἐς διάπειραν ἀπικόμην, τρόπῳ δὲ ξόνης τοιῷδε διαχρέωνται συρμαΐζουσι τρεῖς ήμέρας, ἐπεξῆς μηνὸς ἔκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγιείην καὶ κλύσμασι, νομίζοντες ἀπὸ τῶν τρε-

scattered, is where a narrow mountain pass opens into a great plain, which is joined to the plain of Egypt. Winged serpents are said to fly at the beginning of spring, from Arabia, making for Egypt; but the ibis birds encounter the invaders in this pass and kill them. The Arabians say that the ibis is greatly honoured by the Egyptians for this service, and the Egyptians give the same reason for honouring these birds.

76. Now this is the appearance of the ibis. It is all deep black, with legs like a crane's, and a beak strongly hooked; its size is that of a landrail. Such is the outward form of the ibis which fights with the serpents. Those that most consort with men (for the ibis is of two kinds)¹ have all the head and neck bare of feathers; their plumage is white, save the head and neck and the tips of wings and tail (these being deep black); the legs and beak of the bird are like those of the other ibis. The serpents are like water-snakes. Their wings are not feathered but most like the wings of a bat.

I have now said enough concerning creatures that are sacred.

77. Among the Egyptians themselves, those who dwell in the cultivated country are the most careful of all men to preserve the memory of the past, and none whom I have questioned have so many chronicles. I will now speak of the manner of life which they use. For three following days in every month they purge themselves, pursuing after health by means of emetics and drenches; for they think

¹ *Geronticus Calvus* and *Ibis Aethiopica*.

HERODOTUS

φόντων σιτίων πάσας τὰς νούσους τοῖσι ἀνθρώποισι γίνεσθαι. εἰσὶ μὲν γὰρ καὶ ἄλλως Αἰγύπτιοι μετὰ Λίβυας ὑγιηρέστατοι πάντων ἀνθρώπων τῶν ώρέων δοκέειν ἐμοὶ εἴνεκα, ὅτι οὐ μεταλλάσσουσι αἱ ὥραι· ἐν γὰρ τῇσι μεταβολῆσι τοῖσι ἀνθρώποισι αἱ νοῦσοι μάλιστα γίνονται τῶν τε ἄλλων πάντων καὶ δὴ καὶ τῶν ώρέων μάλιστα. ἀρτοφαγέουσι δὲ ἐκ τῶν ὀλυρέων ποιεῦντες ἄρτους, τοὺς ἐκεῖνοι κυλλήστις ὀνομάζουσι. οἶνῳ δὲ ἐκ κριθέων πεποιημένῳ διαχρέωνται οὐ γάρ σφι εἰσὶ ἐν τῇ χώρῃ ἀμπελοι. ἵχθύων δὲ τοὺς μὲν πρὸς ἥλιον αὐγήναντες ὡμοὺς σιτέονται, τοὺς δὲ ἐξ ἄλμης τεταριχευμένους. ὄρνιθων δὲ τοὺς τε ὅρτυγας καὶ τὰς ιήσσας καὶ τὰ μικρὰ τῶν ὄρνιθων ὡμὰ σιτέονται προταριχεύσαντες. τὰ δὲ ἄλλα ὅσα ἡ ὄρνιθων ἡ ἵχθύων σφι ἔστι ἔχόμενα, χωρὶς ἡ ὁκόσοι σφι ἴροὶ ἀποδεδέχαται, τοὺς λοιποὺς ὄπτοὺς καὶ ἔφθοὺς σιτέονται.

78. Ἐν δὲ τῇσι συνουσίγρι τοῖσι εὑδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ δείπνου γένωνται, περιφέρει ἀνήρ νεκρὸν ἐν σορῷ ἔντονον πεποιημένον, μεμιημένον ἐς τὰ μάλιστα καὶ γραφῆ καὶ ἔργῳ, μέγαθος ὅσον τε πηχυαῖον¹ ἡ δίπηχυν, δεικνὺς δὲ ἕκαστῳ τῶν συμποτέων λέγει “Ἐς τοῦτον ὄρέων πῦνέ τε καὶ τέρπευ ἔσεαι γὰρ ἀποθανὼν τοιοῦτος.” ταῦτα μὲν παρὰ τὰ συμπόσια ποιεῦσι.

79. Πατρίοισι δὲ χρεώμενοι νόμοισι ἄλλον οὐδένα ἐπικτῶνται· τοῖσι ἄλλα τε ἐπάξια ἔστι νόμιμα, καὶ δὴ καὶ ἀεισμα ἐν ἔστι, Λίνος, ὅσπερ ἐν τε Φοινίκῃ ἀοίδιμος ἔστι καὶ ἐν Κύπρῳ καὶ ἄλλῃ, κατὰ

¹ MSS. πάντῃ πηχυαῖον; Stein brackets πάντῃ, “a cubit's length every way” being unintelligible here.

BOOK II. 77-79

it is from the food which they eat that all sicknesses come to men. Even without this, the Egyptians are the healthiest of all men, next to the Libyans; the reason of which to my thinking is that the climate in all seasons is the same; for change is the great cause of men's falling sick, more especially changes of seasons. They eat bread, making loaves which they call "cyllestis"¹ of coarse grain. For wine, they use a drink made of barley; for they have no vines in their country. They eat fish uncooked, either dried in the sun or preserved with brine. Quails and ducks and small birds are salted and eaten raw; all other kinds of birds, as well as fish (except those that the Egyptians hold sacred) are eaten roast and boiled.

78. At rich men's banquets, after dinner a man carries round a wooden image of a corpse in a coffin, painted and carved in exact imitation, a cubit or two cubits long. This he shows to each of the company, saying "Drink and make merry, but look on this; for such shalt thou be when thou art dead." Such is the custom at their drinking-bouts.

79. They keep the ordinances of their fathers, and add none others to them. Among other notable customs of theirs is this, that they have one song, the Linus-song,² which is sung in Phoenice and Cyprus

¹ Loaves twisted to a point, apparently.

² This is the hymn for a slain youth (said to typify the departure of early summer), Thammuz, Atys, Hylas, or Linus; the Semitic refrain *ai lenu*, "alas for us," becomes the Greek *ai λινος*, from which comes the name Linus.

HERODOTUS

μέντοι ἔθνεα οὕνομα ἔχει, συμφέρεται δὲ ώντὸς εἶναι τὸν οἱ "Ελλήνες Λίνον ὄνομάζοντες ἀείδουσι, ὥστε πολλὰ μὲν καὶ ἄλλα ἀποθωμάζειν με τῶν περὶ Αἴγυπτον ἔόντων, ἐν δὲ δὴ καὶ τὸν Λίνον ὁκόθεν ἔλαβον τὸ οὕνομα· φαίνονται δὲ αἰεὶ κοτε τούτοις ἀείδοντες. ἔστι δὲ Αἴγυπτιστὶ ὁ Λίνος καλεύμενος Μανερώς. ἔφασαν δέ μιν Αἴγυπτιοι τοῦ πρώτου βασιλεύσαντος Αἴγυπτου παῖδα μουνογενέα γενέσθαι, ἀποθανόντα δὲ αὐτὸν ἀνωρον θρήνοισι τούτοισι ὑπὸ Αἴγυπτίων τιμηθῆναι, καὶ ἀοιδήν τε ταύτην πρώτην καὶ μούνην σφίσι γενέσθαι.

80. Συμφέρονται δὲ καὶ τόδε ἄλλο Αἴγυπτιοι Ἐλλήνων μούνηστι Λακεδαιμονίοισι· οἱ νεώτεροι αὐτῶν τοῖσι πρεσβυτέροισι συντυγχάνοντες εἴκουσι τῆς ὁδοῦ καὶ ἐκτράπονται καὶ ἐπιοῦσι ἐξ ἔδρης ὑπανιστέαται. τόδε μέντοι ἄλλοισι Ἐλλήνων οὐδαμοῖσι συμφέρονται· ἀντὶ τοῦ προσαγορεύειν ἄλληλους ἐν τῇσι ὁδοῖσι προσκυνέουσι κατιέντες μέχρι τοῦ γούνατος τὴν χεῖρα.

81. Ἐνδεδύκασι δὲ κιθῶνας λινέους περὶ τὰ σκέλεα θυσανωτούς, τοὺς καλέουσι καλασίρις· ἐπὶ τούτοισι δὲ εἰρίνεα εἴματα λευκὰ ἐπαναβληδὸν φορέουσι. οὐ μέντοι ἔς γε τὰ ἵρα ἐσφέρεται εἰρίνεα οὐδὲ συγκαταθάπτεται σφι· οὐ γὰρ ὅσιον. ὁμολογέουσι δὲ ταῦτα τοῖσι Ὀρφικοῖσι καλεομένοισι καὶ Βακχικοῖσι, ἐοῦσι δὲ Αἴγυπτίοισι καὶ Πυθαγορείοισι· οὐδὲ γὰρ τούτων τῶν ὅργιων μετέχοντα ὅσιον ἔστι ἐν εἰρινέοισι εἴμασι θαφθῆναι. ἔστι δὲ περὶ αὐτῶν ἕρδος λόγος λεγόμενος.

82. Καὶ τάδε ἄλλα Αἴγυπτίοισι ἔστι ἔξευρημένα, μείς τε καὶ ἡμέρη ἐκάστῃ θεῶν ὅτεν ἔστι,

and elsewhere ; each nation has a name of its own for this, but it is the same song that the Greeks sing, and call Linus ; wherefore it is to me one of the many strange things in Egypt, whence the Egyptians got the name. Plainly they have ever sung this song ; the name for Linus in Egyptian is Maneros.¹ The Egyptians told me that Maneros was the only son of their first king, who died untimely, and this dirge was sung by the Egyptians in his honour ; and this, they said, was their earliest and their only chant.

80. There is a custom too which no Greeks save the Lacedaemonians have in common with the Egyptians :—younger men, when they meet their elders, turn aside and give place to them in the way, and rise from their seats when an older man approaches. But they have another custom which is nowhere known in Greece : passers-by do not address each other, but salute by lowering the hand to the knee.

81. They wear linen tunics with fringes hanging about the legs, called “calasiris,” and loose white woollen mantles over these. But nothing of wool is brought into temples, or buried with them ; that is forbidden. In this they follow the same rule as the ritual called Orphic and Bacchic, but which is in truth Egyptian and Pythagorean ; for neither may those initiated into these rites be buried in woollen wrappings. There is a sacred legend about this.

82. I pass to other inventions of the Egyptians. They assign each month and each day to some god ;

¹ Maneros, probably from the refrain *ma-n-hra*, “come back to us.”

HERODOTUS

καὶ τῇ ἔκαστος ἡμέρῃ γενόμενος ὁτέοισι ἐγκυρήσει καὶ ὅκως τελευτήσει καὶ ὄκοιός τις ἔσται. καὶ τούτοισι τῶν Ἑλλήνων οἱ ἐν ποιήσι γενόμενοι ἐχρήσαντο. τέρατά τε πλέω σφι ἀνεύρηται ἡ τοῖσι ἀλλοισι ἅπασι ἀνθρώποισι· γενομένου γὰρ τέρατος φυλάσσουσι γραφόμενοι τῷ ποβαῖνον, καὶ ἦν κοτὲ ὕστερον παραπλήσιον τούτῳ γένηται, κατὰ τώντο νομίζουσι ἀποβήσεσθαι.

83. Μαντικὴ δὲ αὐτοῖσι ὥδε διακέεται· ἀνθρώπων μὲν οὐδενὶ προσκέέται ἡ τέχνη, τῶν δὲ θεῶν μετεξετέροισι· καὶ γὰρ Ἡρακλέος μαντήιον αὐτόθι ἔστι· καὶ Ἀπόλλωνος καὶ Ἀθηναίης καὶ Ἀρτέμιδος καὶ Ἄρεος καὶ Διός, καὶ τό γε μάλιστα ἐν τιμῇ ἄγονται πάντων τῶν μαντηίων, Λητοῦς ἐν Βουτοῖ πόλι ἔστι. οὐ μέντοι αἴ γε μαντηίαι σφι κατὰ τώντο ἔστασι, ἀλλὰ διάφοροι εἰσί.

84. Ἡ δὲ ἴητρικὴ κατὰ τάδε σφι δεδασται· μῆις νούσου ἔκαστος ἴητρός ἔστι καὶ οὐ πλεόνων. πάντα δ' ἴητρῶν ἔστι πλέα· οἱ μὲν γὰρ ὄφθαλμῶν ἴητροὶ κατεστᾶσι, οἱ δὲ κεφαλῆς, οἱ δὲ ὀδόντων, οἱ δὲ τῶν κατὰ τηδίνων, οἱ δὲ τῶν ἀφανέων νούσων.

85. Θρῆνοι δὲ καὶ ταφαί σφεων εἰσὶ αἵδε· τοῖσι ἀν ἀπογένηται ἐκ τῶν οἰκίων ἀνθρωπος τοῦ τις καὶ λόγος ἦ, τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὧν ἐπλάσατο τὴν κεφαλὴν πηλῷ ἦ, καὶ τὸ πρόσωπον, κάπειτα ἐν τοῖσι οἰκίοισι λιποῦσαι τὸν νεκρὸν αὐτὰν ἀνὰ τὴν πόλιν στρωφώμεναι τύπτονται ἐπεξωσμέναι καὶ φαίνουσαι τοὺς μαζούς, σὺν δέ σφι αἱ προσήκουσαι πᾶσαι, ἐτέρωθεν δὲ οἱ ἄνδρες, τύπτονται ἐπεξωμένοι καὶ οὖτοι. ἐπεὰν δὲ ταῦτα ποιήσωσι, οὕτω ἐς τὴν ταρίχευσιν κομίζουσι.

BOOK II. 82-85

they can tell what fortune and what end and what disposition a man shall have according to the day of his birth. This has given material to Greeks who deal in poetry. They have made themselves more omens than all other nations together; when an ominous thing happens they take note of the outcome and write it down; and if something of a like kind happen again they think it will have a like result.

83. As to the art of divination among them, it belongs to some of the gods, but to no one among men; there are in their country oracles of Heracles, Apollo, Athene, Artemis, Ares, and Zeus, and (which is the most honoured of all) of Leto in the town of Buto. Nevertheless they have diverse ways of divination, not one only.

84. The practice of medicine is so divided among them, that each physician is a healer of one disease and no more. All the country is full of physicians, some of the eye, some of the teeth, some of what pertains to the belly, and some of the hidden diseases.

85. They mourn and bury the dead as I will show. Whenever a man of note is lost to his house by death, all the womenkind of the house daub their faces or heads with mud; then, with all the women of their kin, they leave the corpse in the house, and roam about the city lamenting, with their garments girt round them and their breasts showing; and the men too lament in their place, with garments girt likewise. When this is done, they take the dead body to be embalmed.

HERODOTUS

86. Εἰσὶ δὲ οἱ ἐπ’ αὐτῷ τούτῳ κατέαται καὶ τέχνην ἔχουσι ταύτην. οὗτοι, ἐπεάν σφι κομισθῆ νεκρός, δεικνύουσι τοῖσι κομίσασι παραδείγματα νεκρῶν ξύλινα, τῇ γραφῇ μεμιμημένα¹ . . . , καὶ τὴν μὲν σπουδαιοτάτην αὐτέων φασὶ εἶναι τοῦ οὐκ ὅσιον ποιεῦμαι τὸ οὔνομα ἐπὶ τοιούτῳ πρήγματι ὀνομάζειν, τὴν δὲ δευτέρην δεικνύουσι ὑποδεεστέρην τε ταύτης καὶ εὐτελεστέρην, τὴν δὲ τρίτην εὐτελεστάτην· φράσαντες δὲ πυνθάνονται παρ’ αὐτῶν κατὰ ἥμινα βούλονται σφι σκευασθῆναι τὸν νεκρόν. οἱ μὲν δὴ ἐκποδῶν μισθῷ ὁμολογήσαντες ἀπαλλάσσονται, οἱ δὲ ὑπολειπόμενοι ἐν οἰκήμασι ὥδε τὰ σπουδαιότατα ταριχεύουσι. πρώτα μὲν σκολιῷ σιδήρῳ διὰ τῶν μυξωτήρων ἔξαγουσι τὸν ἐγκέφαλον, τὰ μὲν αὐτοῦ οὕτω ἔξαγοντες, τὰ δὲ ἐγχέοντες φάρμακα· μετὰ δὲ λίθῳ Αἰθιοπικῷ ὁξεῖ παρασχίσαντες παρὰ τὴν λαπάρην ἔξ ὡν εἵλον τὴν κοιλίην πᾶσαν, ἐκκαθήραντες δὲ αὐτὴν καὶ διηθήσαντες οἷνῳ φοινικηίῳ αὐτις διηθέουσι θυμιήμασι τετριμμένοισι· ἐπειτα τὴν νηδὸν σμύρνης ἀκηράτου τετριμμένης καὶ κασίνης καὶ τῶν ἄλλων θυμιημάτων, πλὴν λιβανωτοῦ, πλήσαντες συρράπτουσι ὅπίσω. ταῦτα δὲ ποιήσαντες ταριχεύουσι λίτρῳ κρύψαντες ἡμέρας ἐβδομήκοντα· πλεῦνας δὲ τουτέων οὐκ ἔξεστι ταριχεύειν. ἐπεάν δὲ παρέλθωσι αἱ ἐβδομήκοντα, λούσαντες τὸν νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα σινδόνος βυσσίνης τελαμῶσι κατατετμημένοισι, ὑποχρίουστες τῷ κόμμι, τῷ δὴ ἀντὶ κόλλης τὰ πολλὰ χρέωνται Αἴγυπτοι. ἐιθεύτεν δὲ παραδεξάμενοί μιν οἱ προσήκοντες ποιεῦνται ξύλινον τύπον ἀνθρωποειδέα, ποιησάμενοι δὲ

¹ MSS. appear to show indications of a lacuna here.

BOOK II. 86

86. There are men whose whole business this is and who have this special craft. These, when a dead body is brought to them, show the bringers wooden models of corpses, painted in exact imitation; the most perfect manner of embalming belongs, they say, to One whose name it were profane for me to speak in treating of such matters; the second way, which they show, is less perfect than the first, and cheaper, and the third is the least costly of all. Having shown these, they ask the bringers of the body in which fashion they desire to have it prepared. The bearers, having agreed in a price, go their ways, and the workmen, left behind in their place, embalm the body. If they do this in the most perfect way, they first draw out part of the brain through the nostrils with an iron hook, and inject certain drugs into the rest. Then, making a cut near the flank with a sharp knife of Ethiopian stone, they take out all the intestines, and clean the belly, rinsing it with palm wine and bruised spices; and presently, filling the belly with pure ground myrrh and cassia and any other spices, save only frankincense, they sew up the anus. Having done this, they conceal the body for seventy days, embalmed in saltpetre; no longer time is allowed for the embalming; and when the seventy days are past they wash the body and wrap the whole of it in bandages of fine linen cloth, anointed with gum, which the Egyptians mostly use instead of glue; which done, they give back the dead man to his friends. These make a hollow wooden figure like a man, in

HERODOTUS

ἐσεργυνῦσι τὸν νεκρόν, καὶ κατακληίσαυτες οὕτω
θησαυρίζουσι ἐν οἰκήματι θηκαίφ, ιστάντες ὁρθὸν
πρὸς τοῖχον.

87. Οὕτω μὲν τοὺς τὰ πολυτελέστατα σκευά-
ζουσι νεκρούς, τοὺς δὲ τὰ μέσα βουλομένους τὴν
δὲ πολυτελείην φεύγοντας σκευάζουσι ὅδε ἐπεὰν
τοὺς κλυστῆρας πλήσωνται τοῦ ἀπὸ κέδρου ἀλει-
φατος γυνομένου, ἐν ᾧ ἔπλησαν τοῦ νεκροῦ τὴν
κοιλίην, οὕτε ἀναταμόντες αὐτὸν οὕτε ἔξελόντες
τὴν υηδύν, κατὰ δὲ τὴν ἔδρην ἐσηθήσαντες καὶ ἐπι-
λαβόντες τὸ κλύσμα τῆς ὡπίσω ὁδοῦ ταριχεύουσι
τὰς προκειμένας ἡμέρας, τῇ δὲ τελευταὶ ἔξιενται
ἐκ τῆς κοιλίης τὴν κεδρίην τὴν ἐσῆκαν πρότερον.
ἡ δὲ ἔχει τοσαύτην δύναμιν ὥστε ἄμα ἑωսτῇ τὴν
υηδύν καὶ τὰ σπλάγχνα κατατετηκότα ἔξαγει·
τὰς δὲ σάρκας τὸ λίτρον κατατήκει, καὶ δὴ λείπε-
ται τοῦ νεκροῦ τὸ δέρμα μοῦνον καὶ τὰ ὀστέα.
ἐπεὰν δὲ ταῦτα ποιήσωσι, ἀπ' ᾧ ἔδωκαν οὕτω
τὸν νεκρόν, οὐδὲν ἔτι πρηγματευθέντες.

88. Ή δὲ τρίτη ταρίχευσις ἐστὶ ἡδε, ἡ τοὺς
χρήμασι ἀσθενεστέρους σκευάζει· συρμαίῃ διηθή-
σαντες τὴν κοιλίην ταριχεύουσι τὰς ἐβδομήκοντα
ἡμέρας καὶ ἔπειτα ἀπ' ᾧ ἔδωκαν ἀποφέρεσθαι.

89. Τὰς δὲ γυναικας τῶν ἐπιφανέων ἀνδρῶν,
ἐπεὰν τελευτήσωσι, οὐ παραυτίκα διδοῦσι ταρι-
χεύειν, οὐδὲ δσαι ἀν ἔωσι εὐειδέες κάρτα καὶ λόγου
πλεῦνος γυναικες· ἀλλ' ἐπεὰν τριταῖαι ἡ τεταρ-
ταῖαι γένωνται, οὕτω παραδιδοῦσι τοῖσι ταρι-
χεύουσι. τοῦτο δὲ ποιεῦσι οὕτω τοῦδε εἴνεκεν, ἵνα
μή σφι οἱ ταριχεύεται μίσγωνται τῇσι γυναιξί·
λαμφθῆναι γάρ τινὰ φασὶ μισγόμενον νεκρῷ
προσφάτῳ γυναικός, κατειπεῖν δὲ τὸν ὁμότεχνον.

BOOK II. 86-89

which they enclose the corpse, shut it up, and preserve it safe in a coffin-chamber, placed erect against a wall.

87. This is how they prepare the dead who have wished for the most costly fashion¹; those whose wish was for the middle and less costly way are prepared in another fashion. The embalmers charge their syringes with cedar oil and therewith fill the belly of the dead man, making no cut, nor removing the intestines, but injecting the drench through the anus and checking it from returning; then they embalm the body for the appointed days; on the last day they let the oil which they poured in pass out again. It has so great power that it brings away the inner parts and intestines all dissolved; the flesh is eaten away by the saltpetre, and in the end nothing is left of the body but skin and bone. Then the embalmers give back the dead body with no more ado.

88. When they use the third manner of embalming, which is the preparation of the poorer dead, they cleanse the belly with a purge, embalm the body for the seventy days and then give it back to be taken away.

89. Wives of notable men, and women of great beauty and reputation, are not at once given over to the embalmers, but only after they have been dead for three or four days; this is done, that the embalmers may not have carnal intercourse with them. For it is said that one was found having intercourse with a woman newly dead, and was denounced by his fellow-workman.

¹ τοὺς τὰ πολυτελέστατα, sc. βουλομένους.

HERODOTUS

90. "Ος δ' ἀνὴρ αὐτῶν Αἰγυπτίων ἦν ξείνων δομοίως ὑπὸ κροκοδείλου ἀρπασθεὶς ἦν ὑπὸ αὐτοῦ τοῦ ποταμοῦ· φαίνηται τεθνεώς, κατὰ δὲν ἀν πόλιν ἔξενειχθῆ, τούτους πάσας ἀνάγκη ἐστὶ ταριχεύσαντας αὐτὸν καὶ περιστείλαντας ώς κάλλιστα θάψαι ἐν ἵρησι θήκησι· οὐδὲ φαῦσαι ἔξεστι αὐτοῦ ἄλλον οὐδένα οὔτε τῶν προσηκόντων οὔτε τῶν φίλων, ἄλλα μην αἱ ἱρέες αὐτοὶ τοῦ Νείλου ἄπει πλέον τι ἢ ἀνθρώπου νεκρὸν χειραπτάζουσες θάπτουσι.

91. Ἐλληνικοῖσι δὲ νομαίοισι φεύγουσι χρᾶσθαι, τὸ δὲ σύμπαν εἰπεῖν, μηδὲν ἄλλων μηδαμὰ μηδαμῶν ἀνθρώπων νομαίοισι. οἱ μέν νυν ἄλλοι Αἰγύπτιοι οὕτω τοῦτο φυλάσσουσι, ἐστι δὲ Χέμμις πόλις μεγάλῃ νομοῦ τοῦ Θηβαϊκοῦ ἐγγὺς Νέης πόλιος· ἐν ταύτῃ τῇ πόλι οὐστὶ Περσέος τοῦ Δανάης ἴρον τετράγωνον, πέριξ δὲ αὐτοῦ φοίνικες πεφύκασι. τὰ δὲ πρόπυλα τοῦ ἴροῦ λίθινα οὐστὶ κάρτα μεγάλα· ἐπὶ δὲ αὐτοῖσι ἀνδριάντες δύο οὐστᾶσι λίθινοι μεγάλοι. ἐν δὲ τῷ περιβεβλημένῳ τούτῳ νηὸς τε ἔνι καὶ ἄγαλμα ἐν αὐτῷ οὐστῆστηκε τοῦ Περσέος. οὗτοι οἱ Χεμμῆται λέγουσι τὸν Περσέα πολλάκις μὲν ἀνὰ τὴν γῆν φαίνεσθαι σφι πολλάκις δὲ οὐσιώτεροι τοῦ ἴροῦ, σανδάλιον· τε αὐτοῦ πεφορημένον εὑρίσκεσθαι οὐσιώτερον τὸ μέγαθος δίπηχυ, τὸ ἐπεὰν φανῆ, εὐθηνέειν ἀπασαν Αἰγυπτον. ταῦτα μὲν λέγουσι, ποιεῦσι δὲ τάδε Ἐλληνικὰ τῷ Περσέῃ· ἀγῶνα γυμνικὸν τιθένσι διὰ πάσης ἀγωνίης οὐσιώτερον τοῦ πατέρος τοῦ Περσέος· παρέχοντες δέ οὐσιώτερον τοῦ πατέρος τοῦ Περσέος· εὐρομένον δέ μεν ὅ τι σφι μούνοισι οὐσιώτερον τοῦ πατέρος τοῦ Περσέος· επιφαίνεσθαι καὶ ὅ τι κεχωρίδαται Αἰγυπτίων τῶν ἄλλων ἀγῶνα γυμνικὸν τιθέντες,

90. When anyone, be he Egyptian or stranger, is known to have been carried off by a crocodile or drowned by the river itself, such an one must by all means be embalmed and tended as fairly as may be and buried in a sacred coffin by the townsmen of the place where he is cast up ; nor may any of his kins-folk or his friends touch him, but his body is deemed something more than human, and is handled and buried by the priests of the Nile themselves.

91. The Egyptians shun the use of Greek customs, and (to speak generally) the customs of any other men whatever. Yet, though the rest are careful of this, there is a great city called Chemmis, in the Theban province, near the New City ; in this city is a square temple of Perseus son of Danae, in a grove of palm trees. The colonnade before this temple is of stone, very great ; and there stand at the entrance two great stone statues. In this outer court there is a shrine with an image of Perseus standing in it. The people of this Chemmis say that Perseus is often seen up and down this land, and often within the temple, and that the sandal he wears is found, and it is two cubits long ; when that is seen, all Egypt prospers. This is what they say ; and their doings in honour of Perseus are Greek, in that they celebrate games comprising every form of contest, and offer animals and cloaks and skins as prizes. When I asked why Perseus appeared to them alone, and why, unlike all other Egyptians, they celebrate games,

HERODOTUS

ἔφασαν τὸν Περσέα ἐκ τῆς ἑωυτῶν πόλιος γεγονέναι· τὸν γάρ Δαναὸν καὶ τὸν Λυγκέα ἔόντας Χεμμίτας ἐκπλώσαι ἐς τὴν Ἑλλάδα, ἀπὸ δὲ τούτων γενεηλογέοντες κατέβαινον ἐς τὸν Περσέα. ἀπικόμενον δὲ αὐτὸν ἐς Αἴγυπτον κατ’ αἰτίην τὴν καὶ Ἑλληνες λέγουσι, οἵσοντα ἐκ Λιβύης τὴν Γοργοῦν κεφαλήν, ἔφασαν ἐλθεῖν καὶ παρὰ σφέας καὶ ἀναγνῶναι τοὺς συγγενέας πάντας· ἐκμεμαθηκότα δέ μιν ἀπικέσθαι ἐς Αἴγυπτον τὸ τῆς Χέμυιος οὖνομα, πεπυσμένον παρὰ τῆς μητρός. ἀγῶνα δέ οἱ γυμνικὸν αὐτοῦ κελεύσαντος ἐπιτελέειν.

92. Ταῦτα μὲν πάντα οἱ κατύπερθε τῶν ἑλέων οἰκέοντες Αἰγύπτιοι νομίζουσι· οἱ δὲ δὴ ἐν τοῖσι ἔλεσι κατοικημένοι τοῖσι μὲν αὐτοῖσι νόμοισι χρέωνται τοῖσι καὶ οἱ ἄλλοι Αἰγύπτιοι, καὶ τὰ ἄλλα καὶ γυναικὶ μιῇ ἔκαστος αὐτῶν συνοικέει κατά περ Ἑλληνες, ἀτὰρ πρὸς εὐτελείην τῶν σιτίων τάδε σφι ἄλλα ἔξεύρηται. ἐπεὰν πλήρης γένηται ὁ ποταμὸς καὶ τὰ πεδία πελαγίσῃ, φύεται ἐν τῷ ὕδατι κρίνεα πολλά, τὰ Αἰγύπτιοι καλέουσι λωτόν· ταῦτ’ ἐπεὰν δρέψωσι αὐδίνουσι πρὸς ἥλιουν καὶ ἔπειτα τὸ ἐκ μέσου τοῦ λωτοῦ, τῇ μήκωνι ἐδύναμεν ἐμφερέας, πτίσαντες ποιεῦνται ἔξ αὐτοῦ ἄρτους δόπτους πυρί. ἔστι δὲ καὶ ἡ ρίζα τοῦ λωτοῦ τούτου ἐδωδίμη καὶ ἔγγλυσσει ἐπιεικέως, ἐδύνατο στρογγύλον, μέγαθος κατὰ μῆλον. ἔστι δὲ καὶ ἄλλα κρίνεα ὥδοισι ἐμφερέα, ἐν τῷ ποταμῷ γινόμενα καὶ ταῦτα, ἔξ ὧν ὁ καρπὸς ἐν ἄλλῃ κάλυκι παραφυμένη ἐκ τῆς ρίζης γίνεται, κηρίῳ σφηκῶν ἰδέην ὄμοιότατον· ἐν τούτῳ τρωκτὰ ὅσον τε πυρὴν ἐλαίης ἐγγίνεται συχνά, τρώγεται δὲ καὶ ἀπαλὰ ταῦτα καὶ αὖ. τὴν δὲ βύβλον τὴν ἐπέτειον γινομένην

they told me that Perseus was by lineage of their city; for Danaus and Lynceus, who voyaged to Greece, were of Chemmis; and they traced descent from these down to Perseus. They told too how when he came to Egypt for the reason alleged also by the Greeks—namely, to bring the Gorgon's head from Libya—he came to Chemmis too and recognised all his kin; and how before he came to Egypt he had heard the name of Chemmis from his mother. It was at his bidding, said they, that they celebrated the games.

92. All these are the customs of Egyptians who dwell above the marsh country. Those who inhabit the marshes have the same customs as the rest, both in other respects, and in that each man has one wife, as in Greece. They have, besides, devised means to make their food less costly. When the river is in flood and overflows the plains, many lilies, which the Egyptians call lotus, grow in the water. They pluck these and dry them in the sun, then they crush the poppy-like centre of the plant and bake loaves of it. The root also of this lotus is eatable, and of a sweetish taste; it is round, and of the bigness of an apple. Other lilies also grow in the river, which are like roses; the fruit of these is found in a calyx springing from the root by a separate stalk, and is most like to a comb made by wasps; this produces many eatable seeds as big as an olive-stone, which are eaten both fresh and dried. They use also the byblus which

HERODOTUS

ἐπεὰν ἀνασπάσωσι ἐκ τῶν ἑλέων, τὰ μὲν ἄνω
αὐτῆς ἀποτάμνοντες ἐς ἄλλο τι τράπουσι, τὸ δὲ
κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν τρώγουσι
καὶ πωλέουσι·¹ οἱ δὲ ἀν καὶ κάρτα βούλωνται
χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανέι
πινίξαντες οὕτω τρώγουσι. οἱ δὲ τινὲς αὐτῶν
ζῶσι ἀπὸ τῶν ἵχθυων μοῦνον, τοὺς ἐπεὰν λάβωσι
καὶ ἔξελωσι τὴν κοιλίην, αὐδίνουσι πρὸς ἥλιον καὶ
ἔπειτα φύουσι ἔόντας σιτέονται.

93. Οἱ δὲ ἵχθύες οἱ ἀγελαῖοι ἐν μὲν τοῖσι ποτα-
μοῖσι οὐ μάλα γίνονται, τρεφόμενοι δὲ ἐν τῇσι
λίμνησι τοιάδε ποιεύνσι. ἐπεάν σφεας ἐσίη οἰστρος
κυῖσκεσθαι, ἀγεληδὸν ἐκπλώουσι ἐς θάλασσαν.
ἡγέονται δὲ οἱ ἕρσενες ἀπορραίνοντες τοῦ θοροῦ,
αἱ δὲ ἐπόμεναι ἀνακάπτουσι καὶ ἔξ αὐτοῦ κυῖ-
σκονται. ἐπεὰν δὲ πλήρεes γένωνται ἐν τῇ θα-
λάσσῃ, ἀναπλώουσι ὁπίσω ἐς ἥθεα τὰ ἑωυτῶν
ἔκαστοι, ἡγέονται μέντοι γε οὐκέτι οἱ αὐτοί, ἀλλὰ
τῶν θηλέων γίνεται ἡ ἡγεμονίη. ἡγεύμεναι δὲ
ἀγεληδὸν ποιεύσι οἵον περ ἐποίευν οἱ ἕρσενες· τῶν
γάρ ὧδην ἀπορραίνουσι κατ' ὀλίγους τῶν κέγχρων,
οἱ δὲ ἕρσενες καταπίνουσι ἐπόμενοι. εἰσὶ δὲ οἱ
κέγχροι οὗτοι ἵχθύες. ἐκ δὲ τῶν περιγινομένων
καὶ μὴ καταπινομένων κέγχρων οἱ τρεφόμενοι
ἵχθύες γίνονται. οἱ δὲ ἀν αὐτῶν ἀλώσι ἐκπλώοντες
ἐς θάλασσαν, φαίνονται τετριμμένοι τὰ ἐπ' ἀρι-
στερὰ τῶν κεφαλέων, οἱ δὲ ἀν ὁπίσω ἀναπλώοντες,
τὰ ἐπὶ δεξιὰ τετρίφαται. πάσχονται δὲ ταῦτα διὰ
τόδε· ἔχόμενοι τῆς γῆς ἐπ' ἀριστερὰ καταπλώουσι
ἐς θάλασσαν, καὶ ἀναπλώοντες ὁπίσω τῆς αὐτῆς

¹ Stein brackets καὶ πωλέουσι, as being inappropriate; it should perhaps come after τράπουσι above.

grows annually : it is plucked from the marshes, the top of it cut off and turned to other ends, and the lower part, about a cubit's length, eaten or sold. Those who wish to use the byblus at its very best bake it before eating in a redhot oven. Some live on fish alone. They catch the fish, take out the intestines, then dry them in the sun and eat them dried.

93. Fish that go in shoals do not often come to birth in the river ; they are reared in the lakes, and this is the way with them : when the desire of spawning comes on them, they swim out to sea in shoals, the males leading, and throwing out their seed, while the females come after and swallow it and so conceive. When the females have become pregnant in the sea, then all the fish swim back to their homes ; but now it is the females and not the males who lead the way, going before in a shoal, and (like the males) throwing off ever and anon a few of their eggs (which are like millet-seeds), which the males devour as they follow. These millet-seeds, or eggs, are fish. It is from the surviving eggs, which are not devoured, that the fish which grow come to the birth. Those fish that are caught while swimming seawards show bruises on the left side of their heads ; those that are caught returning, on the right side. This happens to them because as they swim seawards they keep close to the left bank, and hold

HERODOTUS

ἀντέχονται, ἐγχριμπτόμενοι καὶ ψαύοντες ὡς μάλιστα, ἵνα δὴ μη ἀμάρτοιεν τῆς ὁδοῦ διὰ τὸν ῥόον. ἐπεὰν δὲ πληθύνεσθαι ἄρχηται ὁ Νεῖλος, τά τε κοῦλα τῆς γῆς καὶ τὰ τέλματα τὰ παρὰ τὸν ποταμὸν πρῶτα ἄρχεται πίμπλασθαι διηθέοντος τοῦ ὕδατος ἐκ τοῦ ποταμοῦ· καὶ αὐτίκα τε πλέα γίνεται ταῦτα καὶ παραχρῆμα ἵχθυων σμικρῶν πίμπλαται πάντα. κόθεν δὲ οἰκὸς αὐτοὺς γίνεσθαι, ἐγώ μοι δοκέω κατανοέειν τοῦτο· τοῦ πρότερου ἔτεος ἐπεὰν ἀπολίπῃ ὁ Νεῖλος, οἱ ἵχθυες ἐντεκόντες φὰ τὸν ἰλὺν ἅμα τῷ ἐσχάτῳ ὕδατι ἀπαλλάσσονται· ἐπεὰν δὲ περιελθόντος τοῦ χρόνου πάλιν ἐπέλθῃ τὸ ὕδωρ, ἐκ τῶν φῶν τούτων παρατίκα γίνονται οἱ ἵχθυες οὗτοι.

94. Καὶ περὶ μὲν τοὺς ἵχθύας οὕτω ἔχει. ἀλείφατι δὲ χρέωνται Αἰγυπτίων οἱ περὶ τὰ ἔλεα οἰκέοντες ἀπὸ τῶν σιλλικυπρίων τοῦ καρποῦ, τὸ καλεῦσι μὲν Αἰγύπτιοι κίκι, ποιεῦσι δὲ ὄδε. παρὰ τὰ χείλεα τῶν τε ποταμῶν καὶ τῶν λιμνέων σπείρουσι τὰ σιλλικύπρια ταῦτα, τὰ ἐν "Ελλησι αὐτόματα ἄγρια φύεται· ταῦτα ἐν τῇ Αἰγύπτῳ σπειρόμενα καρπὸν φέρει πολλὸν μὲν δυσώδεα δέ τοῦτον ἐπεὰν συλλέξωνται, οἱ μὲν κόψαντες ἀπιποῦσι, οἱ δὲ καὶ φρύξαντες ἀπέψουσι, καὶ τὸ ἀπορρέον ἀπ' αὐτοῦ συγκομίζονται. ἔστι δὲ πῖον καὶ οὐδὲν ἡσσον τοῦ ἔλαιου τῷ λύχνῳ προσηγένει, ὁδμὴν δὲ βαρέαν παρέχεται.

95. Πρὸς δὲ τοὺς κώνωπας ἀφθόνους ἔόντας τάδε σφι ἔστι μεμηχανημένα. τοὺς μὲν τὰ ἄνω τῶν ἔλεων οἰκέοντας οἱ πύργοι ὡφελέονται, ἐσ τοὺς ἀναβαίνοντες κοιμῶνται· οἱ γάρ κώνωπες ὑπὸ τῶν ἀνέμων οὐκ οἶοι τε εἰσὶ ὑψοῦ πέτεσθαι. τοῖσι

BOOK II. 93-95

to the same bank also in their return, grazing it and touching it as much as they may, I suppose lest the current should make them miss their course. When the Nile begins to rise, hollow and marshy places near the river are the first to begin to fill, the water trickling through from the river, and as soon as they are flooded they are suddenly full of little fishes. Whence it is like that these come into being I believe that I can guess. When the Nile falls, the fish have spawned into the mud before they leave it with the last of the water; and as the time comes round, and in the next year the flood comes again, this spawn at once gives birth to these fishes.

94. So much then for the fishes. The Egyptians who live about the marshes use an oil drawn from the castor-berry, which they call kiki. They sow this plant on the banks of the rivers and lakes; it grows wild in Hellas; in Egypt it produces abundant but ill-smelling fruit, which is gathered, and either bruised and pressed, or boiled after roasting, and the liquid that comes from it collected. This is thick and as useful as oil for lamps, and gives off a strong smell.

95. Gnats are abundant; this is how the Egyptians protect themselves against them: those who dwell higher up than the marshy country are well served by the towers whither they ascend to sleep, for the winds prevent the gnats from flying aloft; those

HERODOTUS

δὲ περὶ τὰ ἔλεα οἰκέουσι τάδε ἀντὶ τῶν πύργων ἄλλα μεμηχάνηται· πᾶς ἀνὴρ αὐτῶν ἀμφίβληστρον ἔκτηται, τῷ τῆς μὲν ἡμέρης ἵχθυς ἀγρεύει, τὴν δὲ οὔκτα τάδε αὐτῷ χρᾶται· ἐν τῇ ἀναπαύεται κοίτη, περὶ ταύτην ἵστησι τὸ ἀμφίβληστρον καὶ ἔπειτα ἐνδὺς ὑπ' αὐτὸν κατεύδει. οἱ δὲ κώνωπες, ἣν μὲν ἐν ἴματιώ ἐνειλιξάμενος εῦδη ἢ σινδόνι, διὰ τούτων δάκνουσι, διὰ δὲ τοῦ δικτύου οὐδὲ πειρῶνται ἀρχήν.

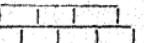
96. Τὰ δὲ δὴ πλοῖά σφι, τοῖσι φορτηγέουσι, ἔστι ἐκ τῆς ἀκάνθης ποιεύμενα, τῆς ἡ μορφὴ μὲν ἔστι ὁμοιοτάτη τῷ Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἔστι. ἐκ ταύτης ὡν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα πλινθηδὸν συντιθεῖσι ναυπηγεύμενοι τρόπου τοιόνδε· περὶ γόμφους πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ξύλα· ἐπεὰν δὲ τῷ τρόπῳ τούτῳ ναυπηγήσωνται, ζυγὰ ἐπιπολῆς τείνουσι αὐτῶν· νομεύσι δὲ οὐδὲν χρέωνται· ἕσωθεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλῳ. πηδάλιον δὲ ἐν ποιεῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται. ἴστῳ δὲ ἀκανθίνῳ χρέωνται, ἴστοισι δὲ βυθλίνοισι. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἣν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται, κατὰ ρόον δὲ κομίζεται ὥδε· ἔστι ἐκ μυρίκης πεποιημένη θύρη, κατέρραμμένη ρίπει καλάμων, καὶ λίθος τετρημένος διτάλαντος μάλιστά κη σταθμόν· τούτων τὴν μὲν θύρην δεδεμένην κάλῳ ἐμπροσθε τοῦ πλοίου ἀπει ἐπιφέρεσθαι, τὸν δὲ λίθον ἄλλῳ κάλῳ ὅπισθε. ἡ μὲν δὴ θύρη τοῦ ρόον ἐμπίπτοντος χωρέει ταχέως καὶ ἔλκει τὴν βάριν (τοῦτο γὰρ δὴ οὔνομα ἔστι

BOOK II. 95-96

living about the marshes have a different device, instead of the towers. Every man of them has a net, with which he catches fish by day, and for the night he sets it round the bed where he rests, then creeps under it and so sleeps. If he sleep wrapped in a garment or cloth, the gnats bite through it; but through the net they do not even try at all to bite.

96. The boats in which they carry cargo are made of the acacia,¹ which is in form most like to the lotus of Cyrene, and its sap is gum. Of this tree they cut logs of two cubits length and lay them like courses of bricks,² and build the boat by making these two-cubit logs fast to long and close-set stakes; and having so built they set crossbeams athwart and on the logs. They use no ribs. They caulk the seams within with byblus. There is one rudder, passing through a hole in the boat's keel. The mast is of acacia-wood and the sails of byblus. These boats cannot move upstream unless a brisk breeze continue; they are towed from the bank; but downstream they are thus managed: they have a raft made of tamarisk wood, fastened together with matting of reeds, and a pierced stone of about two talents' weight; the raft is let go to float down ahead of the boat, made fast to it by a rope, and the stone is made fast also by a rope to the after part of the boat. So, driven by the current, the raft floats swiftly and tows the "baris" (which is the name of

¹ The "Mimosa Nilotica," still used for boat-building in Egypt.

² That is, like bricks laid not one directly over another but with the joints alternating: 

HERODOTÙS

τοῖσι πλοίοισι τούτοισι), ὁ δὲ λίθος ὅπισθε ἐπελκόμενος καὶ ἐὼν ἐν βυσσῷ κατιθύνει τὸν πλόον. ἔστι δέ σφι τὰ πλοῖα ταῦτα πλήθει πολλά, καὶ ἄγει ἔνια πολλὰς χιλιάδας ταλάντων.

97. Ἐπεὰν δὲ ἐπέλθῃ ὁ Νεῖλος τὴν χώρην, αἱ πόλιες μοῦναι φαίνονται ὑπερέχουσαι, μάλιστά κη ἐμφερέες τῇσι ἐν τῷ Αἰγαίῳ πόντῳ νῆσοισι· τὰ μὲν γὰρ ἄλλα τῆς Αἰγύπτου πέλαγος γίνεται, αἱ δὲ πόλιες μοῦναι ὑπερέχουσι. πορθμεύονται ὧν, ἐπεὰν τοῦτο γένηται, οὐκέτι κατὰ τὰ ρέεθρα τοῦ ποταμοῦ ἄλλὰ διὰ μέσου τοῦ πεδίου. ἐς μέν γε Μέμφιν ἐκ Ναυκράτιος ἀναπλώοντι παρ' αὐτὰς τὰς πυραμίδας γίνεται ὁ πλόος· ἔστι δὲ οὐδὲ οὐτος, ἄλλὰ παρὰ τὸ ὀξὺ τοῦ Δέλτα καὶ παρὰ Κερκάσωρον πόλιν· ἐς δὲ Ναύκρατιν ἀπὸ θαλάσσης καὶ Κανώθου διὰ πεδίου πλέων ἥξεις κατ' "Αινθυλλάν τε πόλιν καὶ τὴν Ἀρχάνδρου καλευμένην.

98. Τουτέων δὲ ἡ μὲν Ἀινθυλλα ἐοῦσα λογίμη πόλις ἐς ὑποδήματα ἔξαιρετος δίδοται τοῦ αἰεὶ βασιλεύοντος Αἰγύπτου τῇ γυναικὶ (τοῦτο δὲ γίνεται ἐξ ὅσου ὑπὸ Πέρσησι ἔστι Αἴγυπτος), ἡ δὲ ἑτέρη πόλις δοκέει μοι τὸ οὔνομα ἔχειν ἀπὸ τοῦ Δαναοῦ γαμβροῦ Ἀρχάνδρου τοῦ Φθίου τοῦ Ἀχαιοῦ· καλέεται γὰρ δὴ Ἀρχάνδρου πόλις. εἴη δ' ἀν καὶ ἄλλος τις Ἀρχανδρος, οὐ μέντοι γε Αἰγύπτιον τὸ οὔνομα.

99. Μέχρι μὲν τούτου ὅψις τε ἐμὴ καὶ γνώμη καὶ ἴστορίη ταῦτα λέγουσα ἔστι, τὸ δὲ ἀπὸ τοῦδε Αἰγυπτίους ἔρχομαι λόγους ἔρέων κατὰ τὰ ἥκουνον προσέσται δὲ αὐτοῖσι τι καὶ τῆς ἐμῆς ὅψιος. Μῆνα τὸν πρώτον βασιλεύσαντα Αἰγύπτου οἱ

BOOK II. 96-99

these boats,) and the stone dragging behind on the river bottom keeps the boat's course straight. There are many of these boats ; some are of many thousand talents' burden.

97. When the Nile overflows the land, the towns alone are seen high and dry above the water, very like to the islands in the Aegean sea. These alone stand out, the rest of Egypt being a sheet of water. So when this happens folk are ferried not, as is their wont, in the course of the stream, but clean over the plain. From Naucratis indeed to Memphis the boat going upwards passes close by the pyramids themselves;¹ the usual course is not this, but by the Delta's point and the town Cercasorus : but your voyage from the sea and Canobus to Naucratis will take you over the plain near the town of Anthylla and that which is called Archandrus' town.

98. Anthylla is a town of some name, and is specially assigned to the consort of the reigning king of Egypt, for the provision of her shoes. This has been done since Egypt has been under Persian dominion. The other town, I think, is named after Archandrus son of Phthius the Achaean, and son-in-law of Danaus; for it is called Archandrus' town. It may be that there was another Archandrus; but the name is not Egyptian.

99. Thus far all I have said is the outcome of my own sight and judgment and inquiry. Henceforth I will record Egyptian chronicles, according to that which I have heard, adding thereto somewhat of what I myself have seen. The priests told me that Min was the first king of Egypt, and that first he

¹ The meaning of these words is not clear. Some think that they mean "though here the course is not so" and that perhaps δέωθάς has been lost after οὐτος.

HERODOTUS

ιρέες ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν Μέμφιν. τὸν γὰρ ποταμὸν πάντα ρέειν παρὰ τὸ ὄρος τὸ ψάμμινον πρὸς Λιβύης, τὸν δὲ Μῆνα ἄνωθεν, ὅσον τε ἑκατὸν σταδίους ἀπὸ Μέμφιος, τὸν πρὸς μεσαμβρίης ἀγκῶνα προσχώσαντα τὸ μὲν ἀρχαῖον ρέεθρον ἀποξηρῆναι, τὸν δὲ ποταμὸν ὀχετεῦσαι τὸ μέσον τῶν ὄρέων ρέειν. ἔτι δὲ καὶ νῦν ὑπὸ Περσέων ὁ ἀγκῶν οὗτος τοῦ Νείλου ὡς ἀπεργμένος ρέῃ ἐν φυλακῇσι μεγάλῃσι ἔχεται, φρασσόμενος ἀνὰ πᾶν ἔτος· εἰ γὰρ ἐθελήσει ρήξας ὑπερβῆναι ὁ ποταμὸς ταύτη, κάνδυνος πάσῃ Μέμφι κατακλυσθῆναι ἔστι. ὡς δὲ τῷ Μῆνι τούτῳ τῷ πρώτῳ γενομένῳ βασιλέι χέρσον γεγονέναι τὸ ἀπεργμένον, τοῦτο μὲν ἐν αὐτῷ πόλιν κτίσαι ταύτην ἥτις νῦν Μέμφις καλέεται· ἔστι γὰρ καὶ ἡ Μέμφις ἐν τῷ στεινῷ τῆς Αἰγύπτου ἔξωθεν δὲ αὐτῆς περιορύξαι λίμνην ἐκ τοῦ ποταμοῦ πρὸς Βορέην τε καὶ πρὸς ἑσπέρην (τὸ γὰρ πρὸς τὴν ἡῶ αὐτὸς ὁ Νεῖλος ἀπέργει), τοῦτο δὲ τοῦ Ἡφαίστου τὸ ἴρὸν ιδρύσασθαι ἐν αὐτῇ, ἐὸν μέγα τε καὶ ἀξιαπηγητότατον.

100. Μετὰ δὲ τοῦτον κατέλεγον οἱ ιρέες ἐκ βύζλου ἄλλων βασιλέων τριηκοσίων καὶ τριήκοντα οὖνόματα. ἐν τοσαύτῃσι δὲ γενεῇσι ἀνθρώπων ὀκτωκαίδεκα μὲν Αἰθίοπες ἥσαν, μία δὲ γυνὴ ἐπιχωρίη, οἱ δὲ ἄλλοι ἄνδρες Αἰγύπτιοι. τῇ δὲ γυναικὶ οὖνομα ἦν, ἥτις ἐβασίλευσε, τό περ τῇ Βασυλωνίῃ, Νίτωκρις. τὴν ἔλεγον τιμωρέουσαν ἀδελφεῷ, τὸν Αἰγύπτιοι βασιλεύοντα σφέων ἀπέκτειναν, ἀποκτείναντες δὲ οὕτω ἐκείνη ἀπέδοσαν τὴν βασιληίην, τούτῳ τιμωρέουσαν πολλοὺς Αἰγυπτίων

separated Memphis from the Nile by a dam. All the river had flowed close under the sandy mountains on the Libyan side, but Min made the southern bend of it which begins about an hundred furlongs above Memphis, by damming the stream; thereby he dried up the ancient course, and carried the river by a channel so that it flowed midway between the hills. And to this day the Persians keep careful guard over this bend of the river, strengthening its dam every year, that it may keep the current in; for were the Nile to burst his dykes and overflow here, all Memphis were in danger of drowning. Then, when this first king Min had made what he thus cut off to be dry land, he first founded in it that city which is now called Memphis—for even Memphis lies in the narrow part of Egypt—and outside of it he dug a lake to its north and west, from the river (the Nile itself being the eastern boundary of the place); and secondly, he built in it the great and most noteworthy temple of Hephaestus.

100. After him came three hundred and thirty kings, whose names the priests recited from a papyrus roll. In all these many generations there were eighteen Ethiopian kings, and one queen, native to the country; the rest were all Egyptian men. The name of the queen was the same as that of the Babylonian princess, Nitocris. She, to avenge her brother (he was king of Egypt and was slain by his subjects, who then gave Nitocris the sovereignty) put

HERODOTUS

διαφθεῖραι δόλῳ. ποιησαμένην γάρ μιν οἰκημα περίμηκες ὑπόγαιον καινοῦν τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι· καλέσασαν δέ μιν Αἴγυπτίων τοὺς μάλιστα μεταιτίους τοῦ φόνου ἥδεε πολλοὺς ἴστιάν, δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν δι' αὐλῶνος κρυπτοῦ μεγάλου. ταύτης μὲν πέρι τοσάντα ἔλεγον, πλὴν ὅτι αὐτήν μιν, ὡς τοῦτο ἔξεργαστο, ῥίψαι ἐς οἰκημα σποδοῦ πλέον, ὅκως ἀτιμώρητος γένηται.

101. Τῶν δὲ ἄλλων βασιλέων οὐ γὰρ ἔλεγον οὐδεμίαν ἔργων ἀπόδεξιν καὶ οὐδὲν εἶναι λαμπρότητος, πλὴν ἐνὸς τοῦ ἐσχάτου αὐτῶν Μοίριος· τούτον δὲ ἀποδέξασθαι μνημόσυνα τοῦ Ἡφαίστου τὰ πρὸς Βορέην ἄνεμον τετραμμένα προπύλαια, λίμνην τε δρύξαι, τῆς ἡ περίοδος ὅσων ἐστὶ σταδίων ὕστερον δηλώσω, πυραμίδας τε ἐν αὐτῇ οἰκοδομῆσαι, τῶν τοῦ μεγάθεος πέρι ὁμοῦ αὐτῇ τῇ λίμνῃ ἐπιμνήσομαι· τούτον μὲν τοσάντα ἀποδέξασθαι, τῶν δὲ ἄλλων οὐδένα οὐδέν.

102. Παραμειψάμενος δὲ τούτους τοῦ ἐπὶ τούτους γενομένου βασιλέος, τῷ οὔνομα ἦν Σέσωστρις, τούτου μνήμην ποιήσομαι· τὸν ἔλεγον οἱ ἱρέες πρῶτον μὲν πλοιοῖσι μακροῖσι ὄρμηθέντα ἐκ τοῦ Ἀραβίου κόλπου τοὺς παρὰ τὴν Ἐρυθρὴν θάλασσαν κατοικημένους καταστρέφεσθαι, ἐς δὲ πλέοντά μιν πρόσω ἀπικέσθαι ἐς θάλασσαν οὐκέτι πλωτὴν ὑπὸ βραχέων. ἐνθεῦτεν δὲ ὡς ὀπίσω ἀπίκετο ἐς Αἴγυπτον, κατὰ τῶν ἱρέων τὴν φάτιν, πολλὴν στρατιὴν τῶν . .¹ λαβὼν ἥλαυνε διὰ τῆς ἥπερου, πᾶν ἔθνος τὸ ἐμποδὼν καταστρεφόμενος.

¹ A word is omitted, perhaps ἥρχεν; τῶν ἥρχεν = of his subjects.

BOOK II. 100-102

many of the Egyptians to death by guile. She built a spacious underground chamber; then, with the pretence of handselling it, but with far other intent in her mind, she gave a great feast, inviting to it those Egyptians whom she knew to have been most concerned in her brother's murder; and while they feasted she let the river in upon them by a great and secret channel. This was all that the priests told of her, save that also when she had done this she cast herself into a chamber full of hot ashes, thereby to escape vengeance.

101. But of the other kings they related no achievement or deed of great note, save of Moeris, who was the last of them. This Moeris was remembered as having built the northern forecourt of the temple of Hephaestus, and dug a lake, of as many furlongs in circuit as I shall later show; and built there pyramids also, the size of which I will mention when I speak of the lake. All this was Moeris' work, they said; of none of the rest had they anything to record.

102. Passing over these, therefore, I will now speak of the king who came after them, Sesostris.¹ This king, said the priests, set out with a fleet of long ships² from the Arabian Gulf and subdued all the dwellers by the Red Sea, till as he sailed on he came to a sea which was too shallow for his vessels. After returning thence back to Egypt, he gathered a great army (according to the story of the priests) and marched over the mainland, subduing every nation to

¹ Rameses II., called by the Greeks Sesostris; said to have ruled in the fourteenth century B.C.

² Ships of war.

HERODOTUS

ότεοισι μέν νυν αὐτῶν ἀλκίμοισι ἐνετύγχανε καὶ δεινῶς γλυχομένοισι περὶ τῆς ἐλέυθερίης, τούτοισι μὲν στήλας ἐνίστη ἐς τὰς χώρας διὰ γραμμάτων λεγούσας τό τε ἑωυτοῦ οὔνομα καὶ τῆς πάτρης, καὶ ὡς δυνάμι τῇ ἑωυτοῦ κατεστρέψατο σφέας· δτεων δὲ ἀμαχητὶ καὶ εὐπετέως παρέλαβε τὰς πόλιας, τούτοισι δὲ ἐνέγραφε ἐν τῇσι στήλῃσι κατὰ ταῦτα καὶ τοῖσι ἀνδρίοισι τῶν ἐθνέων γενομένοισι, καὶ δὴ καὶ αἰδοῖα γυναικὸς προσενέγραφε, δῆλα βουλόμενος ποιέειν ὡς εἴησαν ἀνάλκιδες.

103. Ταῦτα δὲ ποιέων διεξήιε τὴν ἥπειρον, ἐς δὲ τῆς Ἀσίης ἐς τὴν Εὐρώπην διαβὰς τούς τε Σκύθας κατεστρέψατο καὶ τοὺς Θρήικας. ἐς τούτους δέ μοι δοκέει καὶ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός· ἐν μὲν γὰρ τῇ τούτων χώρῃ φαίνονται σταθεῖσαι αἱ στήλαι, τὸ δὲ προσωτέρω τούτων οὐκέτι. ἐνθεῦτεν δὲ ἐπιστρέψας ὅπιστῳ ἦμε, καὶ ἐπείτε ἐγίνετο ἐπὶ Φάσι ποταμῷ, οὐκ ἔχω τὸ ἐνθεῦτεν ἀτρεκέως εἰπεῖν εἴτε αὐτὸς ὁ Βασιλεὺς Σέσωστρις ἀποδασάμενος τῆς ἑωυτοῦ στρατιῆς μόριον ὅσον δὴ αὐτοῦ κατέλιπε τῆς χώρης οἰκήτορας, εἴτε τῶν τινες στρατιωτέων τῇ πλάνη αὐτοῦ ἀχθεσθέντες περὶ Φάσιν ποταμὸν κατέμειναν.

104. Φαίνονται μὲν γὰρ ἔόντες οἱ Κόλχοι. Αἰγύπτιοι, νοήσας δὲ πρότερον αὐτὸς ἡ ἀκούσας ἄλλων λέγω. ὡς δέ μοι ἐν φροντίδι ἐγένετο, εἰρόμην ἀμφοτέρους, καὶ μᾶλλον οἱ Κόλχοι ἐμεμνέατο τῶν Αἰγυπτίων ἡ οἱ Αἰγύπτιοι τῶν Κόλχων· νομίζειν δ' ἔφασαν οἱ Αἰγύπτιοι τῆς Σεσώστριος στρατιῆς εἶναι τοὺς Κόλχους. αὐτὸς

BOOK II. 102-104

which he came. When those that he met were valiant men and strove hard for freedom, he set up pillars in their land whereon the inscription showed his own name and his country's, and how he had overcome them with his own power; but when the cities had made no resistance and been easily taken, then he put an inscription on the pillars even as he had done where the nations were brave; but he drew also on them the privy parts of a woman, wishing to show clearly that the people were cowardly.

103. Thus doing he marched over the country till he had passed over from Asia to Europe and subdued the Scythians and Thracians. Thus far and no farther, I think, the Egyptian army went; for the pillars can be seen standing in their country, but in none beyond it. Thence he turned about and went back homewards; and when he came to the Phasis river, it may be (for I cannot speak with exact knowledge) that King Sesostris divided off some part of his army and left it there to dwell in the country, or it may be that some of his soldiers grew weary of his wanderings, and stayed by the Phasis.

104. For it is plain to see that the Colchians are Egyptians; and this that I say I myself noted before I heard it from others. When I began to think on this matter, I inquired of both peoples; and the Colchians remembered the Egyptians better than the Egyptians remembered the Colchians; the Egyptians said that they held the Colchians to be part of Sesostris' army. I myself guessed it to be

HERODOTUS

δὲ εἴκασα τῇδε, καὶ ὅτι μελάγχροες εἰσὶ καὶ οὐλότριχες. καὶ τοῦτο μὲν ἐσ οὐδὲν ἀνήκει· εἰσὶ γὰρ καὶ ἔτεροι τοιοῦτοι· ἀλλὰ τοῖσιδε καὶ μᾶλλον, ὅτι μοῦνοι πάντων ἀνθρώπων Κόλχοι καὶ Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνουνται ἀπ' ἀρχῆς τὰ αἰδοῖα. Φοίνικες δὲ καὶ Σύροι οἱ ἐν τῇ Παλαιστίνῃ καὶ αὐτοὶ ὁμολογέουσι παρ' Αἰγυπτίων μεμαθηκέναι, Σύριοι δὲ οἱ περὶ Θερμώδοντα καὶ Παρθένιον ποταμὸν καὶ Μάκρωνες οἱ τούτοισι ἀστυγείτονες ἔοντες ἀπὸ Κόλχων φασὶ νεωστὶ μεμαθηκέναι. οὗτοι γὰρ εἰσὶ οἱ περιταμνόμενοι ἀνθρώπων μοῦνοι, καὶ οὗτοι Αἰγυπτίοισι φαίνουνται ποιεῦντες κατὰ ταῦτα. αὐτῶν δὲ Αἰγυπτίων καὶ Αἰθιόπων οὐκ ἔχω εἰπεῖν ὅκότεροι παρὰ τῶν ἑτέρων ἔξέμαθον· ἀρχαῖον γὰρ δή τι φαίνεται ἔον. ως δὲ ἐπιμισγόμενοι Αἰγύπτῳ ἔξέμαθον, μέγα μοι καὶ τόδε τεκμήριον γίνεται· Φοίνικων ὅκόσοι τῇ Ἑλλάδι ἐπιμίσγονται, οὐκέτι Αἰγυπτίους μιμέονται κατὰ τὰ αἰδοῖα, ἀλλὰ τῶν ἐπιγινομένων οὐ περιτάμνουσι τὰ αἰδοῖα.

105. Φέρε νῦν καὶ ἄλλο εἴπω περὶ τῶν Κόλχων, ως Αἰγυπτίοισι προσφερέες εἰσί· λίνον μοῦνοι οὗτοί τε καὶ Αἰγύπτιοι ἐργάζονται καὶ κατὰ ταῦτα, καὶ ἡ ζόη πᾶσα καὶ ἡ γλώσσα ἐμφερής ἐστι ἀλλήλοισι. λίνον δὲ τὸ μὲν Κολχικὸν ὑπὸ Ἑλλήνων Σαρδωνικὸν κέκληται, τὸ μέντοι ἀπ' Αἰγύπτου ἀπίκνεύμενον καλέεται Αἰγύπτιον.

106. Αἱ δὲ στῆλαι τὰς ἵστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες

so, partly because they are dark-skinned and woolly-haired; though that indeed goes for nothing, seeing that other peoples, too, are such; but my better proof was that the Colchians and Egyptians and Ethiopians are the only nations that have from the first practised circumcision. The Phoenicians and the Syrians of Palestine acknowledge of themselves that they learnt the custom from the Egyptians, and the Syrians of the valleys of the Thermodon and the Parthenius, as well as their neighbours the Macrones, say that they learnt it lately from the Colchians. These are the only nations that circumcise, and it is seen that they do even as the Egyptians. But as to the Egyptians and Ethiopians themselves, I cannot say which nation learnt it from the other; for it is manifestly a very ancient custom. That the others learnt it from intercourse with Egypt I hold to be clearly proved by this—that Phoenicians who hold intercourse with Hellas cease to imitate the Egyptians in this matter and do not circumcise their children.

105. Nay, and let me speak of another matter in which the Colchians are like to the Egyptians: they and the Egyptians alone work linen, and have the same way, a way peculiar to themselves, of working it; and they are alike in all their manner of life, and in their speech. Linen has two names: the Colchian kind is called by the Greeks Sardonian;¹ that which comes from Egypt is called Egyptian.

106. As to the pillars which Sesostris, king of Egypt, set up in the countries, most of them are no

¹ There seems to be no reason for connecting Colchian linen with Sardinia (as Σαρδωνικόν would imply). The Colchian word may have had a similar sound.

HERODOTUS

ούκέτι φαίνονται περιεοῦσαι, ἐν δὲ τῇ Παλαιστίνῃ Συρίη αὐτὸς ὥρων ἔουσας καὶ τὰ γράμματα τὰ εἰρημένα ἐνεόντα καὶ γυναικὸς αἰδοῖα. εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν πέτρησι ἐγκεκολαμμένοι τούτου τοῦ ἀνδρός, τῇ τε ἐκ τῆς Ἐφεσίνης ἐς Φώκαιαν ἔρχονται καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην. ἑκατέρῳθι δὲ ἀνήρ ἐγγέγλυπται μέγαθος πέμπτης σπιθαμῆς, τῇ μὲν δεξιῇ χειρὶ ἔχων αἰχμὴν τῇ δὲ ἄριστερῃ τόξα, καὶ τὴν ἄλλην σκευὴν ὡσαύτως· καὶ γὰρ Αἴγυπτίην καὶ Αἰθιοπίδα ἔχει· ἐκ δὲ τοῦ ὅμου ἐς τὸν ἔτερον ὅμον διὰ τῶν στηθέων γράμματα ἵρα Αἴγυπτια διήκει ἐγκεκολαμμένα, λέγοντα τάδε· “Ἐγὼ τὴνδε τὴν χώρην ὅμοισι τοῖσι ἐμοῖσι ἐκτησάμην.” ὅστις δὲ καὶ ὀκόθεν ἐστί, ἐνθαῦτα μὲν οὐ δηλοῖ, ἐτέρωθι δὲ δεδήλωκε· τὰ δὴ καὶ μετεξέτεροι τῶν θεησαμένων Μέμνονος εἰκόνα εἰκάζουσί μιν εἶναι, πολλὸν τῆς ἀληθείης ἀπολελειμμένοι.

107. Τοῦτον δὴ τὸν Αἴγυπτιον Σέσωστριν ἀναχωρέοντα καὶ ἀνάγοντα πολλοὺς ἀνθρώπους τῶν ἐθνέων τῶν τὰς χώρας κατεστρέψατο, ἔλεγον οἱ ἱρέες, ἐπείτε ἐγίνετο ἀνακομιζόμενος ἐν Δάφνησι τῆσι Πηλουσίησι, τὸν ἀδελφεὸν ἐωντοῦ, τῷ ἐπέτρεψε ὁ Σέσωστρις τὴν Αἴγυπτον, τοῦτον ἐπὶ ξείνια αὐτὸν καλέσαντα καὶ πρὸς αὐτῷ τοὺς παῖδας περινήσαι ἔξωθεν τὴν οἰκίην Ὂλη, περινήσαντα δὲ ὑποπρῆσαι. τὸν δὲ ὡς μαθεῖν τοῦτο, αὐτίκα συμβουλεύεσθαι τῇ γυναικὶ· καὶ γὰρ δὴ καὶ τὴν γυναῖκα αὐτὸν ἄμα ἄγεσθαι· τὴν δέ οἱ συμβουλεῦσαι τῶν παίδων ἔοντων ἔξ τοὺς δύο ἐπὶ τὴν πυρὴν ἐκτείναντα γεφυρώσαι τὸ καιόμενον, αὐτοὺς δὲ ἐπ' ἐκείνων ἐπιβαίνοντας ἐκσώξεσθαι. ταῦτα ποιῆσαι τὸν Σέσωστριν, καὶ δύο

longer to be seen. But I myself saw them in the Palestine part of Syria, with the writing aforesaid and the women's privy parts upon them. Also there are in Ionia two figures¹ of this man carven in rock, one on the road from Ephesus to Phocaea, and the other on that from Sardis to Smyrna. In both places there is a man of a height of four cubits and a half cut in relief, with a spear in his right hand and a bow in his left, and the rest of his equipment answering thereto ; for it is both Egyptian and Ethiopian ; and right across the breast from one shoulder to the other there is carven a writing in the Egyptian sacred character, saying : "I myself won this land with the might of my shoulders." There is nothing here to show who he is and whence he comes, but it is shown elsewhere. Some of those who have seen these figures guess them to be Memnon, but they are far indeed from the truth.

107. Now when this Egyptian Sesostris (so said the priests), being on his way homewards and bringing many men of the nations whose countries he had subdued, had come in his return to Daphnae of Pelusium, his brother, to whom he had given Egypt in charge, invited him and his sons to a banquet and then piled wood round the house and set it on fire. When Sesostris was aware of this, he took counsel at once with his wife, whom (it was said) he was bringing with him ; and she counselled him to lay two of his six sons on the fire and to make a bridge over the burning whereby they might pass over the bodies of the two and escape. This Sesostris did ;

¹ Two such figures have been discovered in the pass of Karabel, near the old road from Ephesus to Smyrna. They are not, however, Egyptian in appearance.

HERODOTUS

μὲν τῶν παιδῶν κατακαῆναι τρόπῳ τοιούτῳ, τοὺς δὲ λοιποὺς ἀποσωθῆναι ἅμα τῷ πατρί.

108. Νοστήσας δὲ ὁ Σέσωστρις ἐς τὴν Αἴγυπτου καὶ τισάμενος τὸν ἀδελφεόν, τῷ μὲν ὅμιλῳ τὸν ἐπηγάγετο τῶν τὰς χώρας κατεστρέψατο, τούτῳ μὲν τάδε ἔχρησατο· τοὺς τέ οἱ λίθους τοὺς ἐπὶ τούτου τοῦ βασιλέος κομισθέντας ἐς τοῦ Ἡφαίστου τὸ ἱρόν, ἔόντας μεγάθει περιμήκεας, οὗτοι ἦσαν οἱ ἐλκύσαντες, καὶ τὰς διώρυχας τὰς νῦν ἔοντας ἐν Αἴγυπτῳ πάσας οὗτοι ἀναγκαζόμενοι ὠρυσσον, ἐποίευν τε οὐκ ἕκοντες Αἴγυπτον, τὸ πρὶν ἔονταν ἵππασίμην καὶ ἀμαξενομένην πᾶσαν, ἐνδεῖ τούτων. ἀπὸ γὰρ τούτου τοῦ χρόνου Αἴγυπτος ἔοντα πεδιὰς πᾶσα ἄνιππος καὶ ἀναμάξευτος γέγονε· αἵτιαι δὲ τούτων αἱ διώρυχες γεγόνασι ἔονται πολλαὶ καὶ παντοίους τρόπους ἔχουσαι. κατέταμνε δὲ τοῦδε εἶνεκα τὴν χώρην ὁ βασιλεύς· δσοι τῶν Αἴγυπτίων μὴ ἐπὶ τῷ ποταμῷ ἔκτηντο τὰς πόλις ἀλλ’ ἀναμέσους, οὗτοι, δκως τε ἀπίοι ὁ ποταμός, σπανίζοντες ὑδάτων πλατυτέροισι ἔχρεώντο τοῖσι πόμασι, ἐκ φρεάτων χρεώμενοι.

109. Τούτων μὲν δὴ εἶνεκα κατετμήθη ἡ Αἴγυπτος. κατανεῖμαι δὲ τὴν χώρην Αἴγυπτίοισι ἄπασι τούτον ἔλεγον τὸν βασιλέα, κλῆρον ἵσον ἔκαστω τετράγωνον διδόντα, καὶ ἀπὸ τούτου τὰς προσόδους ποιήσασθαι, ἐπιτάξαντα ἀποφορὴν ἐπιτελέειν κατ’ ἐνιαυτόν. εἰ δὲ τινὸς τοῦ κλήρου ὁ ποταμός τι παρέλοιπο, ἐλθὼν ἀν πρὸς αὐτὸν ἐσήμαινε τὸ γεγενημένον· ὃ δὲ ἐπεμπε τοὺς ἐπισκεψομένους καὶ ἀναμετρήσοντας ὅσφι ἐλάσσων ὁ χῶρος γέγονε, δκως τοῦ λοιποῦ κατὰ λόγον

BOOK II. 107-109

two of his sons were thus burnt, but the rest were saved alive with their father.

108. Having returned to Egypt, and taken vengeance on his brother, Sesostris found work, as I shall show, for the multitude which he brought with him from the countries which he had subdued. It was these who dragged the great and long blocks of stone which were brought in this king's reign to the temple of Hephaestus; and it was they who were compelled to dig all the canals which are now in Egypt, and thus, albeit with no such intent, made what was before a land of horses and carts to be now without either. For from this time Egypt, albeit a level land, could use no horses or carts, by reason of the canals being so many and going every way. The reason why the king thus intersected the country was this: those Egyptians whose towns were not on the Nile but inland from it lacked water whenever the flood left their land, and drank only brackish water from wells.

109. For this cause Egypt was intersected. This king moreover (so they said) divided the country among all the Egyptians by giving each an equal square parcel of land, and made this his source of revenue, appointing the payment of a yearly tax. And any man who was robbed by the river of a part of his land would come to Sesostris and declare what had befallen him; then the king would send men to look into it and measure the space by which the land was diminished, so that thereafter it should

HERODOTUS

τῆς τεταγμένης ἀποφορῆς τελέοι. δοκέει δέ μοι ἐνθεῦτεν γεωμετρίῃ εύρεθεῖσα ἐς τὴν Ἑλλάδα ἐπανελθεῖν· πόλον μὲν γὰρ καὶ γυνώμονα καὶ τὰ δυώδεκα μέρεα τῆς ἡμέρης παρὰ Βαβυλωνίων ἔμαθον οἱ Ἑλληνες.

110. Βασιλεὺς μὲν δὴ οὗτος μοῦνος Αἰγύπτιος Αἰθιοπίης ἥρξε, μνημόσυνα δὲ ἐλίπετο πρὸ τοῦ Ἡφαιστείου ἀνδριάντας λιθίνους, δύο μὲν τριήκοντα πηχέων, ἔωντόν τε καὶ τὴν γυναικα, τοὺς δὲ παῦδας ἔοντας τέσσερας εἴκοσι πηχέων ἔκαστον· τῶν δὴ ὁ ἴρευς τοῦ Ἡφαιστου χρονῷ μετέπειτα πολλῷ Δαρείου τὸν Πέρσην οὐ περιεῖδε ἵσταντα ἔμπροσθε ἀνδριάντα, φὰς οὐ οἱ πεποιῆσθαι ἔργα οἱά περ Σεσώστρι τῷ Αἰγυπτίῳ· Σέσωστριν μὲν γὰρ ἄλλα τε καταστρέψασθαι ἔθνεα οὐκ ἐλάσσω ἐκείνου καὶ δὴ καὶ Σκύθας, Δαρείου δὲ οὐ δυνασθῆναι Σκύθας ἐλεῖν· οὔκων δίκαιον εἶναι ἵσταναι ἔμπροσθε τῶν ἐκείνου ἀναθημάτων μὴ οὐκ ὑπερβαλλόμενον τοῖσι ἔργοισι. Δαρείου μέν νυν λέγουσι πρὸς ταῦτα συγγνώμην ποιήσασθαι.

111. Σεσώστριος δὲ τελευτήσαντος ἐκδέξασθαι ἔλεγον τὴν βασιλήην τὸν παῖδα αὐτοῦ Φερῶν, τὸν ἀποδέξασθαι μὲν οὐδεμίαν στρατηίην, συνενειχθῆναι δέ οἱ τυφλὸν γενέσθαι διὰ τοιόνδε πρῆγμα. τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας, ὡς ὑπερέβαλε τὰς ἀρούρας, πνεύματος ἔμπεσόντος κυματίης ὁ ποταμὸς ἐγένετο· τὸν δὲ βασιλέα λέγουσι τοῦτον ἀτασθαλίη χρησάμενον, λαβόντα αἰχμὴν βαλεῖν ἐς μέσας τὰς δίνας τοῦ ποταμοῦ, μετὰ δὲ αὐτίκα καμόντα αὐτὸν τοὺς ὅφθαλμοὺς τυφλωθῆναι. δέκα μὲν δὴ

pay in proportion to the tax originally imposed. From this, to my thinking, the Greeks learnt the art of measuring land ; the sunclock and the sundial, and the twelve divisions of the day, came to Hellas not from Egypt but from Babylonia.

110. Sesostris was the only Egyptian king who also ruled Ethiopia. To commemorate his name, he set before the temple of Hephaestus two stone statues of himself and his wife, each thirty cubits high, and statues of his four sons, each of twenty cubits. Long afterwards Darius the Persian would have set up his statue before these ; but the priest of Hephaestus forbade him, saying that he had achieved nothing equal to the deeds of Sesostris the Egyptian ; for Sesostris (he said) had subdued the Scythians, besides as many other nations as Darius had conquered, and Darius had not been able to overcome the Scythians ; therefore it was not just that Darius should set his statue before the statues of Sesostris, whose achievements he had not equalled. Darius, it is said, let the priest have his way.

111. When Sesostris died, he was succeeded in the kingship (so said the priests) by his son Pheros.¹ This king made no wars ; and it happened that he became blind, for the following reason : the Nile came down in a flood such as never was before, rising to a height of eighteen cubits, and the water which overflowed the fields was roughened by a strong wind ; then, it is said, the king was so infatuated that he took a spear and hurled it into the midst of the river eddies. Straightway after this he suffered from a disease of the eyes, and became blind. When he had been blind for ten years, an

¹ Manetho's list shows no such name. It is probably not a name but a title, Pharaoh.

HERODOTUS

ἔτεα εἶναι μιν τυφλόν, ἐνδεκάτῳ δὲ ἔτει ἀπικέσθαι οἱ μαντήιον ἐκ Βουτοῦ πόλιος ὡς ἔξήκει τέ οἱ ὁ χρόνος τῆς ζημίης καὶ ἀναβλέψει γυναικὸς οὔρφων γυναῖμενος τοὺς ὄφθαλμούς, ἥτις παρὰ τὸν ἑωυτῆς ἄνδρα μοῦνον πεφοίτηκε, ἄλλων ἀνδρῶν ἐοῦσα ἅπειρος. καὶ τὸν πρώτης τῆς ἑωυτοῦ γυναικὸς πειρᾶσθαι, μετὰ δέ, ὡς οὐκ ἀνέβλεπε, ἐπεξῆς πασέων πειρᾶσθαι· ἀναβλέψαντα δὲ συναγαγεῖν τὰς γυναῖκας τῶν ἐπειρήθη, πλὴν ἡ τῆς τῷ οὔρφῳ γυναῖμενος ἀνέβλεψε, ἐς μίαν πόλιν, ἡ οὐν καλέεται Ἐρυθρὴ βώλος· ἐς ταύτην συναλίσαντα ὑποπρῆσαι πάσας σὸν αὐτῇ τῇ πόλι· τῆς δὲ γυναῖκας τῷ οὔρφῳ ἀνέβλεψε, ταύτην δὲ ἔσχε αὐτὸς γυναῖκα. ἀναβήματα δὲ ἀποφυγῶν τὴν πάθην τῶν ὄφθαλμῶν ἄλλα τε ἀνὰ τὰ ἵρα πάντα τὰ λόγιμα ἀνέθηκε καὶ τοῦ γε λόγου μάλιστα ἄξιον ἔστι ἔχειν, ἐς τοῦ Ἡλίου τὸ ἵρὸν ἄξιοθέητα ἀνέθηκε ἔργα, ὀβελοὺς δύο λιθίνους, ἔξ οὖντα ἑκάτερον λίθου, μῆκος μὲν ἑκάτερον πηχέων ἑκατόν, εὑρος δὲ ὀκτὼ πηχέων.

112. Τούτου δὲ ἐκδέξασθαι τὴν βασιλήην ἔλεγον ἄνδρα Μεμφίτην, τῷ κατὰ τὴν Ἐλλήνων γλῶσσαν οὔνομα Πρωτέα εἶναι· τοῦ οὐν τέμενος ἔστι ἐν Μέμφι κάρτα καλόν τε καὶ εὗ ἐσκευασμένον, τοῦ Ἡφαιστείου πρὸς νότον ἄνεμον κείμενον. περιόικέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι, καλέεται δὲ ὁ χῶρος οὗτος ὁ συνάπτας Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἵρὸν τὸ καλέεται ξείνης Ἀφροδίτης· συμβάλλομαι δὲ τοῦτο τὸ ἵρὸν εἶναι Ἐλένης τῆς Τυνδάρεω, καὶ τὸν λόγον ἀκηκοῶς ὡς διαιτήθη Ἐλένη παρὰ Πρωτέι, καὶ δὴ καὶ ὅτι ξείνης Ἀφρο-

oracle from the city of Buto declared to him that the time of his punishment was drawing to an end, and that he should regain his sight by washing his eyes with the issue of a woman who had never had intercourse with any man but her own husband. Pheros made trial with his own wife first, and as he still remained blind, with all women, one after another. When he at last recovered sight, he took all the women of whom he had made trial, save only her who had made him to see again, and gathered them into one town, that which is now called "Red Clay"; where having collected them together he burnt them and the town; but the woman by whose means he had recovered sight he took to wife. Among the many offerings which he dedicated in all the noteworthy temples for his deliverance from blindness, most worthy of mention are the two marvellous stone obelisks which he set up in the temple of the Sun. Each of these is made of a single block, and is an hundred cubits high and eight cubits thick.

112. Pheros was succeeded (they said) by a man of Memphis, whose name in the Greek language was Proteus. This Proteus has a fair and well-adorned temple precinct at Memphis, lying to the south of the temple of Hephaestus. Round the precinct dwell Phoenicians of Tyre, and the whole place is called the Camp of the Tyrians. There is in the precinct of Proteus a temple entitled the temple of the Stranger Aphrodite; this I guess to be a temple of Helen, daughter of Tyndareus, partly because I have heard the story of Helen's abiding with Proteus, and partly because it bears the name of

HERODOTUS

δίτης ἐπώνυμον ἔστι· ὅσα γὰρ ἄλλα Ἀφροδίτης
ἰρά ἔστι, οὐδαμῶς ξείνης ἐπικαλέεται.

113. Ἐλεγον δέ μοι οἱ ἱρέες ἵστορέοντι τὰ περὶ¹
Ἐλένην γενέσθαι ὡδε. Ἀλέξανδρον ἀρπάσαντα
Ἐλένην ἐκ Σπάρτης ἀποπλέειν ἐς τὴν ἑωυτοῦ·
καὶ μιν, ως ἐγένετο ἐν τῷ Αἴγαϊῳ, ἐξώσται ἀνεμοι
ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος, ἐνθεῦτεν
δέ, οὐ γὰρ ἀνιεῖ τὰ πνεύματα, ἀπικνέεται ἐς Αἴ-
γυπτον καὶ Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν
καλεόμενον στόμα τοῦ Νείλου καὶ ἐς Ταριχείας.
ἥν δὲ ἐπὶ τῆς ημίονος τὸ καὶ νῦν ἔστι Ἡρακλέος
ἰρόν, ἐς τὸ ἦν καταφυγὴν οἰκέτης ὅτεν ὡν ἀνθρώ-
πων ἐπιβάληται στίγματα ιρά, ἑωυτὸν διδοὺς τῷ
θεῷ, οὐκ ἔξεστι τούτου ἄψασθαι. ὁ νόμος οὗτος
διατελέει ἐὼν ὅμοιος μέχρι ἐμεῦ τῷ ἀπ' ἀρχῆς.
τοῦ ὡν δὴ Ἀλεξάνδρου ἀπιστέαται θεράποντες
πυθόμενοι τὸν περὶ τὸ ιρόν ἔχοντα νόμον, ἵκεται
δὲ ίζόμενοι τοῦ θεοῦ κατηγόρεον τοῦ Ἀλεξάνδρου,
βουλόμενοι βλάπτειν αὐτόν, πάντα λόγον ἔξηγεύ-
μενοι ως εἶχε περὶ τὴν Ἐλένην τε καὶ τὴν ἐς
Μενέλεων ἀδικίην κατηγόρεον δὲ ταῦτα πρός τε
τοὺς ιρέας καὶ τὸν τοῦ στόματος τούτου φύλακον,
τῷ οὔνομα ἦν Θῶνις.

114. Ἀκούσας δὲ τούτων ὁ Θῶνις πέμπει τὴν
ταχίστην ἐς Μέμφιν παρὰ Πρωτέα ἀγγελίην
λέγουσαν τάδε. “Ἡκει ξείνος γένος μὲν Τευκρός,
ἔργον δὲ ἀνόσιον ἐν τῇ Ἑλλάδι ἔξεργασμένος·
ξείνου γὰρ τοῦ ἑωυτοῦ ἔξαπατήσας τὴν γυναῖκα
αὐτήν τε ταύτην ἄγων ἥκει καὶ πολλὰ κάρτα
χρήματα, ὑπὸ ἀνέμων ἐς γῆν ταύτην ἀπενειχθείς.
κότερα δῆτα τοῦτον ἐώμεν ἀσινέα ἐκπλέειν ἦ-

BOOK II. 112-114

the Stranger Aphrodite; for no other of Aphrodite's temples is called by that name.

113. When I enquired of the priests, they told me that this was the story of Helen:—After carrying off Helen from Sparta, Alexandrus sailed away for his own country; violent winds caught him in the Aegean, and drove him into the Egyptian sea; whence (the wind not abating) he came to Egypt, to the mouth of the Nile called the Canopic mouth, and to the Salting-places. Now there was on the coast (and still is) a temple of Heracles; where if a servant of any man take refuge and be branded with certain sacred marks in token that he delivers himself to the god, such an one may not be touched. This law continues to-day the same as it has ever been from the first. Hearing of the temple law, certain of Alexandrus' servants separated themselves from him, threw themselves on the mercy of the god, and brought an accusation against Alexandrus with intent to harm him, telling all the story of Helen and the wrong done to Menelaus. They laid this accusation before the priests and the warden of the Nile mouth, whose name was Thonis.

114. When Thonis heard it, he sent this message with all speed to Proteus at Memphis: "There has come hither a Teucrian stranger who has done great wrong in Hellas. He has deceived his host and robbed him of his wife, and brought her hither driven to your country by the wind, with very great store of wealth besides. Shall we suffer him to sail away unharmed, or take away from him that which

HERODOTUS

ἀπελώμεθα τὰ ἔχων ἥλθε;" ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεὺς λέγοντα τάδε. "Ανδρα τοῦτον, ὅστις κοτὲ ἐστὶ ἀνόσια ἐργασμένος ξεῖνον τὸν ἑωυτοῦ, συλλαβόντες ἀπάγετε παρ' ἐμέ, ἵνα εἰδέω ὅ τι κοτὲ καὶ λέξει."

115. Ἀκούσας δὲ ταῦτα ὁ Θῶνις συλλαμβάνει τὸν Ἀλέξανδρον καὶ τὰς νέας αὐτοῦ κατίσχει, μετὰ δὲ αὐτὸν τε τοῦτον ἀνήγαγε ἐς Μέμφιν καὶ τὴν Ἐλένην τε καὶ τὰ χρήματα, πρὸς δὲ καὶ τοὺς ἱκέτας. ἀνακομισθέντων δὲ πάντων, εἰρώτα τὸν Ἀλέξανδρον ὁ Πρωτεὺς τίς εἴη καὶ ὄκοθεν πλέοι. ὃ δέ οἱ καὶ τὸ γένος κατέλεξε καὶ τῆς πάτρης εἰπε τὸ οὖνομα, καὶ δὴ καὶ τὸν πτλόν ἀπηγήσατο ὄκοθεν πλέοι. μετὰ δὲ ὁ Πρωτεὺς εἰρώτα αὐτὸν ὄκοθεν τὴν Ἐλένην λάβοι· πλανωμένου δὲ τοῦ Ἀλέξανδρου ἐν τῷ λόγῳ καὶ οὐ λέγοντος τὴν ἀληθείην, ἥλεγχον οἱ γενόμενοι ἱκέται, ἔξηγεύμενοι πάντα λόγον τοῦ ἀδικήματος. τέλος δὲ δή σφι λόγον τόνδε ἐκφαίνει ὁ Πρωτεύς, λέγων ὅτι "Ἐγὼ εὶ μὴ περὶ πολλοῦ ἥγεύμην μηδένα ξείνων κτείνειν, δοι ὑπ' ἀνέμων ἥδη ἀπολαμφθέντες ἥλθον ἐς χώρην τὴν ἐμήν, ἐγὼ ἀν σε ὑπὲρ τοῦ Ἐλληνος ἐτισάμην, δοι, ὡς κάκιστε ἀνδρῶν, ξεινίων τυχὸν ἔργον ἀνοσιώτατον ἔργασαο· παρὰ τοῦ σεωυτοῦ ξείνου τὴν γυναικα ἥλθεις. καὶ μάλα ταῦτα τοι οὐκ ἥρκεσε, ἀλλ' ἀναπτερώσας αὐτὴν οἰχεαι ἔχων ἐκκλέψας. καὶ οὐδὲ ταῦτα τοι μοῦνα ἥρκεσε, ἀλλὰ καὶ οἰκία τοῦ ξείνου κεραΐσας ἥκεις. νῦν ὧν ἐπειδὴ περὶ πολλοῦ ἥγημαι μὴ ξεινοκτονέειν, γυναικα μὲν ταύτην καὶ τὰ χρήματα οὐ τοι προήσω ἀπάγεσθαι, ἀλλ' αὐτὰ ἐγὼ τῷ Ἐλληνι ξείνῳ φυλάξω, ἐς ὃ ἀν αὐτὸς ἐλθὼν ἐκεῖνος ἀπαγαγέσθαι

he has brought?" Proteus sent back this message: "Whoever be this man who has done a wrong to his own host, seize him and bring him to me, that I may know what he will say."

115. Hearing this, Thonis seized Alexandrus and held his ships there, and presently brought him with Helen and all the wealth, and the suppliants therewith, to Memphis. All having come thither, Proteus asked Alexandrus who he was and whence he sailed; Alexandrus told him of his lineage and the name of his country, and of his voyage, whence he sailed. Then Proteus asked him whence he had taken Helen; Alexandrus made no straightforward or truthful answer; but the men who had taken refuge with the temple disproved his tale, and related the whole story of the wrongful act. When all was said, Proteus thus gave sentence:—"Were I not careful to slay no stranger who has ever been caught by the wind and driven to my coasts, I would have avenged that Greek upon you; seeing that, O basest of men! you have done foul wrong to him who hospitably entreated you, and have entered in to the wife of your own host. Nay, and this did not suffice you; you made her to fly with you and stole her away. Nor was even this enough, but you have come hither with the plunder of your host's house. Now, therefore, since I am careful to slay no stranger, I will not suffer you to take away this woman and these possessions; I will keep them for the Greek stranger, till such time as he shall himself come to

HERODOTUS

έθέλη· αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ μετορμίζεσθαι, εἰ δὲ μή, ἄτε πολεμίους περιέψεσθαι.”

116. Ἐλένης μὲν ταύτην ἀπιξιν παρὰ Πρωτέα ἔλεγον οἱ ἱρέες γενέσθαι· δοκέει δέ μοι καὶ “Ομηρος τὸν λόγον τοῦτον πυθέσθαι· ἀλλ’ οὐ γάρ ὁμοίως ἐς τὴν ἐποποιήν εὑπρεπής ἦν τῷ ἑτέρῳ τῷ περ ἔχρηστο, ἐκὼν μετῆκε αὐτὸν, δηλώσας ως καὶ τοῦτον ἐπίσταιτο τὸν λόγον· δῆλον δὲ κατὰ [γάρ]¹ ἐποίησε ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλῃ ἀνεπόδισε ἐωτόν) πλάνην τὴν Ἀλεξάνδρου, ως ἀπηνείχθη ἄγων Ἐλένην τῇ τε δὴ ἄλλῃ πλαζόμενος καὶ ως ἐς Σιδῶνα τῆς Φοινίκης ἀπίκετο. ἐπιμέμνηται δὲ αὐτοῦ ἐν Διομήδεος ἀριστηή· λέγει δὲ τὰ ἔπεα ὧδε.

“Ενθ’ ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς ἥγαγε Σιδονίηθεν, ἐπιπλώς εὐρέα πόντου, τὴν ὄδὸν ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.

ἐπιμέμνηται δὲ καὶ ἐν Ὀδυσσείῃ ἐν τοῖσιδε τοῖσι ἔπεσι.

Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
ἐσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παρά-
κοιτις

Αἴγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα
φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ
δὲ λυγρά.

¹ κατά = καθά, “according as.” γάρ is out of place here.

take them away ; but as for you and the companions of your voyage, I warn you to depart from my country elsewhither within three days, else I will deal with you as with enemies."

116. This, by what the priests told me, was the manner of Helen's coming to Proteus. And, to my thinking, Homer too knew this story ; but seeing that it suited not so well with epic poetry as the tale of which he made use, he rejected it of set purpose, showing withal that he knew it. This is plain, from the passage in the Iliad (and nowhere else does he return to the story) where he relates the wanderings of Alexandrus, and shows how he with Helen was carried out of his course, among other places, to Sidon in Phoenice. This is in the story of the Feats of Diomedes, where the verses run as follows :

There were the robes in his house, inwrought with manifold colours,

Work of the women of Sidon, whom godlike Paris aforetime

Brought from their eastern town, o'er wide seas voyaging thither,

E'en when he won from her home fair Helen, the daughter of princes.¹

He makes mention of it in the Odyssey also :

Suchlike drugs of grace, for a healing cunningly mingled,

Once in the land of Nile had the wife of Thon, Polydamna,

Giv'n to the daughter of Zeus; for there of the country's abundance,

Potent to heal or to harm, are herbs full many engendered :²

¹ *Il.* vi. 289-92. ² *Od.* iv. 227-30.

HERODOTUS

καὶ τάδε ἔτερα πρὸς Τηλέμαχον Μενέλεως λέγει.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληστας ἑκατόμβας.¹

ἐν τούτοισι τοῖσι ἔπεσι δηλοῖ ὅτι ἡπίστατο τὴν ἐς
Αἴγυπτον Ἀλεξάνδρου πλάνην· ὁμοιρέει γὰρ ἡ
Συρίη Αἰγύπτῳ, οἱ δὲ Φοίνικες, τῶν ἐστὶν ἡ Σιδών,
ἐν τῇ Συρίῃ οἰκέουσι.

117. Κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τόδε τὸ
χωρίον οὐκ ἥκιστα ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ
Ομῆρον τὰ Κύπρια ἔπεα ἐστὶν ἀλλ' ἄλλου τινός.
ἐν μὲν γὰρ τοῖσι Κυπρίοισι εἴρηται ὡς τριταῖος
ἐκ Σπάρτης Ἀλέξανδρος ἀπίκετο ἐς τὸ Ἰλιον
ἄγων Ἐλένην, εὐαέι τε πνεύματι χρησάμενος καὶ
θαλάσση λείγη· ἐν δὲ Ἰλιαδὶ λέγει ὡς ἐπλάζετο
ἄγων αὐτήν.

118. "Ομῆρος μέν νυν καὶ τὰ Κύπρια ἔπεα
χαιρέτω. εἰρομένου δέ μεν τοὺς ἱρέας εἰ μάταιον
λόγον λέγουσι οἱ Ἐλληνες τὰ περὶ Ἰλιον γενέ-
σθαι ἢ οὐ, ἔφασαν πρὸς ταῦτα τάδε, ἴστορίησι
φάμενοι εἰδέναι παρ' αὐτοῦ Μενέλεω. ἐλθεῖν μὲν
γὰρ μετὰ τὴν Ἐλένης ἀρπαγὴν ἐς τὴν Τευκρίδα
γῆν Ἐλλήνων στρατιὴν πολλὴν βοηθεῦσαν Μενέ-
λεω, ἐκβάσαν δὲ ἐς γῆν καὶ ἰδρυθεῖσαν τὴν
στρατιὴν πέμπειν ἐς τὸ Ἰλιον ἀγγέλους, σὺν δέ
σφι ιέναι καὶ αὐτὸν Μενέλεων τοὺς δ' ἐπείτε
ἐσελθεῖν ἐς τὸ τεῦχος, ἀπαιτέειν Ἐλένην τε καὶ
τὰ χρήματα τά οἱ οἰχετο κλέψας Ἀλέξανδρος,
τῶν τε ἀδικημάτων δίκας αἰτέειν τοὺς δὲ Τευ-

¹ Stein brackets ἐπιμέμνηται . . . ἑκατόμβας, because (as he says) the quotations from the *Odyssey* have nothing to do with the story of Alexandrus.

BOOK II. 116-118

and again Menelaus says to Telemachus :

Eager was I to return, but the gods fast held me in
Egypt,
Wroth that I honoured them not nor offered a sacri-
fice duly.¹

In these verses the poet shows that he knew of Alexandrus' wanderings to Egypt ; for Syria borders on Egypt, and the Phoenicians, to whom Sidon belongs, dwell in Syria.

117. These verses and this passage prove most clearly that the Cyprian poems are by the hand not of Homer but of another. For the Cyprian poems relate that Alexandrus reached Ilion with Helen in three days from Sparta, having a fair wind and a smooth sea ; but according to the Iliad he wandered from his course in bringing her.

118. Enough, then, of Homer and the Cyprian poems. But when I asked the priests whether the Greek account of the Trojan business were vain or true, they gave me the following answer, saying that they had inquired and knew what Menelaus himself had said :—After the rape of Helen, a great host of Greeks came to the Teucrian land on Menelaus' behalf. Having there disembarked and encamped, they sent to Ilion messengers, of whom Menelaus himself was one. These, on coming within the city walls, demanded restitution of Helen and the possess-
ions which Alexandrus had stolen from Menelaus and carried off, and reparation besides for the wrong done ; but the Teucrians then and ever afterwards

¹ *Od.* iv. 351, 2.

HERODOTUS

κροὺς τὸν αὐτὸν λόγον λέγειν τότε καὶ μετέπειτα,
καὶ ὅμινύντας καὶ ἀνωμοτί, μὴ μὲν ἔχειν Ἐλένην
μηδὲ τὰ ἐπικαλεύμενα χρήματα, ἀλλ᾽ εἴναι αὐτὰ
πάντα ἐν Αἰγύπτῳ, καὶ οὐκ ἀν δικαίως αὐτοὶ¹
δίκας ὑπέχειν τῶν Πρωτεὺς ὁ Αἰγύπτιος βασιλεὺς
ἔχει. οἱ δὲ "Ἐλλῆνες καταγελᾶσθαι δοκέοντες
ὑπ' αὐτῶν οὕτω δὴ ἐπολιόρκεον, ἐς ὃ ἔξειλον·
ἔλοῦσι δὲ τὸ τεῖχος ὡς οὐκ ἐφαίνετο ἡ Ἐλένη,
ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ ἐπυνθάνοντο,
οὕτω δὴ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ οἱ
"Ἐλλῆνες αὐτὸν Μενέλεων ἀποστέλλουσι παρὰ
Πρωτέα.

119. Ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἰγυπτον
καὶ ἀναπλώσας ἐς τὴν Μέμφιν, εἴπας τὴν ἀλη-
θείην τῶν πρηγμάτων, καὶ ξεινίων ἥντησε μεγάλων
καὶ Ἐλένην ἀπαθέα κακῶν ἀπέλαβε, πρὸς δὲ καὶ
τὰ ἐωτοῦ χρήματα πάντα. τυχὼν μέντοι τούτων
ἐγένετο Μενέλεως ἀνήρ ἄδικος ἐς Αἰγυπτίους.
ἀποπλέειν γὰρ ὄρμημένον αὐτὸν ἵσχον ἀπλοῖαι·
ἐπειδὴ δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτον ἦν, ἐπι-
τεχνάται πρῆγμα οὐκ ὅσιον· λαβὼν γὰρ δύο
παιδία ἀνδρῶν ἐπιχωρίων ἔντομα σφέα ἐποίησε.
μετὰ δὲ ὡς ἐπάιστος ἐγένετο τοῦτο ἐργασμένος,
μισηθείς τε καὶ διωκόμενος οἴχετο φεύγων τῇσι
νησὶ ἐπὶ Λιβύης· τὸ ἐνθεῦτεν δὲ ὅκου ἔτι
ἐτράπετο οὐκ εἶχον εἰπεῖν Αἰγύπτιοι. τούτων
δὲ τὰ μὲν ἴστορίησι ἔφασαν ἐπίστασθαι, τὰ δὲ
παρ' ἐωτοῖσι γενόμενα ἀτρεκέως ἐπιστάμενοι
λέγειν.

120. Ταῦτα μὲν Αἰγυπτίων οἱ ἱρέες ἔλεγον· ἐγὼ
δὲ τῷ λόγῳ τῷ περὶ Ἐλένης λεχθέντι καὶ αὐτὸς
προστίθεμαι, τάδε ἐπιλεγόμενος, εἰ ἦν Ἐλένη ἐν

BOOK II. 118-120

declared, with oaths and without, that neither Helen nor the goods claimed were with them, she and they being in Egypt; nor could they (so they said) justly make reparation for what was in the hands of the Egyptian king Proteus. But the Greeks thought that the Trojans mocked them, and therewith besieged the city, till they took it; and it was not till they took the fortress and found no Helen there, and heard the same declaration as before, that they gave credence to the Trojans' first word and so sent Menelaus himself to Proteus.

119. Menelaus then came to Egypt and went up the river to Memphis; there, telling the whole truth of what had happened, he was very hospitably entertained and received back Helen unharmed and all his possessions withal. Yet, albeit so well entreated, Menelaus did the Egyptians a wrong. For when he would have sailed away he was stayed by stress of weather; and this hindrance continuing for long, he devised and did a forbidden deed, taking two children of the land and sacrificing them. When it was known that he had so done, the people hated and pursued him, and he fled away with his ships to Libya; and whither he thence betook himself the Egyptians could not say. The priests told me that they had learnt some of this tale by inquiry, but that they spoke with exact knowledge of what had happened in their own country.

120. So much was told me by the Egyptian priests. For myself, I believe their story about Helen: for I reason thus—that had Helen been in Ilion, then

HERODOTUS

Ίλιψ, ἀποδοθῆναι ἀν αὐτὴν τοῖσι "Ελλησι οἵτοι
 ἑκόντος γε ή ἀέκοντος Ἀλεξάνδρου. οὐ γάρ δὴ
 οὕτω γε φρενοβλαβῆς ήν δὲ Πρίαμος οὐδὲ οἱ ἄλλοι οἱ
 προσήκοντες αὐτῷ, ὥστε τοῖσι σφετέροισι σώμασι
 καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κινδυνεύειν ἐβού-
 λοντο, ὅκως Ἀλέξανδρος Ἐλένη συνοικέῃ. εἰ δέ
 τοι καὶ ἐν τοῖσι πρώτοισι χρόνοισι ταῦτα ἐγίνω-
 σκον, ἐπεὶ πολλοὶ μὲν τῶν ἄλλων Τρώων, ὅκότε
 συμμίσγοιεν τοῖσι "Ελλησι, ἀπώλλυντο, αὐτοῦ δὲ
 Πριάμου οὐκ ἔστι δτε οὐ δύο η τρεῖς η καὶ ἔτι πλέοντις
 τῶν παίδων μάχης γυνομένης ἀπέθνησκον, εἰ χρή
 τι τοῖσι ἐποποιοῖσι χρεώμενον λέγειν, τούτων δὲ
 τοιούτων συμβαινόντων ἐγὼ μὲν ἔλπομαι, εἰ καὶ
 αὐτὸς Πρίαμος συνοίκεε Ἐλένη, ἀποδοῦναι ἀν
 αὐτὴν τοῖσι Ἀχαιοῖσι, μέλλοντά γε δὴ τῶν πα-
 ρεόντων κακῶν ἀπαλλαγῆσεσθαι. οὐ μὲν οὐδὲ η
 βασιληή ἐς Ἀλέξανδρον περιήιε, ὥστε γέροντος
 Πριάμου ἔοντος ἐπ' ἐκείνῳ τὰ πρήγματα εἶναι,
 ἀλλὰ "Εκτωρ καὶ πρεσβύτερος καὶ ἀνὴρ ἐκείνου
 μᾶλλον ἐὼν ἔμελλε αὐτὴν Πριάμου ἀποθανόντος
 παραλάμψεσθαι, τὸν οὐ προσῆκε ἀδικέοντι τῷ
 ἀδελφεῷ ἐπιτράπειν, καὶ ταῦτα μεγάλων κακῶν
 δι' αὐτὸν συμβαινόντων ἰδίη τε αὐτῷ καὶ τοῖσι
 ἄλλοισι πᾶσι Τρωσί. ἀλλ' οὐ γάρ εἶχον Ἐλένην
 ἀποδοῦναι, οὐδὲ λέγουσι αὐτοῖσι τὴν ἀληθείην
 ἐπίστευον οἱ "Ελληνες, ως μὲν ἐγὼ γνώμην ἀπο-
 φαίνομαι, τοῦ δαιμονίου παρασκευάζοντος, ὅκως
 πανωλεθρίη ἀπολόμενοι καταφανὲς τούτο τοῖσι
 ἀνθρώποισι ποιήσωσι, ως τῶν μεγάλων ἀδικη-
 μάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν
 θεῶν. καὶ ταῦτα μὲν τῇ ἐμοὶ δοκέει εἴρηται.

121. Πρωτέος δὲ ἐκδέξασθαι τὴν βασιληήν

with or without the will of Alexandrus she would have been given back to the Greeks. For surely neither was Priam so mad, nor those nearest to him, as to consent to risk their own persons and their children and their city, that Alexandrus might have Helen to wife. Even be it granted that they were so minded in the first days, yet when not only many of the Trojans were slain in fighting against the Greeks, but Priam himself lost by death two or three or even more of his sons in every battle (if the poets are to be trusted), in this turn of affairs, had Helen been Priam's own wife, I cannot but think (for myself) that he would have restored her to the Greeks, if by so doing he could escape from the present evil plight. Nay, nor was Alexandrus next heir to the kingship, whereby he might have been the real ruler, Priam being old; it was Hector, an older and a more valiant man than Alexandrus, who was like to receive the royal power at Priam's death; and it was none of Hector's business to consent to his brother's wrong-doing, least of all when that brother was the cause of great calamity to Hector himself and the whole of Troy beside. But matters fell out as they did because the Trojans had not Helen there to give back, yet though they spoke the truth the Greeks would not believe them; for, as I am convinced and declare, the powers above ordained that the utter destruction of Troy should prove in the sight of all men that the gods do greatly punish great wrong-doing. This is my own belief and thus I declare it.

121. The next to reign after Proteus (they said)

HERODOTUS

·Ραμψίνιτον ἔλεγου, ὃς μυημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς ἑσπέρην τετραμμένα τοῦ Ἡφαιστείου, ἀντίους δὲ τῶν προπυλαίων ἔστησε ἀνδριάντας δύο, ἔοντας τὸ μέγαθος πέντε καὶ εἴκοσι πηχέων, τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέω ἔστεῶτα καλέουσι θέρος, τὸν δὲ πρὸς νότον χειμῶνα· καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ εὖ ποιέουσι, τὸν δὲ χειμῶνα καλεόμενον τὰ ἔμπαλιν τούτων ἔρδουσι. πλοῦτον δὲ τούτῳ τῷ βασιλέι γενέσθαι ἀργύρου μέγαν, τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων δύνασθαι ὑπερβαλέσθαι οὐδὲ ἐγγὺς ἐλθεῖν. βουλόμενον δὲ αὐτὸν ἐν ἀσφαλείῃ τὰ χρήματα θησαυρίζειν οἰκοδομέεσθαι οἰκημα λίθινον, τοῦ τῶν τοίχων ἔνα ἐς τὸ ἔξω μέρος τῆς οἰκίης ἔχειν. τὸν δὲ ἐργαζόμενον ἐπιβουλεύοντα τάδε μηχανᾶσθαι· τῶν λίθων παρασκευάσασθαι ἔνα ἔξαιρετὸν εἶναι ἐκ τοῦ τοίχου ρήμδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ ὑπὸ ἑνός. ὡς δὲ ἐπετελέσθη τὸ οἰκημα, τὸν μὲν βασιλέα θησαυρίσαι τὰ χρήματα ἐν αὐτῷ· χρόνου δὲ περιιόντος τὸν οἰκοδόμον περὶ τελευτὴν τοῦ βίου ἔόντα ἀνακαλέσασθαι τοὺς παῖδας (εἶναι γὰρ αὐτῷ δύο), τούτοισι δὲ ἀπηγήσασθαι ως ἐκείνων προορῶν, ὅκως βίου ἄφθονον ἔχωσι, τεχνάσαιτο οἰκοδομέων τὸν θησαυρὸν τοῦ βασιλέος· σαφέως δὲ αὐτοῖσι πάντα ἔξηγησάμενον τὰ περὶ τὴν ἔξαιρεσιν τοῦ λίθου δοῦναι τὰ μέτρα αὐτοῦ, λέγοντα ως ταῦτα διαφυλάσσοντες ταμίαι τῶν βασιλέος χρημάτων ἔσονται. καὶ τὸν μὲν τελευτῆσαι τὸν βίου, τοὺς δὲ παῖδας οὐκ ἐς μακρὴν ἔργου ἔχεσθαι, ἐπελθόντας δὲ ἐπὶ τὰ βασιλήια νυκτὸς καὶ τὸν λίθον ἐπὶ τῷ οἰκοδο-

was Rhampsinitus. The memorial of his name left by him was the western forecourt of the temple of Hephaestus; before this he set two statues of twenty-five cubits' height; the northernmost of these is called by the Egyptians Summer, and the southernmost Winter; that one which they call Summer they worship and entreat well, but do contrariwise to the statue called Winter. This king (they told me) had great wealth of silver, so great that none of the later-born kings could surpass or nearly match it. That he might store his treasure safely, he made to be built a stone chamber, one of its walls abutting on the outer side of his palace. But the builder of it craftily contrived that one stone should be so placed as to be easily removed by two men or even by one. So when the chamber was finished, the king stored his treasure in it. But as time went on, the builder, being now near his end, called to him his two sons and told them how he had provided an ample livelihood for them by the art with which he had built the king's treasure-house; he made them clearly to understand concerning the removal of the stone, and gave the measurements which would find it; saying that if they kept these in mind they would be stewards of the king's riches. So when he was dead, his sons set to work with no long delay: coming to the palace by night, they easily found and

HERODOTUS

μήματι ἀνευρόντας ῥηιδίως μεταχειρίσασθαι καὶ τῶν χρημάτων πολλὰ ἔξενείκασθαι. ὡς δὲ τυχεῖν τὸν βασιλέα ἀνοίξαντα τὸ οἰκημα, θωμάσαι ἵδοντα τῶν χρημάτων καταδεῖ τὰ ἄγγήια, οὐκ ἔχειν δὲ δύντινα ἐπαιτιᾶται, τῶν τε σημάντρων ἔόντων σόων καὶ τοῦ οἰκήματος κεκλημένου. ὡς δὲ αὐτῷ καὶ δίς καὶ τρὶς ἀνοίξαντι αἱεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα (τοὺς γὰρ κλέπτας οὐκ ἀνιέναι κερατίζοντας), ποιῆσαι μιν τάδε· πάγας προστάξαι ἐργάσασθαι καὶ ταύτας περὶ τὰ ἄγγήια ἐν τοῖσι τὰ χρήματα ἐνήν στήσαι. τῶν δὲ φωρῶν ὁσπερ ἐν τῷ πρὸ τοῦ χρόνῳ ἐλθόντων καὶ ἐσδύντος τοῦ ἑτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος προσῆλθε, ιθέως τῇ πάγῃ ἐνέχεσθαι. ὡς δὲ γνῶναι αὐτὸν ἐν οἴῳ κακῷ ἦν, ιθέως καλέειν τὸν ἀδελφεὸν καὶ δηλοῦν αὐτῷ τὰ παρεόντα, καὶ κελεύειν τὴν ταχίστην ἐσδύντα ἀποταμεῖν αὐτοῦ τὴν κεφαλήν, ὅκως μὴ αὐτὸς ὀδθεὶς καὶ γνωρισθεὶς δις εἴη προσαπολέσῃ κάκεινον. τῷ δὲ δόξαι εὑ λέγειν, καὶ ποιῆσαι μιν πεισθέντα ταῦτα, καὶ καταρρόσαντα τὸν λίθον ἀπιέναι ἐπ' οἴκου, φέροντα τὴν κεφαλὴν τοῦ ἀδελφεοῦ. ὡς δὲ ἡμέρη ἐγένετο, ἐσελθόντα τὸν βασιλέα ἐς τὸ οἰκημα ἐκπεπλήχθαι ὁρῶντα τὸ σῶμα τοῦ φωρὸς ἐν τῇ πάγῃ ἀνευ τῆς κεφαλῆς ἔον, τὸ δὲ οἰκημα ἀσινὲς καὶ οὔτε ἐσοδον οὔτε ἐκδυσιν οὐδεμίαν ἔχον. ἀπορεύμενον δέ μιν τάδε ποιῆσαι· τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος κατακρεμάσαι, φυλάκους δὲ αὐτοῦ καταστήσαντα ἐντείλασθαι σφι, τὸν ἀν ἰδωνται ἀποκλαύσαντα ἡ κατοικτισάμενον, συλλαβόντας ἄγειν πρὸς ἐωυτόν.

Ανακρεμαμένου δὲ τοῦ νέκυος τὴν μητέρα δεινῶς φέρειν, λόγους δὲ πρὸς τὸν περιεόντα παιδα

handled the stone in the building, and took away much of the treasure. When the king opened the building, he was amazed to see the vessels lacking their full tale of treasure; yet he knew not whom to accuse, seeing that the seals were unbroken and the chamber fast shut. But when at the second and third opening of the chamber he saw the treasure grown ever less (for the thieves ceased not from plundering), he bid traps to be made and set about the vessels in which his riches lay. The thieves came as they had done before, and one of them crept in; when he came near the vessel, at once he was caught and held in the trap. Seeing his evil plight, he straightway called to his brother, and, showing him how matters stood, "Creep in quickly," said he, "and cut off my head, lest I be seen and recognised and so bring you too to ruin." The brother consented and did this, thinking the counsel good. Then he set the stone in place again, and went away home, carrying his brother's head. When it was morning the king came to the chamber, and was amazed to see the thief's headless body in the trap, yet the chamber unbroken, with no way of passing in or out; and he knew not what to do. But presently he hung the thief's dead body on the outer wall, and set guards over it, charging them to seize and bring before him whomsoever they should see weeping or making lamentation.

But the thief's mother, when the body had been so hung, was greatly moved: she talked with

HERODOTUS

ποιευμένην προστάσσειν αὐτῷ ὅτεῳ τρόπῳ δύναται
μηχανᾶσθαι ὅκως τὸ σῶμα τοῦ ἀδελφεοῦ κατα-
λύσας κομιεῖν εἰ δὲ τούτων ἀμελήσει, διαπειλέειν
αὐτὴν ὡς ἐλθοῦσα πρὸς τὸν βασιλέα μηνύσει
αὐτὸν ἔχοντα τὰ χρήματα. ὡς δὲ χαλεπῶς
ἐλαμβάνετο ἡ μῆτρη τοῦ περιεόντος παιδὸς καὶ
πολλὰ πρὸς αὐτὴν λέγων οὐκ ἔπειθε, ἐπιτεχνή-
σασθαι τοιάδε μιν· ὃνος κατασκευασάμενον καὶ
ἀσκοὺς πλήσαντα οἷνον ἐπιθέναι ἐπὶ τῶν ὄνων
καὶ ἔπειτα ἐλαύνειν αὐτούς· ὡς δὲ κατὰ τοὺς
φυλάσσοντας ἦν τὸν κρεμάμενον νέκυν, ἐπισπά-
σαντα τῶν ἀσκῶν δύο ἢ τρεῖς ποδεῶνας αὐτὸν
λύειν ἀπαμμένους· ὡς δὲ ἔρρεε ὁ οἶνος, τὴν κε-
φαλήν μιν κόπτεσθαι μεγάλα βοῶντα ὡς οὐκ
ἔχοντα πρὸς ὄκοιον τῶν ὄνων πρώτον τράπηται.
τοὺς δὲ φυλάκους ὡς ἴδειν πολλὸν ρέοντα τὸν
οἶνον, συντρέχειν ἐς τὴν ὁδὸν ἀγγήια ἔχοντας,
καὶ τὸν ἐκκεχυμένον οἶνον συγκομίζειν ἐν κέρδεῃ
ποιευμένους· τὸν δὲ διαλοιδορέεσθαι πᾶσι ὄργῃν
προσποιεύμενον, παραμυθευμένων δὲ αὐτὸν τῶν
φυλάκων χρόνῳ πρηγγεσθαι προσποιέεσθαι καὶ
ὑπίεσθαι τῆς ὄργῆς, τέλος δὲ ἔξελάσαι αὐτὸν τοὺς
ὄνους ἐκ τῆς ὁδοῦ καὶ κατασκευάζειν. ὡς δὲ
λόγους τε πλέοντις ἐγγίνεσθαι καὶ τινα καὶ σκῶψαι
μιν καὶ ἐς γέλωτα προαγαγέσθαι, ἐπιδοῦναι αὐτοῖσι
τῶν ἀσκῶν ἔνα· τοὺς δὲ αὐτοῦ ὕσπερ εἰχον κατα-
κλιθέντας πίνειν διανοέεσθαι, καὶ ἐκεῖνον παρα-
λαμβάνειν καὶ κελεύειν μετ' ἑωυτῶν μείναντα
συμπίνειν· τὸν δὲ πεισθῆναι τε δὴ καὶ καταμεῖναι.
ὡς δέ μιν παρὰ τὴν πόσιν φιλοφρόνως ἡσπάζοντο,
ἐπιδοῦναι αὐτοῖσι καὶ ἄλλον τῶν ἀσκῶν· δαψιλέει
δὲ τῷ ποτῷ χρησαμένους τοὺς φυλάκους ὑπερμε-

her surviving son, and bade him contrive by whatever means to loose and bring her his brother's body, threatening that if he would not obey her she would go to the king and lay an information that he had the treasure. So when she bitterly reproached him and for all he said he could not overpersuade her, the brother devised a plot: he got his asses and loaded them with skins full of wine and then drove them before him till he came near those who guarded the hanging body; then he pulled at the feet of two or three of the skins and loosed their fastenings; and the wine so running out, he cried aloud and beat his head like one that knew not which of his asses he should deal with first. The guards, seeing the wine running freely, all took vessels and ran into the highway, where they caught the spilt wine, and thought themselves lucky; the man pretended to be angry and reviled each and all of them; but the guards speaking peaceably to him, he presently made as if he were comforted and appeased, till at last he drove his asses aside from the highway and put his gear in order. So the guards and he fell into talk, and one of them jesting with him, so that there was laughter, he gave them one of the skins: whereupon without more ado they sat down and began to drink, making him one of their company and bidding him stay and drink with them; and he consented and stayed. They drank to him merrily, and he gave them yet another of the skins, till the guards grew very drunk with the abundance of

HERODOTUS

θυσθῆναι καὶ κρατηθέντας ὑπὸ τοῦ ὅπνου αὐτοῦ
ἔνθα περ ἔπινον κατακοιμηθῆναι. τὸν δέ, ὡς
πρόσω ἥν τῆς νυκτός, τό τε σῶμα τοῦ ἀδελφεοῦ
καταλῦσαι καὶ τῶν φυλάκων ἐπὶ λύμη πάντων
ξυρῆσαι τὰς δεξιὰς παρηίδας, ἐπιθέντα δὲ τὸν
νέκυν ἐπὶ τοὺς ὅνους ἀπελαύνειν ἐπ' οἰκου, ἐπιτε-
λέσαντα τῇ μητρὶ τὰ προσταχθέντα.

Τὸν δὲ βασιλέα, ὡς αὐτῷ ἀπηγγέλθη τοῦ φωρὸς
ὅ νέκυς ἐκκεκλεμμένος, δεινὰ ποιέειν πάντως δὲ
βουλόμενον εὑρεθῆναι ὅστις κοτὲ εἴη ὁ ταῦτα
μηχανώμενος, ποιῆσαι μιν τάδε, ἐμοὶ μὲν οὐ
πιστά· τὴν θυγατέρα τὴν ἐώσιτοῦ κατίσαι ἐπ'
οἰκήματος, ἐντειλάμενον πάντας τε ὄμοιάς προσ-
δέκεσθαι, καὶ πρὶν συγγενέσθαι, ἀναγκάζειν
λέγειν αὐτῇ ὃ τι δὴ ἐν τῷ βίῳ ἔργασται αὐτῷ
σοφώτατον καὶ ἀνοσιώτατον ὃς δὲ ἀν ἀπηγγή-
σηται τὰ περὶ τὸν φῶρα γεγενημένα, τοῦτον
συλλαμβάνειν καὶ μὴ ἀπιέναι ἔξω. ὡς δὲ τὴν
παῖδα ποιέειν τὰ ἐκ τοῦ πατρὸς προσταχθέντα, τὸν
φῶρα πυθόμενον τῶν εἶνεκα ταῦτα ἐπρήστετο,
βουληθέντα πολυτροπίη τοῦ βασιλέος περιγενέ-
σθαι ποιέειν τάδε· νεκροῦ προσφάτου ἀποταμόντα
ἐν τῷ ὅμῷ τὴν χεῖρα ἵέναι αὐτὸν ἔχοντα αὐτὴν
ὑπὸ τῷ ἴματίῳ. ἐσελθόντα δὲ ὡς τοῦ βασιλέος
τὴν θυγατέρα καὶ εἰρωτώμενον τά περ καὶ οἱ
ἄλλοι, ἀπηγήσασθαι ὡς ἀνοσιώτατον μὲν εἴη
ἔργασμένος ὅτι τοῦ ἀδελφεοῦ ἐν τῷ θησαυρῷ τοῦ
βασιλέος ὑπὸ πάγης ἀλόντος ἀποτάμοι τὴν κε-
φαλήν, σοφώτατον δὲ ὅτι τοὺς φυλάκους κατα-
μεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν
νέκυν. τὴν δὲ ὡς ἥκουσε ἀπτεσθαι αὐτοῦ. τὸν
δὲ φῶρα ἐν τῷ σκότει προτεῖναι αὐτῇ τοῦ νεκροῦ

liquor, and at last being overmastered by sleep lay down in the place where they had been drinking. When the night was far spent, the thief cut down his brother's body and then (first shaving all the guard's right cheeks by way of insult) laid it on his asses and drove them home, having so fulfilled his mother's commands for her.

When the king was told of the stealing away of the dead thief's body he was very angry, and resolved by all means to find who it was that had plotted the deed. So he bade his daughter (such is the story, but I myself do not believe it) to sit in a certain room and receive alike all who came; before she had intercourse with any, she should compel him to tell her what was the cleverest trick and the greatest crime of his life; then if any told her the story of the thief she must seize him and not suffer him to pass out. The girl did as her father bade her. The thief, learning the purpose of the king's act, was minded to get the better of him by ready cunning. He therefore cut off the arm of a man newly dead at the shoulder, and went to the king's daughter, carrying it under his cloak, and when asked the same question as the rest, he told her that his greatest crime was the cutting off of his brother's head when the brother was caught in a trap in the king's treasury, and his cleverest trick the release of his brother's hanging body by making the guards drunk. Hearing this, the princess would have laid hands on him, but the thief in

HERODOTUS

τὴν χεῖρα· τὴν δὲ ἐπιλαβομένην ἔχειν, νομίζουσαν αὐτοῦ ἐκείνου τῆς χειρὸς ἀντέχεσθαι· τὸν δὲ φῶρα προέμειν αὐτῇ οἰχεσθαι διὰ θυρέων φεύγοντα.

‘Ως δὲ καὶ ταῦτα ἐς τὸν βασιλέα ἀνηνείχθη, ἐκπεπλῆχθαι μὲν ἐπὶ τῇ πολυφροσύνῃ τε καὶ τόλμῃ τοῦ ἀνθρώπου, τέλος δὲ διαπέμποντα ἐς πάσας τὰς πόλις ἐπαγγέλλεσθαι ἀδείην τε διδόντα καὶ μεγάλα ὑποδεκόμενον ἐλθόντι ἐς ὅψιν τὴν ἑωսτοῦ. τὸν δὲ φῶρα πιστεύσαντα ἐλθεῖν πρὸς αὐτόν, Ραμψίνιτον δὲ μεγάλως θωμάσαι, καὶ οἱ τὴν θυγατέρα ταύτην συνοικίσαι ὡς πλεῖστα ἐπισταμένω ἀνθρώπων. Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκεῖνον δὲ Αἰγυπτίων.

122. Μετὰ δὲ ταῦτα ἔλεγον τοῦτον τὸν βασιλέα ζωὸν καταβῆναι κάτω ἐς τὸν οἱ “Ελληνες” Αἰδην νομίζουσι εἶναι, καὶ κεῖθι συγκυβεύειν τῇ Δήμητρι, καὶ τὰ μὲν νικᾶν αὐτὴν τὰ δὲ ἐσσοῦσθαι ὑπ’ αὐτῆς, καὶ μιν πάλιν ἀπικέσθαι δῶρον ἔχοντα παρ’ αὐτῆς χειρόμακτρον χρύσεον. ἀπὸ δὲ τῆς Ραμψίνιτου καταβάσιος, ὡς πάλιν ἀπίκετο, ὁρτὴν δὴ ἀνάγειν Αἰγυπτίους ἔφασαν· τὴν καὶ ἐγὼ οἶδα ἔτι καὶ ἐς ἐμὲ ἐπιτελέοντας αὐτοὺς, οὐ μέντοι εἴ γε διὰ ταῦτα ὁρτάζουσι ἔχω λέγειν. φάρος δὲ αὐτημερὸν ἔξυφήναντες οἱ ἵρεες κατ’ ὧν ἔδησαν ἐνὸς ἑωστῶν μίτρη τοὺς ὁφθαλμούς, ἀγαγόντες δέ μιν ἔχοντα τὸ φάρος ἐς ὃδὸν φέρουσαν ἐς ἵρὸν Δήμητρος αὐτοὶ ἀπαλλάσσονται ὀπίσω· τὸν δὲ ἵρεα τοῦτον καταδεδεμένον τοὺς ὁφθαλμοὺς λέγουσι ὑπὸ δύο λύκων ἄγεσθαι ἐς τὸ ἵρὸν τῆς Δήμητρος ἀπέχον τῆς πόλιος εἴκοσι σταδίους, καὶ αὗτις ὀπίσω ἐκ τοῦ ἵρου ἀπάγειν μιν τοὺς λύκους ἐς τῶντὸ χωρίον.

the darkness giving her the dead man's arm, she seized that, thinking that she was grasping the arm of the thief, who, having given it to her, made his escape by way of the door.

When this also came to the king's ears, he was astonished at the man's ingenuity and daring, and in the end, he sent a proclamation to every town, promising the thief impunity and a great reward if he would come into the king's presence. The thief trusted the king and came before him; Rhampsinitus admired him greatly and gave him his daughter to wife for his surpassing cleverness, for as the Egyptians (said he) excelled all others in craft, so did he excel the Egyptians.

122. After this (said the priests) this king went down alive to the place which the Greeks call Hades; there he played dice with Demeter, and after both winning and losing he returned back with a gift from her of a golden napkin. From this descent of Rhampsinitus the Egyptians were said by the priests to have kept a festival after his return, which to my own knowledge they celebrate to this day, but whether it be for that cause I cannot say. On the day of this festival the priests weave a cloth and bind it for a headgear on the eyes of one among themselves, whom they then lead, wearing the cloth, into a road that goes to the temple of Demeter; they themselves return back, but this priest with his eyes bandaged is guided (say they) by two wolves¹ to Demeter's temple, a distance of twenty furlongs from the city, and led back again from the temple by the wolves to the same place.

¹ Jackals appear on Egyptian monuments, symbolising Anubis, the guide of the dead.

HERODOTUS

123. Τοῖσι μέν νυν ὑπ' Αἰγυπτίων λεγομένοισι χράσθω ὅτεφ τὰ τοιαῦτα πιθανά ἔστι· ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι τὰ λεγόμενα ὑπ' ἕκαστων ἀκοῇ γράφω. ἀρχηγετέειν δὲ τῶν κάτω Αἰγύπτιοι λέγουσι Δῆμητρα καὶ Διόνυσον. πρῶτοι δὲ καὶ τόνδε τὸν λόγον Αἰγύπτιοι εἰσὶ οἱ εἰπόντες, ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἔστι, τοῦ σώματος δὲ καταφθίνοντος ἐσ αλλοὶ ζῷον αἰεὶ γινόμενον ἐσδύεται, ἐπεὰν δὲ πάντα περιέλθῃ τὰ χερσαῖα καὶ τὰ θαλάσσια καὶ τὰ πετεινά, αὗτις ἐσ ἀνθρώπου σῶμα γινόμενον ἐσδύνει· τὴν περιήλυσιν δὲ αὐτῇ γίνεσθαι ἐν τρισχιλίοισι ἔτεσι. τούτῳ τῷ λόγῳ εἰσὶ οἱ Ἑλλήνων ἔχρησαντο, οἱ μὲν πρότερον οἱ δὲ ὄστερον, ὡς ἵδιῳ ἀστῶν ἐόντι τῶν ἐγὼ εἶδὼς τὰ οὐνόματα οὐ γράφω.

124. Μέχρι μέν νυν Ὁρμψινίτου βασιλέος εἶναι ἐν Αἰγύπτῳ πᾶσαν εὐνομίην ἔλεγον καὶ εὐθηνέειν Αἰγυπτον μεγάλως, μετὰ δὲ τούτου βασιλεύσαντα σφέων Χέοπα ἐσ πᾶσαν κακότητα ἐλάσαι. κατακληίσαντα γάρ μιν πάντα τὰ ἱρὰ πρώτα μὲν σφέας θυσιέων τουτέων ἀπέρξαι, μετὰ δὲ ἐργάζεσθαι ἀστῶν κελεύειν πάντας Αἰγυπτίους. τοῖσι μὲν δὴ ἀποδεδέχθαι ἐκ τῶν λιθοτομέων τῶν ἐν τῷ Ἀραβίῳ ὅρεϊ, ἐκ τουτέων ἔλκειν λίθους μέχρι τοῦ Νείλου· διαπεραιωθέντας δὲ τὸν ποταμὸν πλοίοισι τοὺς λίθους ἐτέροισι ἐπέταξε ἐκδέκεσθαι καὶ πρὸς τὸ Λιβυκὸν καλεύμενον ὅρος, πρὸς τοῦτο ἔλκειν. ἐργάζοντο δὲ κατὰ δέκα μυριάδας ἀνθρώπων αἰεὶ τὴν τρίμηνον ἕκαστην. χρόνον δὲ ἐγγενέσθαι τριβομένῳ τῷ λεῷ δέκα ἔτεα μὲν τῆς ὁδοῦ κατ' ἥν εἶλκον τοὺς λίθους, τὴν ἔδειμαν ἐργον ἐὸν οὐ πολλῷ τεφ ἔλασσον τῆς πυραμίδος. ὡς ἐμοὶ

BOOK II. 123-124

123. These Egyptian stories are for the use of whosoever believes such tales : for myself, it is my rule throughout this history that I record whatever is told me as I have heard it.

It is believed in Egypt that the rulers of the lower world are Demeter and Dionysus.¹ Moreover, the Egyptians were the first to teach that the human soul is immortal, and at the death of the body enters into some other living thing then coming to birth ; and after passing through all creatures of land, sea, and air (which cycle it completes in three thousand years) it enters once more into a human body at birth. Some of the Greeks, early and late, have used this doctrine as if it were their own ; I know their names, but do not here record them.

124. Till the time of Rhampsinitus Egypt (so the priests told me) was in all ways well governed and greatly prospered, but Cheops, who was the next king, brought the people to utter misery. For first he shut up all the temples, so that none could sacrifice there ; and next, he compelled all the Egyptians to work for him, appointing to some to drag stones from the quarries in the Arabian mountains to the Nile : and the stones being carried across the river in boats, others were charged to receive and drag them to the mountains called Libyan. They worked in gangs of a hundred thousand men, each gang for three months. For ten years the people were afflicted in making the road whereon the stones were dragged, the making of which road was to my thinking a task but a little lighter than the building of the pyramid,²

¹ Isis and Osiris.

² The "Great Pyramid."

HERODOTUS

δοκέειν· τῆς μὲν γὰρ μῆκος εἰσὶ πέντε στάδιοι, εὑρος δὲ δέκα δρυγιαιί, ὕψος δέ, τῇ ὑψηλοτάτῃ ἐστὶ αὐτὴ ἔωστῆς, δικτὸ δρυγιαιί, λίθου δὲ ξεστοῦ καὶ ζῷων ἐγγεγλυμένων· ταύτης τε δὴ τὰ δέκα ἔτεα γενέσθαι καὶ τῶν ἐπὶ τοῦ λόφου ἐπ' οὗ ἐστᾶσι αἱ πυραμίδες, τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποιέετο θήκας ἔωστῷ ἐν νήσῳ, διώρυχα τοῦ Νείλου ἐσαγαγών. τῇ δὲ πυραμίδι αὐτῇ χρόνον γενέσθαι εἴκοσι ἔτεα ποιευμένη· τῆς ἐστὶ πανταχῇ μέτωπον ἔκαστον δικτὸ πλέθρα ἐούστης τετραγώνου καὶ ὕψος ἵσου, λίθου δὲ ξεστοῦ τε καὶ ἀρμοσμένου τὰ μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσων.

125. Ἐποιήθη δὲ ὡδε αὕτη ἡ πυραμίς· ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρόσσας οὖ δὲ βωμίδας δυνομάζουσι, τοιαύτην τὸ πρώτον ἐπείτε ἐποίησαν αὐτήν, ἥειρον τοὺς ἐπιλοίπους λίθους μηχανῆσι ξύλων βραχέων πεποιημένησι, χαμάθεν μὲν ἐπὶ τὸν πρώτον στοῖχον τῶν ἀναβαθμῶν ἀείροντες· ὅκως δὲ ἀνίοι ὁ λίθος ἐπ' αὐτόν, ἐς ἐπέρην μηχανὴν ἐτίθετο ἐστεῶσαν ἐπὶ τοῦ πρώτου στοίχου, ἀπὸ τούτου δὲ ἐπὶ τὸν δεύτερον εἴλκετο στοῖχον ἐπ' ἄλλης μηχανῆς· ὅσοι γὰρ δὴ στοῖχοι ἦσαν τῶν ἀναβαθμῶν, τοσαῦται καὶ μηχαναὶ ἦσαν, εἴτε καὶ τὴν αὐτὴν μηχανὴν ἐοῦσαν μίαν τε καὶ εὐβάστακτον μετεφόρεον ἐπὶ στοῖχον ἔκαστον, ὅκως τὸν λίθον ἐξέλοιεν· λελέχθω γαρ ἡμῖν ἐπ' ἀμφότερα, κατά περ λέγεται. ἐξεποιήθη δ' ὧν τὰ ἀνώτατα αὐτῆς πρῶτα, μετὰ δὲ τὰ ἔχόμενα τούτων ἐξεποίευν, τελευταῖα δὲ αὐτῆς τὰ ἐπίγαια καὶ τὰ κατωτάτω ἐξεποίησαν. σεσήμανται δὲ διὰ γραμμάτων Αἰγυπτίων ἐν τῇ πυρα-

for the road is five furlongs long and ten fathoms broad, and raised at its highest to a height of eight fathoms, and it is all of stone polished and carven with figures. The ten years aforesaid went to the making of this road and of the underground chambers on the hill whereon the pyramids stand ; these the king meant to be burial-places for himself, and encompassed them with water, bringing in a channel from the Nile. The pyramid itself was twenty years in the making. Its base is square, each side eight hundred feet long, and its height is the same ; the whole is of stone polished and most exactly fitted ; there is no block of less than thirty feet in length.

125. This pyramid was made like a stairway with tiers, or steps. When this, its first form, was completed, the workmen used levers made of short wooden logs to raise the rest of the stones ;¹ they heaved up the blocks from the ground on to the first tier of steps ; when the stone had been so raised it was set on another lever that stood on the first tier, and a lever again drew it up from this tier to the next. It may be that there was a new lever on each tier of the steps, or perhaps there was but one lever, and that easily lifted, which they carried up to each tier in turn, when they had taken out the stone ; I leave this uncertain, both ways being told me. But this is certain, that the upper part of the pyramid was the first finished off, then the next below it, and last of all the base and the lowest part. There are writings on² the pyramid

¹ That is, the stones which were to fill up the angles of the steps, and make the side of the pyramid a smooth inclined plane. The pyramids built by Cheops, Chephren, and Mycerinus respectively are the pyramids of Gizeh, near Cairo.

² Or, "in."

HERODOTUS

μίδι ὅσα ἔς τε συρμαίην καὶ κρόμμυα καὶ σκόροδα ἀναισιμώθη τοῖσι ἐργαζομένοισι· καὶ ὡς ἐμὲ εὖ μεμνῆσθαι τὰ δὲ ἐρμηνεύς μοι ἐπιλεγόμενος τὰ γράμματα ἔφη, ἔξακόσια καὶ χίλια τάλαντα ἀργυρίου τετελέσθαι. εἰ δὲ ἔστι οὕτω ἔχοντα ταῦτα, κόσα οἰκὸς ἄλλα δεδαπανῆσθαι ἐστὶν ἔς τε σίδηρον τῷ ἐργάζοντο καὶ σιτία καὶ ἐσθῆτα τοῖσι ἐργαζομένοισι, ὅκότε χρόνον μὲν οἰκοδόμεον τὰ ἔργα τὸν εἰρημένον, ἄλλον δέ, ὡς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον καὶ ἥγον καὶ τὸ ὑπὸ γῆν ὅρυγμα ἐργάζοντο, οὐκ ὀλίγον χρόνον.

126. Ἐς τοῦτο δὲ ἐλθεῖν Χέοπα κακότητος ὥστε χρημάτων δεόμενον τὴν θυγατέρα τὴν ἑωυτοῦ κατίσαντα ἐπ' οἰκήματος προστάξαι πρήσσεσθαι ἀργύριον ὄκόσον δή τι· οὐ γάρ δὴ τοῦτο γε ἔλεγον. τὴν δὲ τά τε ὑπὸ τοῦ πατρὸς ταχθέντα πρήσσεσθαι, ἵδιη δὲ καὶ αὐτὴν διανοηθῆναι μνημήιον. καταλιπέσθαι, καὶ τοῦ ἐσιόντος πρὸς αὐτὴν ἕκαστου δέεσθαι ὅκως ἀν αὐτῇ ἔνα λίθον ἐν τοῖσι ἔργοισι δωρέοιτο. ἐκ τούτων δὲ τῶν λίθων ἔφασαν τὴν πυραμίδα οἰκοδομηθῆναι τὴν ἐν μέσῳ τῶν τριῶν ἐστηκυῖαν, ἔμπροσθε τῆς μεγάλης πυραμίδος, τῆς ἐστὶ τὸ κῶλον ἔκαστον ὅλου καὶ ἡμίσεος πλέθρου.

127. Βασιλεύσαι δὲ τὸν Χέοπα τοῦτον Αἰγύπτιοι ἔλεγον πεντήκοντα ἔτεα, τελευτήσαντος δὲ τούτου ἐκδέξασθαι τὴν βασιληίην τὸν ἀδελφεὸν αὐτοῦ Χεφρῆνα· καὶ τοῦτον δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι τῷ ἑτέρῳ τά τε ἄλλα καὶ πυραμίδα ποιῆσαι, ἐς μὲν τὰ ἔκείνου μέτρα οὐκ ἀνήκουσαν· ταῦτα γάρ ὡν καὶ ἡμεῖς ἐμετρήσαμεν· (οὕτε γάρ ὑπεστι οἰκήματα ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου

in Egyptian characters showing how much was spent on purges and onions and garlic for the workmen ; and so far as I well remember, the interpreter when he read me the writing said that sixteen hundred talents of silver had been paid. Now if that is so, how much must needs have been expended on the iron with which they worked, and the workmen's food and clothing ? seeing that the time aforesaid was spent in building, and the hewing and carrying of the stone and the digging out of the underground parts was, as I suppose, a business of long duration.

126. And so evil a man was Cheops that for lack of money he made his own daughter to sit in a chamber and exact payment (how much, I know not ; for they did not tell me this). She, they say, doing her father's bidding, was minded to leave some memorial of her own, and demanded of everyone who sought intercourse with her that he should give one stone to set in her work ; and of these stones was built the pyramid that stands midmost of the three, over against the great pyramid ; each side of it measures one hundred and fifty feet.

127. Cheops reigned (so the Egyptians said) for fifty years ; at his death he was succeeded by his brother Chephren, who bore himself in all respects like Cheops. Chephren also built a pyramid, of a less size than his brother's. I have myself measured it. It has no underground chambers, nor is it entered

HERODOTUS

διώρυξ ἥκει ἐς αὐτὴν ὡσπερ ἐς τὴν ἑτέρην ρέουσα· δὶ' οἰκοδομημένου δὲ αὐλῶνος ἔσω νῆσον περιρρέει, ἐν τῇ αὐτὸν λέγουσφι κεῖσθαι Χέοπα· ὑποδείμας δὲ τὸν πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου, τεσσεράκοντα πόδας ὑποβὰς τῆς ἑτέρης τῶντὸ μέγαθος, ἔχομένην τῆς μεγάλης οἰκοδόμησε. ἔστασι δὲ ἐπὶ λόφου τοῦ αὐτοῦ ἀμφότεραι, μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. βασιλεῦσαι δὲ ἔλεγον Χεφρῆνα ἔξ καὶ πεντήκοντα ἔτεα.

128. Ταῦτα ἔξ τε καὶ ἑκατὸν λογίζονται ἔτεα, ἐν τοῖσι Αἴγυπτίοισι τε πᾶσαν εἶναι κακότητα καὶ τὰ ἵρα χρόνου τοσούτου κατακλησθέντα οὐκ ἀνοιχθῆναι. τούτους ὑπὸ μίσεος οὐ κάρτα θέλουσι Αἴγυπτοι οὐνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι ποιμένος Φιλίτιος, ὃς τοῦτον τὸν χρόνον ἔνεμε κτίνεα κατὰ ταῦτα τὰ χωρία.

129. Μετὰ δὲ τοῦτον βασιλεῦσαι Αἴγυπτου Μυκερίνον ἔλεγον Χέοπος παῖδα· τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν, τὸν δὲ τά τε ἵρα ἀνοίξαι καὶ τὸν λεὼν τετρυμένον ἐς τὸ ἔσχατον κακοῦ ἀνεῖναι πρὸς ἔργα τε καὶ θυσίας, δίκας δέ σφι πάντων βασιλέων δικαιότατα κρίνειν. κατὰ τοῦτο μέν νυν τὸ ἔργον ἀπάντων ὅσοι ἥδη βασιλέες ἐγένοντο Αἴγυπτίων αἰνέοντι μάλιστα τοῦτον. τά τε ἄλλα γάρ μιν κρίνειν εὖ, καὶ δὴ καὶ τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἔωστον διδόντα ἄλλα ἀποπιμπλάναι αὐτοῦ τὸν θυμόν. ἔόντι δὲ ἡπίῳ τῷ Μυκερίνῳ κατὰ τοὺς πολιγέτας καὶ ταῦτα ἐπιτηδεύοντι πρῶτον κακῶν ἄρξαι τὴν θυγατέρα ἀποθανοῦσαν αὐτοῦ, τὴν μοῦνόν οἱ εἶναι ἐν τοῖσι οἰκίοισι τέκνον. τὸν δὲ ὑπεραλγήσαντά τε τῷ

BOOK II. 127-129

like the other by a canal from the Nile, but the river comes in through a built passage and encircles an island, in which, they say, Cheops himself lies. This pyramid was built of the same bigness as the other, save that it falls forty feet short of it in height; it stands near to the great pyramid; the lowest layer of it is of variegated Ethiopian stone. Both of them stand on the same ridge, which is about an hundred feet high. Chephren, they said, reigned for fifty-six years.

128. Thus they reckon that for a hundred and six years Egypt was in great misery and the temples so long shut were never opened. So much do the people hate the memory of these two kings that they do not greatly wish to name them, and call the pyramids after the shepherd Philitis, who then pastured his flocks in this place.¹

129. The next king of Egypt, they said, was Cheops' son Mycerinus. He, being displeased with his father's doings, opened the temples and suffered the people, now ground down to the depth of misery, to go to their business and their sacrifices; and he was the justest judge among all the kings. It is on this account that he is praised beyond all the rulers of Egypt; for not only were his judgments just, but if any were not contented with the sentence Mycerinus would give such an one a present out of his own estate to satisfy him for his loss. Such was his practice, and so he ruled his people with clemency, yet calamities befel him, of which the first was the death of his daughter, the only child of his household. Greatly grieving

¹ This is the form which Hdt. gives to the story of the rule of the "shepherds" (Hyksos) in Lower Egypt, perhaps from 2100 to 1600 B.C.

HERODOTUS

περιεπεπτώκεε πρήγματι, καὶ βουλόμενον περιστότερόν τι τῶν ἄλλων θάψαι τὴν θυγατέρα, ποιῆσασθαι βοῦν ξυλίνην κοίλην, καὶ ἐπειτα καταχρυσώσαντά μιν ταύτην ἔσω ἐν αὐτῇ θάψαι ταύτην δὴ τὴν ἀποθανοῦσαν θυγατέρα.

130. Αὕτη ὡν ἡ βοῦς γῆ οὐκ ἐκρύφθη, ἀλλ’ ἔτι καὶ ἐσ ἐμὲ ἦν φανερή, ἐν Σάι μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν τοῖσι βασιλήσισι ἐν οἰκήματι ἡσκημένῳ. Θυμήματα δὲ παρ’ αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, νύκτα δὲ ἐκάστην πάνυυχος λύχνος παρακαλεῖται. ἀγχοῦ δὲ τῆς βοὸς ταύτης ἐν ἄλλῳ οἰκήματι εἰκόνες τῶν παλλακέων τῶν Μυκερίνου ἐστᾶσι, ώς ἔλεγον οἱ ἐν Σάι πόλι ἱρέες· ἐστᾶσι μὲν γὰρ ξύλιναι κολοσσοί, ἐοῦσαι ἀριθμὸν ώς εἴκοσι μάλιστά κη, γυμναὶ ἐργασμέναι αἴτινες μέντοι εἰσί, οὐκ ἔχω εἰπεῖν πλὴν ἡ τὰ λεγόμενα.

131. Οὐ δὲ τινὲς λέγουσι περὶ τῆς βοὸς ταύτης καὶ τῶν κολοσσῶν τόνδε τὸν λόγον, ώς Μυκερίνος ἡράσθη τῆς ἐωυτοῦ θυγατρὸς καὶ ἐπειτα ἐμίγη οἱ ἀεκούσῃ· μετὰ δὲ λέγουσι ώς ἡ παῖς ἀπήγξατο ὑπὸ ἄχεος, ὃ δέ μιν ἔθαψε ἐν τῇ βοὶ ταύτῃ, ἡ δὲ μήτηρ αὐτῆς τῶν ἀμφιπόλων τῶν προδουσέων τὴν θυγατέρα τῷ πατρὶ ἀπέταμε τὰς χεῖρας, καὶ νῦν τὰς εἰκόνας αὐτέων εἶναι πεπονθυίας τά περ αἱ ζωαὶ ἐπαθοι. ταῦτα δὲ λέγουσι φλυηρέοντες, ώς ἐγὼ δοκέω, τά τε ἄλλα καὶ δὴ καὶ τὰ περὶ τὰς χεῖρας τῶν κολοσσῶν ταύτας γὰρ ὡν καὶ ἡμεῖς ὠρῶμεν ὅτι ὑπὸ χρόνου τὰς χεῖρας ἀποβεβλήκασι, αἱ ἐν ποσὶ αὐτέων ἐφαίνοντο ἐοῦσαι ἔτι καὶ ἐσ ἐμέ.

132. Ἡ δὲ βοῦς τὰ μὲν ἄλλα κατακέρυπται

over this misfortune, he desired to give her a burial something more excellent than ordinary ; he made therefore a hollow cow's image of gilded wood and placed therein the body of his dead daughter.

130. This cow was not buried in the earth but was to be seen even in my time, in the town of Sais, where it lay in an adorned chamber of the palace ; incense of all kinds is offered daily before it, and a lamp burns by it all through every night. There is another chamber near to this image, where stand the statues of Mycerinus' concubines, as the priests of Sais told me ; and indeed there are about twenty colossal wooden figures there, made like naked women, but I have only the priests' word to show who they are.

131. Some have a story about the cow and the statues, how Mycerinus conceived a passion for his own daughter and did her foul wrong, and she strangled herself for grief : then he buried her, they say, in this image of a cow ; the girl's mother cut off the hands of the attendants who had betrayed the daughter to her father, so that now (it is said) their statues are in the plight to which the living women were brought. But this I believe to be a foolish tale, especially as respects the hands of the figures. As we ourselves saw, it is time which has made the hands to drop away ; they were to be seen even in my day lying on the ground before the statues.

132. As for the cow, it is covered with a purple

HERODOTUS

φοινικέῳ εῖματι, τὸν αὐχένα δὲ καὶ τὴν κεφαλὴν φαίνει κεχρυσωμένα παχέι κάρτα χρυσῷ· μεταξὺ δὲ τῶν κερέων ὁ τοῦ ἥλιου κύκλος μεμιμημένος ἔπεστι χρύσεος. ἔστι δὲ ἡ βοῦς οὐκ ὄρθὴ ἀλλ’ ἐν γούνασι κειμένη, μέγαθος δὲ ὅση περ μεγάλη βοῦς ζωῆ. ἐκφέρεται δὲ ἐκ τοῦ οἰκήματος ἀνὰ πάντα ἔτεα, ἐπεὰν τύπτωνται Αἰγύπτιοι τὸν οὐκ ὄνομαζόμενον θεὸν ὃντ' ἐμεῦ ἐπὶ τοιούτῳ πρήγματι τότε ὁν καὶ τὴν βοῦν ἐκφέρουσι ἐς τὸ φῶς· φασὶ γὰρ αὐτὴν δεηθῆναι τοῦ πατρὸς Μυκερίνου ἀποθνήσκουσαν ἐν τῷ ἐνιαυτῷ ἄπαξ μιν τὸν ἥλιον κατιδεῖν.

133. Μετὰ δὲ τῆς θυγατρὸς τὸ πάθος δεύτερα τούτῳ τῷ βασιλέι τάδε γενέσθαι· ἐλθεῖν οἱ μαντήιον ἐκ Βουτοῦς πόλιος ὡς μέλλοι ἐξ ἔτεα μοῦνον βιοὺς τῷ ἐβδόμῳ τελευτήσειν. τὸν δὲ δεινὸν ποιησάμενον πέμψαι ἐς τὸ μαντήιον τῷ θεῷ ὀνείδισμα, ἀντιμεφόμενον ὅτι ὁ μὲν αὐτοῦ πατὴρ καὶ πάτρως, ἀποκληίσαντες τὰ ἴρα καὶ θεῶν οὐ μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἐβίωσαν χρόνον ἐπὶ πολλόν, αὐτὸς δὲ εὐσεβὴς ἐὼν μέλλοι ταχέως οὕτω τελευτήσειν. ἐκ δὲ τοῦ χρηστηρίου αὐτῷ δεύτερα ἐλθεῖν λέγοντα τούτων εἴνεκα καὶ συνταχύνειν αὐτὸν τὸν βίον· οὐ γὰρ ποιῆσαι μιν τὸ χρεὸν ἦν ποιέειν· δεῖν γὰρ Αἴγυπτον κακοῦσθαι ἐπ’ ἔτεα πεντήκοντά τε καὶ ἑκατόν, καὶ τοὺς μὲν δύο τοὺς πρὸ ἑκείνου γενομένους βασιλέας μαθεῖν τοῦτο, κεῖνον δὲ οὔ. ταῦτα ἀκούσαντα τὸν Μυκερίνον, ὡς κατακεκριμένων ἥδη οἱ τούτων, λύχνα ποιησάμενον πολλά, ὅκως γίνοιτο νῦξ, ἀνάγαντα

BOOK II. 132-133

robe, and shows only the head and neck, which are encrusted with a very thick layer of gold. Between its horns it bears the golden figure of the sun's orb. It does not stand, but kneels ; its stature is that of a live cow of great size. This image is carried out of the chamber once in every year, whenever the Egyptians make lamentation for the god whom I name not in speaking of these matters ; it is then that the cow is brought out into the light, for Mycerinus' daughter, they say, entreated him at her death that she might see the sun once a year.¹

133. After the grievous death of his daughter, it next happened to Mycerinus that an oracle was sent to him from the city of Buto, declaring that he had but six years to live and must die in the seventh. The king deemed this unjust, and sent back to the oracle a message of reproach, blaming the god : why must he die so soon who was pious, whereas his father and his uncle had lived long, who shut up the temples, and regarded not the gods, and destroyed men ? But a second utterance from the place of divination declared to him that his good deeds were the very cause of shortening his life ; for he had done what was contrary to fate ; Egypt should have been afflicted for an hundred and fifty years, whereof the two kings before him had been aware, but not Mycerinus. Hearing this, he knew that his doom was fixed. Therefore he caused many lamps to be made, and would light these at nightfall and drink and make

¹ The cow-worship is no doubt the cult of Isis, honoured at Sais under the name Nit.

HERODOTUS

αὐτὰ πίνειν τε καὶ εὐπαθέειν, οὔτε ἡμέρης οὔτε νυκτὸς ἀνιέντα, ἐσ τε τὰ ἔλεα καὶ τὰ ἄλσεα πλανώμενον καὶ ἵνα πυνθάνοιτο εἰναι ἐνηβητήρια ἐπιτηδεότατα. ταῦτα δὲ ἐμηχανᾶτο θέλων τὸ μαντήιον φευδόμενον ἀποδέξαι, ἵνα οἱ δυώδεκα ἔτεα ἀντὶ ἑξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι.

134. Πυραμίδα δὲ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός, εἴκοσι ποδῶν καταδέουσαν κῶλον ἔκαστον τριῶν πλέθρων, ἐούσης τετραγώνου, λίθου δὲ ἐσ τὸ ἥμισυ Αἰθιοπικοῦ· τὴν δὴ μετεξέτεροι φασὶ 'Ἐλλήνων 'Ροδώπιος ἔταιρης γυναικὸς εἶναι, οὐκ ὁρθῶς λέγοντες. οὐδὲ ὅν οὐδὲ εἰδότες μοι φαίνονται λέγειν οὕτοι ήτις ἦν ἡ 'Ροδώπις· οὐ γὰρ ἂν οἱ πυραμίδα ἀνέθεσαν ποιήσασθαι τοιαύτην, ἐσ τὴν ταλάντων χιλιάδες ἀναρίθμητοι ὡς λόγῳ εἰπεῖν ἀναισίμωνται· πρὸς δὲ ὅτι κατὰ "Ἀμασιν βασιλεύοντα ἦν ἀκμάζουσα 'Ροδώπις, ἀλλ' οὐ κατὰ τοῦτον. ἔτεσι γὰρ κάρτα πολλοῖσι ὕστερον τούτων τῶν βασιλέων τῶν τὰς πυραμίδας ταύτας ἦν λιπομένων 'Ροδώπις, γενεὴν μὲν ἀπὸ Θρηίκης, δούλη δὲ ἦν 'Ιάδμονος τοῦ 'Ηφαιστοπόλιος ἀνδρὸς Σαμίου, σύνδουλος δὲ Αἰσώπου τοῦ λογοποιοῦ. καὶ γὰρ οὗτος 'Ιάδμονος ἐγένετο, ὡς διέδεξε τῆδε οὐκ ἡκιστα· ἐπείτε γὰρ πολλάκις κηρυσσόντων Δελφῶν ἐκ θεοπροπίου δῆς βούλοιτο ποιεῖν τῆς Αἰσώπου ψυχῆς ἀνελέσθαι, ἄλλος μὲν οὐδεὶς ἐφάνη, 'Ιάδμονος δὲ παιδὸς παῖς ἄλλος 'Ιάδμων ἀνείλετο. οὕτω καὶ Αἴσωπος 'Ιάδμονος ἐγένετο.

135. 'Ροδώπις δὲ ἐσ Αἴγυπτον ἀπίκετο Ξάνθεω τοῦ Σαμίου κομίσαντος, ἀπικομένη δὲ κατ' ἐργασίην

merry; by day or night he never ceased from revelling, roaming to the marsh country and the groves and wherever he heard of the likeliest places of pleasure. Thus he planned, that by turning night into day he might make his six years into twelve and so prove the oracle false.

134. This king too left a pyramid, but far smaller than his father's; its sides form a square whereof each side is two hundred and eighty feet in length; as far as the half of its height it is of Ethiopian stone. Some Greeks say that it was built by Rhodopis, the courtesan, but they are in error; indeed it is clear to me that when they say this they do not know who Rhodopis was, else they would never have credited her with the building of a pyramid whereon what I may call an uncountable sum of talents must have been expended. And it is a further proof of their error that Rhodopis flourished in the reign of Amasis, not of Mycerinus, and thus very many years after these kings who built the pyramids. She was a Thracian by birth, slave to Iadmon, son of Hephaestopolis, a Samian, and fellow-slave of Aesopus the story-writer. For he also was owned by Iadmon; of which the chiefest proof is that when the Delphians, obeying an oracle, issued many proclamations inviting whosoever would to claim the penalty for the killing of Aesopus, none would undertake it but only another Iadmon, grandson of the first. Thus was Aesopus too shown to be the slave of Iadmon.

135. Rhodopis was brought to Egypt by Xánthes of Samos, and on her coming was for a great sum of

HERODOTUS

ἔλυθη χρημάτων μεγάλων ὑπὸ ἀνδρὸς Μυτιληναίου Χαράξου τοῦ Σκαμανδρωνύμου παιδός, ἀδελφεοῦ δὲ Σαπφοῦς τῆς μουσοποιοῦ. οὗτο δὴ ἡ Ἱόνιος ἐλευθερώθη, καὶ κατέμεινέ τε ἐν Αἰγύπτῳ καὶ κάρτα ἐπαφρόδιτος γενομένη μεγάλα ἐκτήσατο χρήματα ὡς ἂν εἴναι Ἱόνιος. ἀτὰρ οὐκ ὡς γε ἐς πυραμίδα τοιαύτην ἔξικέσθαι. τῆς γὰρ τὴν δεκάτην τῶν χρημάτων ἰδέσθαι ἐστὶ ἔτι καὶ ἐς τόδε παντὶ τῷ βουλομένῳ, οὐδὲν δεῖ μεγάλα οἱ χρήματα ἀναθεῖναι. ἐπειθύμησε γὰρ Ἱόνιος μνημήιον ἐωστῆς ἐν τῇ Ἑλλάδι καταλιπέσθαι, ποίημα ποιησαμένη τοῦτο τὸ μὴ τυγχάνοι ἄλλῳ ἔξευρημένον καὶ ἀνακείμενον ἐν ἵρῳ, τοῦτο ἀναθεῖναι ἐς Δελφοὺς μνημόσυνον ἐωστῆς. τῆς δὲ δεκάτης τῶν χρημάτων ποιησαμένη ὀβελοὺς βουπόρους πολλοὺς σιδηρέους, ὅσον ἐνεχώρεε ἡ δεκάτη οἱ, ἀπέπεμπε ἐς Δελφούς· οὐ καὶ νῦν ἔτι συννενέαται ὅπισθε μὲν τοῦ βωμοῦ τὸν Χῖοι ἀνέθεσταν, ἀντίον δὲ αὐτῷ τοῦ νηοῦ. φιλέουσι δέ κως ἐν τῇ Ναυκράτῃ ἐπαφρόδιτοι γίνεσθαι αἱ ἑταῖραι. τοῦτο μὲν γὰρ αὕτη, τῆς πέρι λέγεται ὅδε ὁ λόγος, οὗτο δὴ τι κλεινὴ ἐγένετο ὡς καὶ οἱ πάντες Ἑλληνες Ἱόνιος τὸ οὔνομα ἔξέμαθον· τοῦτο δὲ ὕστερον ταύτης, τῇ οὔνομα ἦν Ἀρχιδίκη, ἀοίδιμος ἀνὰ τὴν Ἑλλάδα ἐγένετο, ἥσσον δὲ τῆς ἐτέρης περιλεσχήνευτος. Χάραξος δὲ ὡς λυσάμενος Ἱόνιος ἀπενόστησε ἐς Μυτιλήνην, ἐν μέλει Σαπφὼ πολλὰ κατεκερτόμησέ μιν.

136. Ἱόνιος μέν νυν πέρι πέπαυμαι. μετὰ δὲ Μυκερῆνον γενέσθαι Αἰγύπτου βασιλέα ἔλεγον οἱ ἱέες Ἀσυχνοί, τὸν τὰ πρὸς ἥλιον ἀνίσχοντα ποιῆσαι τῷ Ἡφαίστῳ προπύλαια, ἔόντα πολλὰ

money freed for the practice of her calling by Charaxus of Mytilene, son of Scamandronymus and brother of Sappho the poetess. Thus Rhodopis was set free and abode in Egypt, where, her charms becoming well known, she grew wealthy enough for a lady of her profession, but not for the building of such a pyramid. Seeing that to this day anyone who wishes may know what was the tenth part of her possessions, she cannot be credited with great wealth. For Rhodopis desired to leave a memorial of herself in Greece, by having something made which no one else had contrived and dedicated in a temple and presenting this at Delphi to preserve her memory; so she spent the tenth part of her substance on the making of a great number of iron ox-spits, as many as the tithe would pay for, and sent them to Delphi; these lie in a heap to this day, behind the altar set up by the Chians and in front of the shrine itself. It seems that the courtesans of Naucratis ever have the art of pleasing, for the woman of whom this story is told became so famous that all Greeks knew the name of Rhodopis, and in later days one Archidice was the theme of song throughout Greece, albeit less spoken of than the other. Charaxus, after giving Rhodopis her freedom, returned to Mytilene and was bitterly attacked by Sappho in one of her poems.

136. Enough has been said of Rhodopis. After Mycerinus, said the priests, Asuchis became king of Egypt. He built the eastern outer court of Hephaestus' temple; this is by much the fairest and

HERODOTUS

τε κάλλιστα καὶ πολλῷ μέγιστα· ἔχει μὲν γὰρ καὶ τὰ πάντα προπύλαια τύπους τε ἐγγεγλυμμένους καὶ ἄλλην ὅψιν οἰκοδομημάτων μυρίην, ἐκεῖνα δὲ καὶ μακρῷ μάλιστα. ἐπὶ τούτου βασιλεύοντος ἔλεγον, ἀμιξίης ἑούσης πολλῆς χρημάτων, γενέσθαινόμον Αἰγυπτίοισι, ἀποδεικνύντα ἐνέχυρον τοῦ πατρὸς τὸν νέκυν οὕτω λαμβάνειν τὸ χρέος· προστεθῆναι δὲ ἔτι τούτῳ τῷ νόμῳ τόνδε, τὸν διδόντα τὸ χρέος καὶ ἀπάσης κρατέειν τῆς τοῦ λαμβάνοντος θήκης, τῷ δὲ ὑποτιθέντι τοῦτο τὸ ἐνέχυρον τήνδε ἐπεῖναι ζημίην μὴ βουλομένῳ ἀποδούνται τὸ χρέος, μήτε αὐτῷ ἐκείνῳ τελευτήσαντι εἶναι ταφῆς κυρῆσαι μήτ' ἐν ἐκείνῳ τῷ πατρώιῳ τάφῳ μήτ' ἐν ἄλλῳ μηδενί, μήτε ἄλλον μηδένα τῶν ἐωντοῦ ἀπογενόμενον θάψαι. ὑπερβαλέσθαι δὲ βουλόμενον τοῦτον τὸν βασιλέα τοὺς πρότερον ἐωντοῦ βασιλέας γενομένους Αἰγύπτου μνημόσυνον πυραμίδα λιπέσθαι ἐκ πλίνθων ποιήσαντα, ἐν τῷ γράμματα ἐν λίθῳ ἐγκεκολαμμένα τάδε λέγοντα ἔστι. “Μή με κατονοσθῆς πρὸς τὰς λιθίνας πυραμίδας· προέχω γὰρ αὐτέων τοσοῦτον ὅσον ὁ Ζεὺς τῶν ἄλλων θεῶν. κοντῷ γὰρ ὑποτύπτοντες ἐς λίμνην, ὅ τι πρόσσχοιτο τοῦ πηλοῦ τῷ κοντῷ, τοῦτο συλλέγοντες πλινθους εἱρυσαν καὶ με τρόπῳ τοιούτῳ ἔξεποίησαν.”

137. Τοῦτον μὲν τοσαῦτα ἀποδέξασθαι. μετὰ δὲ τοῦτον βασιλεύσαι ἄνδρα τυφλὸν ἔξ Ανύσιος πόλιος, τῷ οὔνομα “Ανυσιν” εἶναι. ἐπὶ τούτου βασιλεύοντος ἔλάσαι ἐπ’ Αἰγυπτον χειρὶ πολλῇ Αἰθίοπάς τε καὶ Σαβακῶν τὸν Αἰθιόπων βασιλέα. τὸν μὲν δὴ τυφλὸν τοῦτον οἴχεσθαι φεύγοντα ἐς τὰ ἔλεα, τὸν δὲ Αἰθίοπα βασιλεύειν Αἰγύπτου

largest of all the courts, for while all have carven figures and innumerable graces of architecture, this court has far more than any. In this king's reign as they told me, money in Egypt passed not readily from hand to hand; wherefore a law was made that a man might borrow on the security of his father's dead body; and the law provided also, that the lender should have a lien on the whole burial-vault of the borrower, and that the penalty for the giver of this security, should he fail to repay the debt, should be that he might neither himself be buried at death nor bury any deceased of his kin either in that tomb of his fathers nor in any other. Moreover, being desirous of excelling all who ruled Egypt before him, this king left a pyramid of brick to commemorate his name, on which is this writing, cut on a stone:—"Deem me not less than the pyramids of stone; for I am as much more excellent than they as Zeus is than the other gods; for they struck a pole down into a marsh and collected what mud clave to the pole; therewith they made bricks, and thus was I built."

137. These were the acts of Asuchis. After him reigned a blind man called Anysis, of the town of that name. In his reign Egypt was invaded by Sabacos king of Ethiopia and a great army of Ethiopians.¹ The blind man fleeing away into the marshes, the Ethiopians ruled Egypt for fifty years. It is

¹ In Manetho's list three Ethiopian kings form the twenty-fifth dynasty, Sabacon, Sebichos, and Taracos (the Tirhaka of the Old Testament).

HERODOTUS

ἐπ' ἔτεα πεντήκοντα, ἐν τοῖσι αὐτὸν τάδε ἀποδέξασθαι· ὅκως τῶν τις Αἰγυπτίων ἀμάρτοι τι,
κτείνειν μὲν αὐτῶν οὐδένα ἐθέλειν, τὸν δὲ κατὰ
μέγαθος τοῦ ἀδικήματος ἐκάστῳ δικάζειν ἐπιτάσ-
σοντα χώματα χοῦν πρὸς τῇ ἔωστῶν πόλιν, ὅθεν
ἔκαστος ἦν τῶν ἀδικεόντων. καὶ οὕτω ἔτι αἱ
πόλιες ἐγένοντο ὑψηλότεραι· τὸ μὲν γὰρ πρῶτον
ἐχώσθησαν ὑπὸ τῶν τὰς διώρυχας ὄρυξάντων ἐπὶ¹
Σεσώστριος βασιλέος, δεύτερα δὲ ἐπὶ τοῦ Αἰθίοπος
καὶ κάρτα ὑψηλαὶ ἐγένοντο. ὑψηλέων δὲ καὶ
ἐτερέων γενομενέων ἐν τῇ Αἰγύπτῳ πολίων, ὡς
ἔμοι δοκέει, μάλιστα ἥ ἐν Βουβάστι πόλις ἔξεχώσθη,
ἐν τῇ καὶ ἵρον ἐστὶ Βουβάστιος ἀξιαπηγητότατον·
μέέω μὲν γὰρ ἄλλα καὶ πολυδαπανώτερα ἐστὶ²
ἵρα, ἡδονὴ δὲ ἰδέσθαι οὐδὲν τούτου μᾶλλον. ἥ δὲ
Βούβαστις κατὰ Ἑλλάδα γλώσσαν ἐστὶν Ἀρτεμις.

138. Τὸ δὲ ἱρὸν αὐτῆς ὥδε ἔχει. πλὴν τῆς
ἐσόδου τὸ ἄλλο νῆσος ἐστί· ἐκ γὰρ τοῦ Νείλου
διώρυχες ἐσέχουσι οὐ συμμίσγουσαι ἀλλήλῃσι,
ἄλλ' ἄχρι τῆς ἐσόδου τοῦ ἱροῦ ἐκατέρη ἐσέχει,
ἥ μὲν τῇ περιρρέουσα ἥ δὲ τῇ, εὑρος ἐοῦσα
ἐκατέρη ἐκατὸν ποδῶν, δένδρεσι κατάσκιος. τὰ
δὲ προπύλαια ὑψος μὲν δέκα ὄργυιέων ἐστί,
τύποισι δὲ ἔξαπήχεσι ἐσκευάδαται ἀξίοισι λόγουν.
ἐὸν δ' ἐν μέσῃ τῇ πόλι τὸ ἱρὸν κατοράται πάντο-
θεν περιιόντι· ἄτε γὰρ τῆς πόλιος μὲν ἐκκεχω-
σμένης ὑφοῦ, τοῦ δὲ ἱροῦ οὐ κεκινημένου ὡς
ἀρχῆθεν ἐποιήθη, ἔσοπτον ἐστί. περιθέει δὲ
αὐτὸν αἴμασιὴ ἐγγεγλυμμένη τύποισι, ἐστι δὲ
ἔσωθεν ἄλσος δενδρέων μεγίστων πεφυτευμένου
περὶ νηὸν μέγαν, ἐν τῷ δὴ τῶγαλμα ἐνι. εὑρος
δὲ καὶ μῆκος τοῦ ἱροῦ πάντη σταδίου ἐστί. κατὰ

recorded in the history of his reign that he would never put to death any Egyptian wrongdoer, but sentenced all, according to the greatness of their offence, to raise embankments in the town of which each was a native. Thus the towns came to stand yet higher than before; for having been first built on embankments made by the diggers of the canals in the reign of Sesostris, they were yet further raised in the reign of the Ethiopian. Other Egyptian towns, to my thinking, were so dealt with, but the level of Bubastis was raised more than any. In this town there is a temple of Bubastis, and it is a building most worthy of note. Other temples are greater and more costly, but none pleasanter to the eye than this. Bubastis is, in the Greek language, Artemis.

138. I will now show the form of her temple: save for the entrance, it stands on an island; two separate channels approach it from the Nile, and after coming up to the entry of the temple, they run round it on opposite sides; each of them is an hundred feet wide, and overshadowed by trees. The outer court has a height of ten fathoms, and is adorned with notable figures six cubits high. The temple is in the midst of the city, the whole circuit of which commands a view down into it; for the city's level has been raised, but that of the temple has been left as it was from the first, so that it can be seen into from without. A stone wall, carven with figures, runs round it; within is a grove of very tall trees growing round a great shrine, wherein is the image of the goddess; the temple is a square, each side measuring a furlong.

HERODOTUS

μὲν δὴ τὴν ἔσοδον ἐστρωμένη ἐστὶ ὁδὸς λίθου ἐπὶ σταδίους τρεῖς μάλιστά κῃ, διὰ τῆς ἀγορῆς φέρουσα ἐς τὸ πρὸς ἥῶ, εὑρος δὲ ὡς τεσσέρων πλέθρων· τῇ δὲ καὶ τῇ τῆς ὁδοῦ δένδρεα οὐρανομήκεα πέφυκε· φέρει δὲ ἐς Ἐρμέω ἰρόν. τὸ μὲν δὴ ἰρὸν τοῦτο οὕτω ἔχει.

139. Τέλος δὲ τῆς ἀπαλλαγῆς τοῦ Αἰθίοπος ὅδε ἔλεγον γενέσθαι· ὅψιν ἐν τῷ ὕπνῳ τοιήνδε ἴδοντα αὐτὸν οἴχεσθαι φεύγοντα· ἐδόκεε οἱ ἄνδρα ἐπιστάντα συμβουλεύειν τοὺς ἱέας τοὺς ἐν Αἰγύπτῳ συλλέξαντα πάντας μέσους διαταμένην. ἴδοντα δὲ τὴν ὅψιν ταύτην λέγειν αὐτὸν ὡς πρόφασίν οἱ δοκέοι ταύτην τοὺς θεοὺς προδεικνύναι, ἵνα ἀσεβήσας περὶ τὰ ἵρα κακόν τι πρὸς θεῶν ἦ πρὸς ἀνθρώπων λάβοι· οὐκων ποιήσειν ταῦτα, ἀλλὰ γάρ οἱ ἔξεληλυθέναι τὸν χρόνον, ὁκόσον κεχρῆσθαι ἄρξαντα Αἰγύπτου ἐκχωρήσειν. ἐν γὰρ τῇ Αἰθιοπίᾳ ἔόντι αὐτῷ τὰ μαντήμα, τοῖσι χρέωνται Αἰθίοπες, ἀνεῦλε ὡς δέοι αὐτὸν Αἰγύπτου βασιλεῦσαι ἔτεα πεντήκοντα. ὡς ὅν ὁ χρόνος οὗτος ἔξηιε καὶ αὐτὸν ἦ ὅψις τοῦ ἐνυπνίου ἐπετάρασσε, ἐκὼν ἀπαλλάσσετο ἐκ τῆς Αἰγύπτου ὁ Σαβακῶς.

140. 'Ως δ' ἄρα οἴχεσθαι τὸν Αἰθίοπα ἐξ Αἰγύπτου, αὐτὶς τὸν τυφλὸν ἄρχειν ἐκ τῶν ἐλέων ἀπικόμενον, ἔνθα πεντήκοντα ἔτεα νῆσον χώσας σποδῷ τε καὶ γῇ οἴκεε. ὅκως γάρ οἱ φοιτᾶν σίτον ἄγοντας Αἰγυπτίων, ὡς ἐκάστοισι προστετάχθαι, σιγῇ τοῦ Αἰθίοπος, ἐς τὴν δωρεὴν κελεύειν σφέας καὶ σποδὸν κομίζειν. ταύτην τὴν νῆσον οὐδεὶς πρότερον ἐδυνάσθη Ἀμυρταίου ἐξευρεῖν, ἀλλὰ ἔτεα ἐπὶ πλέω ἦ ἐπτακόσια οὐκ οἰοί τε ἥσαν

BOOK II. 138-140

A road, paved with stone, of about three furlongs' length leads to the entrance, running eastward through the market place, towards the temple of Hermes; this road is about four hundred feet wide, and bordered by trees reaching to heaven. Such is this temple.

139. Now the departure of the Ethiopian (they said) was accomplished on this wise. He fled away from the country, having seen in a dream one who stood over him and counselled him to gather together all the priests in Egypt and cut them in sunder. Having seen this vision, he said that he supposed it to be a manifestation sent to him by the gods, that he might commit sacrilege and so be punished by gods or men; he would not (he said) act so, but otherwise, for the time foretold for his rule over Egypt, after which he was to depart, was now fulfilled: for when he was still in Ethiopia the oracles which are inquired of by the people of that country declared to him that he was fated to reign fifty years over Egypt. Seeing that this time was now completed and that he was troubled by what he saw in his dream, Sabacos departed from Egypt of his own accord.

140. The Ethiopian having left Egypt, the blind man (it is said) was king once more, returning from the marshes, where he had dwelt fifty years on an island which he built of ashes and earth; for the Egyptians, who were severally charged to bring him food without the Ethiopian's knowledge, were bidden by the king to bring ashes whenever they came, as their gift. This island was never discovered before the time of Amyrtaeus; all the kings before him sought it in vain

HERODOTUS

αὐτὴν ἀνευρεῖν οἱ πρότεροι γενόμενοι βασιλέες
 Ἀμυρταίου. οὕνομα δὲ ταύτη τῇ νήσῳ Ἐλβώ,
 μέγαθος δ' ἔστι πάντῃ δέκα σταδίων.

14]. Μετὰ δὲ τοῦτον βασιλεῦσαι τὸν ἵρεα τοῦ
 Ἡφαίστου, τῷ οὕνομα εἶναι Σεθῶν· τὸν ἐν ἀλο-
 γίησι ἔχειν παραχρησάμενον τῶν μαχίμων Αἰ-
 γυπτίων ὡς οὐδὲν δεησόμενον αὐτῶν, ἅλλα τε δὴ
 ἄτιμα ποιεῦντα ἐσ αὐτούς, καὶ σφεας ἀπελέσθαι
 τὰς ἀρούρας· τοῖσι ἐπὶ τῶν πρότερων βασιλέων
 δεδόσθαι ἔξαιρέτους ἕκαστῳ δυώδεκα ἀρούρας.
 μετὰ δὲ ἐπ' Αἴγυπτον ἐλαύνειν στρατὸν μέγαν
 Σαναχάριβον βασιλέα :Αραβίων τε καὶ Ἀσσυ-
 ρίων· οὕκων δὴ ἐθέλειν τοὺς μαχίμους τῶν
 Αἰγυπτίων βοηθέειν. τὸν δ' ἵρεα ἐσ απορίην
 ἀπειλημένον ἐσελθόντα ἐσ τὸ μέγαρον πρὸς τῷ-
 γαλμα ἀποδύρεσθαι οἷα κινδυνεύει παθεῖν. ὀλο-
 φυρόμενον δ' ἄρα μιν ἐπελθεῖν ὑπνον, καὶ οἱ δόξαι
 ἐν τῇ δψι ἐπιστάντα τὸν θεὸν θαρσύνειν ὡς οὐδὲν
 πείσεται ἄχαρι ἀντιάζων τὸν Ἀραβίων στρατόν·
 αὐτὸς γάρ οἱ πέμψειν τιμωρούς. τούτοισι δὴ μιν
 πίσυνον τοῖσι ἐνυπνίοισι, παραλαβόντα Αἰγυπτίων
 τοὺς βουλομένους οἱ ἐπεσθαι, στρατοπεδεύσασθαι
 ἐν Πηλουσίῳ· ταύτη γὰρ εἰσὶ αἱ ἐσβολαί· ἐπε-
 σθαι δὲ οἱ τῶν μαχίμων μὲν οὐδένα ἀνδρῶν, καπῆ-
 λους δὲ καὶ χειρώνακτας καὶ ἀγοραίους ἀνθρώπους.
 ἐνθαῦτα ἀπικομένοισι¹ τοῖσι ἐναντίοισι αὐτοῖσι
 ἐπιχυθέντας νυκτὸς μῦς ἀρουραίους κατὰ μὲν
 φαγεῖν τοὺς φαρετρέωνας αὐτῶν κατὰ δὲ τὰ τόξα,
 πρὸς δὲ τῶν ἀσπίδων τὰ ὅχανα, ὥστε τῇ ὑστεραίη

¹ Stein reads ἀπικομένους, and supposes a lacuna after
 ἐναντίοισι; ἀπικομένοισι has the best authority.

for more than seven hundred years. The name of it is Elbo, and it is ten furlongs long and of an equal breadth.

141. The next king was the priest of Hephaestus, whose name was Sethos. He despised and took no account of the warrior Egyptians, thinking he would never need them; besides otherwise dishonouring them, he took away the chosen lands which had been given to them, twelve fields to each man, in the reign of former kings. So presently came king Sanacharib¹ against Egypt, with a great host of Arabians and Assyrians; and the warrior Egyptians would not march against him. The priest, in this quandary, went into the temple shrine and there bewailed to the god's image the peril which threatened him. In his lamentation he fell asleep, and dreamt that he saw the god standing over him and bidding him take courage, for he should suffer no ill by encountering the host of Arabia: "Myself," said the god, "will send you champions." So he trusted the vision, and encamped at Pelusium with such Egyptians as would follow him, for here is the road into Egypt; and none of the warriors would go with him, but only hucksters and artificers and traders. Their enemies too came thither, and one night a multitude of fieldmice² swarmed over the Assyrian camp and devoured their quivers and their bows and the handles of their shields likewise, inso-

¹ Sennacherib's attack on Hezekiah of Judaea was made on his march to Egypt.—II Kings, xviii.

² This is Hdt.'s version of the Jewish story of the pestilence which destroyed the Assyrian army before Jerusalem. Mice are a Greek symbol of pestilence; it is Apollo Smintheus (the mouse god) who sends and then stays the plague in Homer, *Il. i.* It has long been known that rats are carriers of the plague.

HERODOTUS

φευγόντων σφέων γυμνῶν πεσεῖν πολλούς. καὶ
νῦν οὗτος ὁ βασιλεὺς ἔστηκε ἐν τῷ ἵρῳ τοῦ Ἡφαί-
στου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μῦν, λέγων
διὰ γραμμάτων τάδε· “Ἐσ εἶ μέ τις ὄρέων εὐσεβῆς
ἔστω.”

142. Ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοί τε
καὶ οἱ ἱρέες ἔλεγον, ἀποδεικνύντες ἀπὸ τοῦ πρώτου
βασιλέος ἐς τοῦ Ἡφαίστου τὸν ἱρέα τοῦτον τὸν
τελευταῖον βασιλεύσαντα μίαν τε καὶ τεσσερά-
κοντα καὶ τριηκοσίας γενεὰς ἀνθρώπων γενομένας,
καὶ ἐν ταύτῃσι ἀρχιερέας καὶ βασιλέας ἐκατέρους
τοσούτους γενομένους. καίτοι τριηκόσιαι μὲν
ἀνδρῶν γενεὰι δυνέαται μύρια ἔτεα· γενεὰὶ γὰρ
τρεῖς ἀνδρῶν ἐκατὸν ἔτεα ἐστί· μῆτς δὲ καὶ τεσ-
σεράκοντα ἔτι τῶν ἐπιλοίπων γενεέων, αἱ ἐπῆσαν
τῇσι τριηκοσίῃσι, ἐστὶ τεσσεράκοντα καὶ τριηκόσια
καὶ χίλια ἔτεα. οὕτω ἐν μυρίοισι τε ἔτεσι καὶ χι-
λίοισι καὶ τριηκοσίοισι τε καὶ τεσσεράκοντα ἔλεγον
θεὸν ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μέντοι
οὐδὲ πρότερον οὐδὲ νῦτερον ἐν τοῖσι ὑπολοίποισι
Αἰγύπτου βασιλεῦσι γενομένοισι ἔλεγον οὐδὲν
τοιοῦτο. ἐν τοίνυν τούτῳ τῷ χρόνῳ τετράκις
ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν
καταδύεται, ἔνθεῦτεν δὶς ἐπαντεῖλαι, καὶ ἔνθεν
νῦν ἀνατέλλει, ἔνθαῦτα δὶς καταδύναι. καὶ οὐδὲν
τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα ἐτεροιωθῆμαι, οὔτε
τὰ ἐκ τῆς γῆς οὔτε τὰ ἐκ τοῦ ποταμοῦ σφι
γινόμενα, οὔτε τὰ ἀμφὶ νούσους οὔτε τὰ κατὰ
τοὺς θανάτους.

143. Πρότερον δὲ Ἐκαταίῳ τῷ λογοποιῷ ἐν
Θήβησι γενεηλογήσαντί τε ἔωστὸν καὶ ἀναδή-
σαντι τὴν πατριὴν ἐς ἐκκαιδέκατον θεὸν ἐποίησαν

much that they fled the next day unarmed and many fell. And at this day a stone statue of the Egyptian king stands in Hephaestus' temple, with a mouse in his hand, and an inscription to this effect: "Look on me, and fear the gods."

142. Thus far went the record given me by the Egyptians and their priests; and they showed me that the time from the first king to that priest of Hephaestus, who was the last, covered three hundred and forty-one generations of men, and that in this time such also had been the number of their kings, and of their high priests. Now three hundred generations make up ten thousand years, three generations being equal to a century. And over and above the three hundred the remaining forty-one cover thirteen hundred and forty years. Thus the whole sum is eleven thousand three hundred and forty years; in all which time (they said) they had had no king who was a god in human form, nor had there been any such thing either before or after those years among the rest of the kings of Egypt. Four times in this period (so they told me) the sun rose contrary to his wont; twice he rose where he now sets, and twice he set where now he rises; yet Egypt at these times underwent no change, neither in the produce of the river and the land, nor in the matter of sickness and death.

143. Hecataeus¹ the historian was once at Thebes, where he made for himself a genealogy which connected him by lineage with a god in the sixteenth

¹ Hecataeus died soon after the Persian war.

HERODOTUS

οἱ ἵρεες τοῦ Διὸς οἰόν τι καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεωυτόν· ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω ἐδὲ μέγα ἐξηρίθμεον δεικνύντες κολοσσοὺς ξυλίνους τοσούτους ὅσους περ εἶπον· ἀρχιερεὺς γὰρ ἔκαστος αὐτόθι ἴστὰ ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ· ἀριθμέοντες ὡν καὶ δεικνύντες οἱ ἵρεες ἐμοὶ ἀπεδείκνυσαν παῖδα πατρὸς ἑωυτῶν ἔκαστον ἔόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνος διεξιόντες διὰ πατέων, ἕως οὖν ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γενεηλογήσαντι ἑωυτὸν καὶ ἀναδήσαντι ἐς ἔκκαιδέκατον θεὸν ἀντεγενεηλόγησαν ἐπὶ τῇ ἀριθμήσι, οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι ἄνθρωπον· ἀντεγενεηλόγησαν δὲ ὥδε, φάμενοι ἔκαστον τῶν κολοσσῶν πίρωμιν ἐκ πιρώμιος γεγονέναι, ἐς δὲ τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς [πίρωμιν ἐπονομαζόμενον],¹ καὶ οὕτε ἐς θεὸν οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. πίρωμις δὲ ἐστὶ κατὰ Ἑλλάδα γλῶσσαν καλὸς κάγαθός.

144. Ἡδη ὡν τῶν αἱ εἰκόνες ἦσαν, τοιούτους ἀπεδείκνυσαν σφέας πάντας ἔόντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους. τὸ δὲ πρότερον τῶν ἀνδρῶν τούτων θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας, οὐκ ἔόντας ἀμα τοῖσι ἀνθρώποισι, καὶ τούτων αἱεὶ ἔνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεύεινσαι Ὁρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλλωνα Ἑλληνες ὄνομάζουσι· τοῦτον καταπάύσαντα Τυφῶνα βασιλεύεινσαι ὕστατον Αἰγύπτου. Ὁσιρις δὲ ἐστὶ Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.

¹ Whether we read ἐπονομαζόμενον (with Stein) or πίρωμιν ἐκ πιρώμιος γενόμενον (with the MSS.) the words do not accord with the construction of the sentence.

generation. But the priests did for him what they did for me (who had not traced my own lineage). They brought me into the great inner court of the temple and showed me there wooden figures which they counted up to the number they had already given, for every high priest sets there in his lifetime a statue of himself; counting and pointing to these, the priests showed me that each inherited from his father; they went through the whole tale of figures, back to the earliest from that of him who had lateliest died. Thus when Hecataeus had traced his descent and claimed that his sixteenth forefather was a god, the priests too traced a line of descent according to the method of their counting; for they would not be persuaded by him that a man could be descended from a god; they traced descent through the whole line of three hundred and forty-five figures, not connecting it with any ancestral god or hero, but declaring each figure to be a "Piromis" the son of a "Piromis," that is, in the Greek language, one who is in all respects a good man.

144. Thus they showed that all whose statues stood there had been good men, but wholly unlike gods. Before these men, they said, the rulers of Egypt were gods, but none had been contemporary with the human priests. Of these gods one or other had in succession been supreme; the last of them to rule the country was Osiris' son Horus, called by the Greeks Apollo; he deposed Typhon,¹ and was the last divine king of Egypt. Osiris is, in the Greek language, Dionysus.

¹ Typhon is the Egyptian Set, the god of destruction.

HERODOTUS

145. Ἐν Ἑλλησι μὲν νῦν νεώτατοι τῶν θεῶν νομίζονται εἶναι Ἡρακλέης τε καὶ Διόνυσος καὶ Πάν, παρ' Αἰγυπτίοισι δὲ Πὰν μὲν ἀρχαιότατος καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων θεῶν, Ἡρακλέης δὲ τῶν δευτέρων τῶν δυώδεκα λεγομένων εἶναι, Διόνυσος δὲ τῶν τρίτων, οἱ ἐκ τῶν δυώδεκα θεῶν ἔγενοντο. Ἡρακλέι μὲν δὴ δῆτα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτεα ἐς Ἀμασιν βασιλέα, δεδήλωται μοι πρόσθε. Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι, Διονύσῳ δὲ ἐλάχιστα τούτων, καὶ τούτῳ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἀμασιν βασιλέα. καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεὶ τε λογιζόμενοι καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. Διονύσῳ μέν νῦν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένῳ γενέσθαι κατὰ ἔξακόσια ἔτεα καὶ χίλια μάλιστα ἔστι ἐς ἐμέ, Ἡρακλέι δὲ τῷ Ἀλκμήνῃς κατὰ εἰνακόσια ἔτεα. Πανὶ δὲ τῷ ἐκ Πηνελόπης (ἐκ ταύτης γὰρ καὶ Ἐρμέω λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν) ἐλάσσω ἔτεα ἔστι τῶν Τρωικῶν, κατὰ ὀκτακόσια μάλιστα ἐς ἐμέ.

146. Τούτων ὡν ἀμφοτέρων πάρεστι χρᾶσθαι τοῖσι τις πείσεται λεγομένοισι μᾶλλον ἐμοὶ δὲ ὧν ἡ περὶ αὐτῶν γνώμη ἀποδέδεκται. εἰ μὲν γὰρ φανεροὶ τε ἔγενοντο καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατά περ Ἡρακλέης ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης καὶ Πὰν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη ἄν τις καὶ τούτους ἄλλους ἄνδρας γενομένους ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. νῦν δὲ Διόνυσόν τε λέγουσι οἱ Ἑλληνες ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράφατο Ζεὺς καὶ

145. Among the Greeks, Heracles, Dionysus, and Pan are held to be the youngest of the gods. But in Egypt Pan¹ is the most ancient of these and is one of the eight gods who are said to be the first of all, Heracles belongs to the second dynasty (that of the so-called twelve gods), and Dionysus to the third, which came after the twelve. How many years there were between Heracles and the reign of Amasis, I have already shown; Pan is said to be earlier still; the years between Dionysus and Amasis are the fewest, and they are reckoned by the Egyptians at fifteen thousand. Of all this the Egyptians claim to have certain knowledge, seeing that they had always reckoned the years and chronicled them in writing. Now the Dionysus who was called the son of Semele, daughter of Cadmus, was about sixteen hundred years before my time, and Heracles son of Alcmene about nine hundred years; and Pan the son of Penelope (for according to the Greeks Penelope and Hermes were the parents of Pan) was about eight hundred years before me, and thus of a later date than the Trojan war.

146. With regard to these two, Pan and Dionysus, a man may follow whatsoever story he deems most credible; but I here declare my own opinion concerning them:—Had Dionysus son of Semele and Pan son of Penelope been made manifest in Hellas and lived there to old age, like Heracles the son of Amphitryon, it might have been said that they too (like Heracles) were but men, named after the older Pan and Dionysus, the gods of antiquity; but as it is, the Greek story has it that no sooner was Dionysus born than Zeus sewed him up in his thigh and carried

¹ The Egyptian Khem.

HERODOTUS

ἥνεικε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν ἐν
τῇ Αἴθιοπίῃ, καὶ Πανός γε πέρι οὐκ ἔχυσι εἰπεῖν
ὅκη ἐτράπετο γενόμενος. δῆλά μοι ὅν γέγονε ὅτι
ὑστερον ἐπύθοντο οἱ "Ελληνες τούτων τὰ οὔνοματα
ἡ τὰ τῶν ἄλλων θεῶν· ἀπ' οὗ δὲ ἐπύθοντο χρόνου,
ἀπὸ τούτου γενεηλογέουσι αὐτῶν τὴν γένεσιν.

147. Ταῦτα μέν νυν αὐτοὶ Αἰγύπτιοι λέγουσι
ὅσα δὲ οἵ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι
λέγουσι οὐμολογέοντες τοῖσι ἄλλοισι κατὰ ταύτην
τὴν χώρην γενέσθαι, ταῦτ' ἡδη φράσω· προσέσται
δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὅψιος.

'Ελευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἴρεα τοῦ
'Ηφαίστου βασιλεύσαντα, οὐδένα γὰρ χρόνον οἶοι
τε ἥσαν ἀνευ βασιλέος διαιτᾶσθαι, ἐστήσαντο
δυώδεκα βασιλέας, δυώδεκα μοίρας δασάμενοι
Αἰγυπτον πᾶσαν. οὗτοι ἐπιγαμίας ποιησάμενοι
ἐβασίλευον νόμοισι τοῖσιδε χρεώμενοι, μήτε καται-
ρέειν ἄλλήλους μήτε πλέον τι δίξησθαι ἔχειν τὸν
ἔτερον τοῦ ἑτέρου, εἰναί τε φίλους τὰ μάλιστα.
τῶνδε δὲ εἴνεκα τοὺς νόμους τούτους ἐποιέοντο,
ἰσχυρώς περιστέλλοντες· ἐκέχρηστό σφι κατ'
ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας τὸν
χαλκέη φιάλη σπείσαντα αὐτῶν ἐν τῷ ἴρῳ τοῦ
'Ηφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου·
ἐς γὰρ δὴ τὰ πάντα ἵρᾳ συνελέγοντο.

148. Καὶ δή σφι μηνηδόνυμα ἔδοξε λιπέσθαι
κοινῆ, δόξαν δέ σφι ἐποιήσαντο λαβύρινθον, ὀλί-
γον ὑπὲρ τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδεί-
λων καλεομένην πόλιν μάλιστά κη κείμενον· τὸν
ἐγὼ ἡδη εἰδον λόγου μέζω. εἰ γάρ τις τὰ ἔξ· Ελλή-
νων τείχεά τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο,

him away to Nysa in Ethiopia beyond Egypt; and as for Pan, the Greeks know not what became of him after his birth. It is therefore plain to me that the Greeks learnt the names of these two gods later than the names of all the others, and trace the birth of both to the time when they gained the knowledge.

147. Thus far I have recorded what the Egyptians themselves say. I will now relate what is recorded alike by Egyptians and foreigners to have happened in that land, and I will add thereto something of what I myself have seen.

After the reign of the priest of Hephaestus the Egyptians were made free. But they could never live without a king, so they divided Egypt into twelve portions and set up twelve kings. These kings inter-married, and agreed to be close friends, undertaking not to depose one another nor to seek to possess one more than another. The reason of this agreement, which they zealously guarded, was this: at their very first establishment in their several lordships an oracle was given them that that one of them who poured a libation from a bronze vessel in the temple of Hephaestus (where, as in all the temples, it was their wont to assemble) should be king of all Egypt.

148. Moreover they resolved to preserve the memory of their names by some joint enterprise; and having so resolved they made a labyrinth,¹ a little way beyond the lake Moeris and near the place called the City of Crocodiles. I have myself seen it, and indeed no words can tell its wonders;² were all that Greeks have builded and wrought added together

¹ This "labyrinth" was a horseshoe-shaped group of buildings, supposed to have been near the pyramid of Hawâra (Sayce). ² I take Χδη as = ḥ d̄h, with λδγου μέζω.

HERODOTUS

έλάσσονος πόνου τε ἀν καὶ δαπάνης φανείη ἔόντα τοῦ λαβύρινθου τούτου. καίτοι ἀξιόλογός γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νῆὸς καὶ ὁ ἐν Σάμῳ. ἡσαν μὲν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν ἑκάστη αὐτέων. Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη, ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει· τοῦ [γὰρ]¹ δυώδεκα μὲν εἰσὶν αὐλαὶ κατάστεγοι, ἀντίπυλοι ἀλλήλῃσι, ἔξ μὲν πρὸς βορέω ἔξ δὲ πρὸς νότον τετραμμέναι, συνεχέες· τοῦχος δὲ ἔξωθεν ὁ αὐτός σφεας περιέργει. οἰκήματα δ' ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια τὰ δὲ μετέωρα ἐπ' ἑκίνοισι, τρισχίλια ἀριθμόν, πεντακοσίων καὶ χιλίων ἔκατερ. τὰ μέν νυν μετέωρα τῶν οἰκημάτων αὐτοί τε ὠρῶμεν διεξιόντες καὶ αὐτοὶ θεστάμενοι λέγομεν, τὰ δὲ αὐτῶν ὑπόγαια λόγοισι ἐπυνθανόμεθα· οἱ γὰρ ἐπεστεώτες τῶν Αἴγυπτίων δεικνύναι αὐτὰ οὐδαμῶς ἥθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβύρινθον τούτον οἰκοδομησαμένων βασιλέων καὶ τῶν ἵρων κροκοδείλων. οὕτω τῶν μὲν κάτω πέρι οἰκημάτων ἀκοῇ παραλαβόντες λέγομεν, τὰ δὲ ἄνω μέζονα ἀνθρωπήιων ἔργων αὐτοὶ ὠρῶμεν· αἴ τε γὰρ διέξοδοι διὰ τῶν στεγέων καὶ οἱ ἐλιγμοὶ διὰ τῶν αὐλέων ἔόντες ποικιλώτατοι θῶμα μυρίον παρείχουντο ἔξ αὐλῆς τε ἐσ τὰ οἰκήματα διεξιοῦσι καὶ ἐκ τῶν οἰκημάτων ἐσ παστάδας, ἐσ στέγας τε ἄλλας ἐκ τῶν παστάδων καὶ ἐσ αὐλὰς ἄλλας ἐκ τῶν οἰκημάτων. ὅροφὴ δὲ πάντων τούτων λιθίνη κατά περ οἱ τοῖχοι, οἱ δὲ τοῦχοι τύπων ἐγγεγλυμένων πλέοι,

¹ γὰρ is bracketed, τοῦ as a relative being in accordance with Herodotus' practice.

BOOK II. 148

the whole would be seen to be a matter of less labour and cost than was this labyrinth, albeit the temples at Ephesus and Samos are noteworthy buildings. Though the pyramids were greater than words can tell, and each one of them a match for many great monuments built by Greeks, this maze surpasses even the pyramids. It has twelve roofed courts, with doors over against each other: six face the north and six the south, in two continuous lines, all within one outer wall. There are also double sets of chambers, three thousand altogether, fifteen hundred above and the same number under ground. We ourselves viewed those that are above ground, and speak of what we have seen; of the underground chambers we were only told; the Egyptian wardens would by no means show them, these being, they said, the burial vaults of the kings who first built this labyrinth, and of the sacred crocodiles. Thus we can only speak from hearsay of the lower chambers; the upper we saw for ourselves, and they are creations greater than human. The outlets of the chambers and the mazy passages hither and thither through the courts were an unending marvel to us as we passed from court to apartment and from apartment to colonnade, from colonnades again to more chambers and then into yet more courts. Over all this is a roof, made of stone like the walls, and the walls are covered with carven figures, and every

HERODOTUS

αὐλὴ δὲ ἔκάστη περίστυλος λίθου λευκοῦ ἀρμοσ-
μένου τὰ μάλιστα. τῆς δὲ γωνίης τελευτῶντος
τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσερακοντόρ-
γυιος, ἐν τῇ ζῷῳ μεγάλᾳ ἐγγέγλυπται· ὁδὸς δὲ ἐς
αὐτὴν ὑπὸ γῆν πεποίηται.

149. Τοῦ δὲ λαβυρίνθου τούτου ἔόντος τοιούτου
θῶμα ἔτι μέζον παρέχεται ἡ Μοίριος καλεομένη
λίμνη, παρ' ἣν ὁ λαβύρινθος οὗτος οἰκοδόμη-
ται· τῆς τὸ περίμετρον τῆς περιόδου εἰσὶ στάδιοι
ἔξακόσιοι καὶ τρισχίλιοι, σχοίνων ἔξήκοντα ἔόν-
των, ἵσοι καὶ αὐτῆς Αἴγυπτου τὸ παρὰ θάλασσαν.
κεῖται δὲ μακρὴ ἡ λίμνη πρὸς βορέην τε καὶ νότον,
ἐοῦσα βάθος, τῇ βαθυτάτῃ αὐτῇ ἔωστής, πεντη-
κοντόργυιος. ὅτι δὲ χειροποίητος ἐστὶ καὶ ὄρυκτή,
αὐτὴ δηλοῖ· ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστά κῃ
ἐστᾶσι δύο πυραμίδες, τοῦ ὕδατος ὑπερέχουσαι
πεντήκοντα ὄργυιας ἔκατέρη, καὶ τὸ κατ' ὕδατος
οἰκοδόμηται ἔτερον τοσοῦτον, καὶ ἐπ' ἀμφοτέρησι
ἔπεστι κολοσσὸς λίθινος κατήμενος ἐν θρόνῳ.
οὗτῳ αἱ μὲν πυραμίδες εἰσὶ ἔκατὸν ὄργυιέων, αἱ δὲ
ἔκατὸν ὄργυιαι δίκαιαι εἰσὶ στάδιον ἔξαπλεθρον,
ἔξαπέδου τε τῆς ὄργυιῆς μετρεομένης καὶ τετρα-
πήχεος, τῶν ποδῶν μὲν τετραπαλαίστων ἔόντων,
τοῦ δὲ πήχεος ἔξαπαλαίστου. τὸ δὲ ὕδωρ τὸ ἐν
τῇ λίμνῃ αὐθιγενὲς μὲν οὐκ ἔστι (ἄνυδρος γὰρ
δὴ δεινώς ἔστι ἡ ταύτη), ἐκ τοῦ Νείλου δὲ κατὰ
διώρυχα ἐσήκται, καὶ ἔξ μὲν μῆνας ἔσω ρέει ἐς
τὴν λίμνην, ἔξ δὲ μῆνας ἔξω ἐς τὸν Νείλον αὐτὶς·
καὶ ἐπεὰν μὲν ἐκρέῃ ἔξω, ἦ δὲ τότε τοὺς ἔξ μῆνας
ἐς τὸ βασιλήιον καταβάλλει ἐπ' ἡμέρην ἔκάστην
τάλαντον ἀργυρίου ἐκ τῶν ἰχθύων, ἐπεὰν δὲ ἐσὶν
τὸ ὕδωρ ἐσ αὐτήν, εἴκοσι μνέας.

court is set round with pillars of white stone most exactly fitted together. Hard by the corner where the labyrinth ends there stands a pyramid forty fathoms high, whereon great figures are carved. A passage has been made into this underground.

149. Such is this labyrinth; and yet more marvellous is the lake Moeris, by which it stands. This lake has a circuit of three thousand six hundred furlongs, or sixty schoeni, which is as much as the whole seaboard of Egypt. Its length is from north to south; the deepest part has a depth of fifty fathoms. That it has been dug out and made by men's hands the lake shows for itself; for almost in the middle of it stand two pyramids, so built that fifty fathoms of each are below and fifty above the water; atop of each is a colossal stone figure seated on a throne. Thus these pyramids are a hundred fathoms high; and a hundred fathoms equal a furlong of six hundred feet, the fathom measuring six feet or four cubits, the foot four spans and the cubit six spans. The water of the lake is not natural (for the country here is exceeding waterless) but brought by a channel from the Nile; six months it flows into the lake, and six back into the river. For the six months that it flows from the lake, the daily take of fish brings a silver talent into the royal treasury, and twenty minae for each day of the flow into the lake.

HERODOTUS

150. Ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδιδοῖ ή λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ πρὸς ἑσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπέρ Μέμφιος. ἐπείτε δὲ τοῦ δρύγματος τούτου οὐκ ὥρων τὸν χοῦν οὐδαμοῦ ἔοντα, ἐπιμελὲς γὰρ δή μοι ἦν, εἰρόμην τοὺς ἄγχιστα οἰκέοντας τῆς λίμνης ὅκου εἴη ὁ χοῦς ὁ ἐξορυχθεὶς. οὐδὲ δὲ ἔφρασάν μοι ἵνα ἐξεφορῇθη, καὶ εὐπετέως ἔπειθον· ἥδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίων πόλι γενόμενον ἔτερον τοιοῦτον. τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέος ἔοντα μεγάλα χρήματα καὶ φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι ἐπενόησαν κλῶπες ἐκφορῆσαι. ἐκ δὴ ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ κλῶπες ὑπὸ γῆν σταθμεόμενοι ἐς τὰ βασιλήια οἰκία ὥρυσσον, τὸν δὲ χοῦν τὸν ἐκφορεόμενον ἐκ τοῦ ὄρυγματος, ὅκως γένοιτο νῦξ, ἐς τὸν Τύγρην ποταμὸν παραρρέοντα τὴν Νίνου ἐξεφόρεον, ἐς δὲ κατεργάσαντο ὅ τι ἐβούλοντο. τοιοῦτον ἔτερον ἥκουσα καὶ κατὰ τὸ τῆς ἐν Αἴγυπτῳ λίμνης ὄρυγμα γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ' ἡμέρην ποιεύμενον· ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἴγυπτίους ἐς τὸν Νεῖλον φορέειν· δὲ δὲ ὑπολαμβάνων ἔμελλε διαχέειν. ή μέν νυν λίμνη αὕτη οὕτω λέγεται ὄρυχθῆναι.

151. Τῶν δὲ δυώδεκα βασιλέων δικαιοσύνη χρεωμένων, ἀνὰ χρόνον ὡς ἔθυσαν ἐν τῷ ἵρῳ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὄρτης, μελλόντων κατασπείσειν, ὁ ἀρχιερεὺς ἐξήνυεικέ σφι φιάλας χρυσέας, τῆσδε περ ἐώθεσαν σπένδειν, ἀμαρτὼν τοῦ ἀριθμοῦ, ἔνδεκα δυώδεκα ἐοῦσι. ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἐστεὼς αὐτῶν Ψαμ-

150. Further, the people of the country said that this lake issues by an underground stream into the Libyan Syrtis, and stretches inland towards the west along the mountains that are above Memphis. I could not anywhere see the earth taken from the digging of this lake, and this giving me matter for thought, I asked those who dwelt nearest to the lake where the stuff was that had been dug out. They told me whither it had been carried, and I readily believed them, for I had heard of a like thing happening in the Assyrian city of Ninus. Sardanapallus king of Ninus had great wealth, which he kept in an underground treasury. Certain thieves were minded to carry it off; they reckoned their course and dug an underground way from their own house to the palace, carrying the earth taken out of the dug passage at night to the Tigris, which runs past Ninus, till at length they accomplished their desire. This, I was told, had happened when the Egyptian lake was dug, save only that the work went on not by night but by day. The Egyptians bore the earth dug out by them to the Nile, to be caught and scattered (as was to be thought) by the river. Thus is this lake said to have been dug.

151. Now the twelve kings dealt justly; and as time went on they came to sacrifice in Hephaestus' temple. On the last day of the feast, they being about to pour libations, the high priest brought out the golden vessels which they commonly used for this; but he counted wrongly and gave the twelve only eleven. So he who stood last of them, Psammetichus, got no vessel; wherefore taking off his

HERODOTUS

αίγυπτος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκέην ὑπέσχε τε καὶ ἔσπενδε. κυνέας δὲ καὶ οἱ ἄλλοι ἄπαντες ἐφόρεόν τε βασιλέες καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμήτιχος μέν νυν οὐδενὶ δολερῷ νόῳ χρεώμενος ὑπέσχε τὴν κυνέην· οὐδὲ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμήτιχου καὶ τὸ χρηστήριον, ὅτι ἐκέχρηστό σφι τὸν χαλκέη σπείσαντα αὐτῶν φιάλῃ τοῦτον βασιλέα ἔσεσθαι μούνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὡς ἀνεύρισκον βασανίζοντες ἐξ οὐδεμῆς προνοίης αὐτὸν ποιήσαντα, ἐς δὲ τὰ ἔλεα ἔδοξε σφι διώξαι ψιλώσαντας τὰ πλεῖστα τῆς δυνάμιος, ἐκ δὲ τῶν ἐλέων ὁρμώμενον μὴ ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ.

152. Τὸν δὲ Ψαμμήτιχον τοῦτον πρότερον φεύγοντα τὸν Αἰθίοπα Σαβακῶν, ὃς οἱ τὸν πατέρα Νεκῶν ἀπέκτεινε, τοῦτον φεύγοντα τότε ἐς Συρίην, ὡς ἀπαλλάχθη ἐκ τῆς δψιος τοῦ δινείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίων οὗτοι οὐ ἐκ νομοῦ τοῦ Σαΐτεω εἰσί. μετὰ δὲ βασιλεύοντα τὸ δεύτερον πρὸς τῶν ἔνδεκα βασιλέων καταλαμβάνει μιν διὰ τὴν κυνέην φεύγειν ἐς τὰ ἔλεα. ἐπιστάμενος ὧν ὡς περιυβρισμένος εἴη πρὸς αὐτῶν, ἐπενόοει τίσασθαι τοὺς διώξαντας. πέμφαντι δέ οἱ ἐς Βουτοῦν πόλιν ἐς τὸ χρηστήριον τῆς Δήτούς, ἔνθα δὴ Αἰγυπτίοισι ἐστὶ μαντήιον ἀψευδέστατον, ἥλθε χρησμὸς ὡς τίσις ἥξει ἀπὸ θαλάσσης χαλκέων ἀνδρῶν ἐπιφανέντων. καὶ τῷ μὲν δὴ ἀπιστίῃ μεγάλῃ ὑπεκέχυτο χαλκέους οἱ ἀνδρας ἥξειν ἐπικούρους. χρόνου δὲ οὐ πολλοῦ διελθόντος ἀναγκαίη κατέλαβε Ἰωνάς τε καὶ Κάρας ἀνδρας κατὰ ληίην ἐκπλώσαντας ἀπενειχθῆναι ἐς Αἰγυπτον,

BOOK II. 151-152

bronze helmet he held it out and poured the libation with it. All the other kings too were wont to wear helmets, and were then helmeted; it was not in guile, then, that Psammetichus held out his head-gear; but the rest marked Psammetichus' deed, and remembered the oracle which promised the sovereignty of all Egypt to whosoever should pour libation from a vessel of bronze; wherefore, though they deemed Psammetichus not to deserve death (for they proved him and found that he had acted without intent), they resolved to strip him of the most of his power and chase him away into the marshes, and that he was not to concern himself with the rest of Egypt.

152. This Psammetichus had formerly been in Syria, whither he had fled from Sabacos the Ethiopian, who killed his father Necos; then, when the Ethiopian departed by reason of what he saw in a dream, the Egyptians of the province of Sais brought him back from Syria; and now Psammetichus was for the second time king, when it happened to him to be driven away into the marshes by the eleven kings by reason of the matter of the helmet. Therefore he held himself to have been outrageously dealt with by them and had a mind to be avenged on those who had expelled him, and he sent to inquire of the oracle of Leto in the town of Buto, which is the most infallible in Egypt; the oracle answered that he should have vengeance when he saw men of bronze coming from the sea. Psammetichus secretly disbelieved that men of bronze would come to aid him. But after no long time, certain Ionians and Carians, voyaging for plunder, were forced to put in on the coast of Egypt, where they disembarked in

HERODOTUS

έκβάντας δὲ ἐσ γῆν καὶ ὄπλισθέντας χαλκῷ ἀγγέλλει τῶν τις Αἰγυπτίων ἐσ τὰ ἔλεα ἀπικομενος τῷ Ψαμμητίχῳ, ὡς οὐκ ἵδων πρότερον χαλκῷ ἄνδρας ὄπλισθέντας, ὡς χάλκεοι ἄνδρες ἀπιγμένοι ἀπὸ θαλάσσης λεηλατεῦσι τὸ πεδίον. ὁ δὲ μαθὼν τὸ χρηστήριον ἐπιτελεύμενον φίλα τε τοῖσι Ἰωσὶ καὶ Καρσὶ ποιέεται καὶ σφεας μεγάλα ὑπισχνεύμενος πείθει μετ' ἑωυτοῦ γενέσθαι. ὡς δὲ ἔπεισε, οὗτο ἄμα τοῖσι τὰ ἑωυτοῦ βουλομένοισι Αἰγυπτίοισι καὶ τοῖσι ἐπικούροισι καταιρέει τοὺς βασιλέας.

153. Κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμήτιχος ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι τὰ πρὸς νότον ἄνεμον τετραμμένα, αὐλὴν τε τῷ "Απι, ἐν τῇ τρέφεται ἐπεὰν φανῆ ὁ Ἀπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων, πᾶσάν τε περίστυλον ἔοῦσαν καὶ τύπων πλένην ἀντὶ δὲ κιόνων ὑπεστᾶσι κολοσσοὶ δυωδεκαπήγχεες τῇ αὐλῇ. ὁ δὲ Ἀπις κατὰ τὴν Ἑλλήνων γλώσσαν ἐστὶν Ἐπαφος.

154. Τοῖσι δὲ Ἰωσὶ καὶ τοῖσι Καρσὶ τοῖσι συγκατεργασαμένοισι αὐτῷ ὁ Ψαμμήτιχος δίδωσι χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νεῖλου τὸ μέσον ἔχοντος, τοῖσι οὖνόματα ἐτέθη Στρατόπεδα· τούτους τε δὴ σφι τοὺς χώρους δίδωσι καὶ τὰ ἄλλα τὰ ὑπέσχετο πάντα ἀπέδωκε. καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα γλώσσαν ἐκδιδάσκεσθαι. ἀπὸ δὲ τούτων ἐκμαθόντων τὴν γλώσσαν οἱ νῦν ἐρμηνέες ἐν Αἰγύπτῳ γεγόνασι. οἱ δὲ Ἰωνές τε καὶ οἱ Κάρες τούτους τοὺς χώρους οἰκησαν χρόνον ἐπὶ πολλόν. εἰσὶ δὲ οὗτοι οἱ χῶροι πρὸς θαλάσσης δὲλίγον ἔνερθε Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ

their mail of bronze ; and an Egyptian came into the marsh country and brought news to Psammetichus (for he had never before seen mailed men) that men of bronze were come from the sea and were foraging in the plain. Psammetichus saw in this the fulfilment of the oracle ; he made friends with the Ionians and Carians, and promised them great rewards if they would join him, and having won them, with the aid of such Egyptians as consented and these allies he deposed the eleven kings.

153. Having made himself master of all Egypt, he made the southern outercourt of Hephaestus' temple at Memphis, and built over against this a court for Apis, where Apis is kept and fed whenever he appears ; this court has an inner colonnade all round it and many carved figures ; the roof is held up by great statues twelve cubits high for pillars. Apis is in the Greek language Epaphus.

154. The Ionians and Carians who had helped him to conquer were given by Psammetichus places to dwell in called The Camps, opposite to each other on either side of the Nile ; and besides this he paid them all that he had promised. Moreover he put Egyptian boys in their hands to be taught the Greek tongue ; these, learning Greek, were the ancestors of the Egyptian interpreters. The Ionians and Carians dwelt a long time in these places, which are near the sea, on the arm of the Nile called the Pelusian, a little way below the town of Bubastis.

HERODOTUS

καλεομένῳ στόματι τοῦ Νείλου. τούτους μὲν δὴ χρόνῳ ὕστερον βασιλεὺς Ἀμασις ἔζαναστήσας ἐνθεῦτεν κατοίκισε ἐς Μέμφιν, φυλακὴν ἑωυτοῦ ποιεύμενος πρὸς Αἴγυπτίων. τούτων δὲ οἰκισθέντων ἐν Αἴγυπτῳ, οἱ "Ελληνες οὗτοι ἐπιμισγόμενοι τούτοισι τὰ περὶ Αἴγυπτου γινόμενα ἀπὸ Ψαμμήτιχου βασιλέος ἀρξάμενοι πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀτρεκέως πρῶτοι γὰρ οὗτοι ἐν Αἴγυπτῳ ἀλλόγλωσσοι κατοικίσθησαν. ἔξ ὧν δὲ ἔζανέστησαν χώρων, ἐν τούτοισι δὲ οἵ τε δλκοὶ τῶν νεῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν.

155. Ψαμμήτιχος μέν νυν οὗτοι ἔσχε Αἴγυπτου. τοῦ δὲ χρηστηρίου τοῦ ἐν Αἴγυπτῳ πολλὰ ἐπεμνήσθην ἥδη, καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἔόντος ποιήσομαι. τὸ γὰρ χρηστηρίου τοῦτο τὸ ἐν Αἴγυπτῳ ἐστὶ μὲν Λητοῦς ἴρον, ἐν πόλι δὲ μεγάλῃ ἰδρυμένον κατὰ τὸ Σεβεννυντικὸν καλεόμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης ἄνω. οὕνομα δὲ τῇ πόλι ταύτῃ ὅκου τὸ χρηστηρίον ἐστὶ Βουτώ, ὡς καὶ πρότερον ὡνόμασται μοι. ἴρον δὲ ἐστὶ ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος, καὶ ὁ γε νηὸς τῆς Λητοῦς, ἐν τῷ δὴ τὸ χρηστηρίον ἔνι, αὐτὸς τε τυγχάνει ἐὼν μέγας καὶ τὰ προπύλαια ἔχει ἐς ὑψος δέκα δρυγιέων. τὸ δέ μοι τῶν φανερῶν ἦν θώμα μέγιστον παρεχόμενον, φράσω. ἐστι ἐν τῷ τεμένει τούτῳ Λητοῦς νηὸς ἐξ ἐνὸς λίθου πεποιημένος ἐς τε ὕψος καὶ ἐς μῆκος καὶ τοῖχος ἔκαστος τούτοισι ἵσος τεσσεράκοντα πηγέων τούτων ἔκαστον ἐστί, τὸ δὲ καταστέγασμα τῆς ὁροφῆς ἄλλος ἐπίκειται λίθος, ἔχων τὴν παρωροφίδα τετράπηγχν.

BOOK II. 154-155

Long afterwards, king Amasis removed them thence and settled them at Memphis, to be his guard against the Egyptians. It comes of our intercourse with these settlers in Egypt (who were the first men of alien speech to settle in that country) that we Greeks have exact knowledge of the history of Egypt from the reign of Psammetichus onwards. There still remained till my time, in the places whence the Ionians and Carians were removed, the landing engines¹ of their ships and the ruins of their houses.

155. This is the story of Psammetichus' conquest of Egypt. I have often made mention of the Egyptian oracle, and I will now treat fully of it, for this it deserves. This Egyptian oracle is in a temple sacred to Leto, and is situated in a great city by the Sebennytic arm of the Nile, on the way up from the sea. The name of the city where is this oracle is Buto ; I have already named it. In Buto there is a temple of Apollo and Artemis. The shrine of Leto in which is the oracle is itself very great, and its outer court is ten fathoms high. But I will now tell of what was the most marvellous among things visible there : in this precinct is the shrine of Leto, whereof the height and length of the walls is all made of a single stone slab ; each wall has an equal length and height, namely, forty cubits. Another slab makes the surface of the roof, the cornice of which is four cubits broad.

¹ Probably capstans for hauling the ships ashore.

HERODOTUS

156. Οὕτω μέν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρὸν ἐστὶ θωμαστότατον, τῶν δὲ δευτέρων οἵτοις ἡ Χέμμις καλευμένη· ἐστι μὲν ἐν λίμνῃ βαθέη καὶ πλατέη κειμένη παρὰ τὸ ἐν Βουτοῖς ἱρόν, λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὔτη ἡ οἵτοις πλωτή. αὐτὸς μὲν ἔγωγε οὔτε πλέουσαν οὔτε κινηθεῖσαν εἶδον, τέθηπα δὲ ἀκούων εἰ οἵτοις ἀλληθέως ἐστὶ πλωτή. ἐν δὲ ὅν ταύτη τηὸς τε Ἀπόλλωνος μέγας ἔνι καὶ βωμοὶ τριφάσιοι ἐνιδρύαται, ἐμπεφύκασι δὲ ἐν αὐτῇ φοίνικες συχνοὶ καὶ ἄλλα δένδρα καὶ καρποφόρα καὶ ἄφορα πολλά. λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγυπτῖοι φασὶ εἶναι αὐτὴν πλωτήν, ὡς ἐν τῇ οἵτοις ταύτῃ οὐκ ἐούσῃ πρότερον πλωτῇ Δητῷ, ἐοῦσα τῶν ὅκτὼ θεῶν τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖς πόλι, ἵνα δή οἱ τὸ χρηστήριον τοῦτο ἐστί, Ἀπόλλωνα παρ' Ισιος παρακαταθήκην δεξαμένη διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένῃ οἵτοις, ὅτε τὸ πᾶν διξήμενος ὁ Τυφῶν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Όσιριος τὸν παῖδα. Ἀπόλλωνα δὲ καὶ Ἀρτεμιν Διονύσου καὶ Ισιος λέγοντες εἶναι παῖδας, Δητοῦν δὲ τροφὸν αὐτοῖσι καὶ σώτειραν γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν Ωρος, Δημήτηρ δὲ Ισις, Ἀρτεμις δὲ Βούβαστις. ἐκ τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος ἥρπασε τὸ ἔγῳ φράσω, μοῦνος δὴ ποιητέων τῶν προγενομένων· ἐποίησε γὰρ Ἀρτεμιν εἶναι θυγατέρα Δημήτρος. τὴν δὲ οἵτοις διὰ τοῦτο γενέσθαι πλωτήν. ταῦτα μὲν οὕτω λέγοντες.

157. Ψαμμήτιχος δὲ ἐβασίλευσε Αἰγυπτου τέσσερα καὶ πεντήκοντα ἔτεα, τῶν τὰ ἐνὸς δέοντα

156. Thus then the shrine is the most marvellous of all things that I saw in this temple; but of things of lesser note, the most wondrous is the island called Chemmis. This lies in a deep and wide lake near to the temple at Buto, and the Egyptians say that it floats. For myself I never saw it float, nor move at all, and I thought it a marvellous tale, that an island should truly float. However that be, there is a great shrine of Apollo thereon, and three altars stand there; many palm trees grow in the island, and other trees too, some yielding fruit and some not. The story told by the Egyptians to show why the island moves is this: when Typhon came seeking through the world for the son of Osiris, Leto, being one of the eight earliest gods, and dwelling in Buto where this oracle of hers is, received Apollo in charge from Isis and hid him for safety in this island which was before immovable but is now said to float. Apollo and Artemis were (they say) children of Dionysus and Isis, and Leto was made their nurse and preserver; in Egyptian, Apollo is Horus, Demeter Isis, Artemis Bubastis. It was from this and no other legend that Aeschylus son of Euphorion stole an imagination, which is in no other poet, that Artemis was the daughter of Demeter. For the aforesaid reason (say the Egyptians) the island was made to float. Such is the tale.

157. Psammetichus ruled Egypt for fifty-four years; for twenty-nine of these he sat before Azotus,

HERODOTUS

τριήκοντα "Αξωτον τῆς Συρίης μεγάλην πόλιν προσκατήμενος ἐπολιόρκεε, ἐς δὲ ἔξειλε. αὕτη δὲ ἡ "Αξωτος ἀπασέων πολίων ἐπὶ πλεῖστον χρόνου πολιορκεομένη ἀντέσχε τῶν ἡμεῖς ἴδμεν.

158. Ψαμμητίχου δὲ Νεκῶς παῖς ἐγένετο καὶ ἐβασίλευσε Αἴγυπτου, δις τῇ διώρυχι ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρεῖος δὲ Πέρσης δεύτερα διώρυξε· τῆς μῆκος ἐστὶ πλόος ἡμέραι τέσσερες, εὐρος δὲ ὡρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας. ἥκται δὲ ἀπὸ τοῦ Νείλου τὸ ὕδωρ ἐς αὐτήν ἥκται δὲ κατύπερθε δλίγον Βουβάστιος πόλιος παρὰ Πάτουμον τὴν Ἀραβίην πόλιν, ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν. ὄρώρυκται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τεῖνον ὄρος, ἐν τῷ αἱ λιθοτομίαι ἔνεισι· τοῦ ὧν δὴ ὄρεος τούτου παρὰ τὴν ὑπωρέην ἥκται ἡ διώρυξ ἀπ' ἐσπέρης μακρὴ πρὸς τὴν ἡῶ, καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ ὄρεος πρὸς μεσαμβρίην τε καὶ νότον ἀνεμον ἐς τὸν κόλπον τὸν Ἀράβιον. τῇ δὲ ἐλάχιστον ἐστὶ καὶ συντομώτατον ἐκ τῆς βορηίης θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου ὄρεος τοῦ οὐρίζοντος Αἰγυπτόν τε καὶ Συρίην, ἀπὸ τούτου εἰσὶ στάδιοι ἀπαρτὶ χίλιοι ἐς τὸν Ἀράβιον κόλπον. τοῦτο μὲν τὸ συντομώτατον, ἡ δὲ διώρυξ πολλῷ μακροτέρη, ὅσῳ σκολιωτέρη ἐστί· τὴν ἐπὶ Νεκῶ βασιλέος ὄρύσσοντες Αἰγυπτίων ἀπώλοντο δυώδεκα μυριάδες. Νεκῶς μέν νυν μεταξὺ ὄρύσσων ἐπαύσατο μαντήιον ἐμποδίου γενομένου τοιοῦδε,

'BOOK II. 157-158

a great city in Syria, and besieged it till he took it. Azotus held out against a siege longer than any city of which I have heard.

158. Psammetichus had a son Necos, who became king of Egypt. It was he who began the making of the canal into the Red Sea,¹ which was finished by Darius the Persian. This is four days' voyage in length, and it was dug wide enough for two triremes to move in it rowed abreast. It is fed by the Nile, and is carried from a little above Bubastis by the Arabian town of Patumus; it issues into the Red Sea. The beginning of the digging was in the part of the Egyptian plain which is nearest to Arabia; the mountains that extend to Memphis (in which mountains are the stone quarries) come close to this plain; the canal is led along the lower slope of these mountains in a long reach from west to east; passing then into a ravine it bears southward out of the hill country towards the Arabian Gulf. Now the shortest and most direct passage from the northern to the southern or Red Sea is from the Casian promontory, which is the boundary between Egypt and Syria, to the Arabian Gulf, and this is a distance of one thousand furlongs, neither more nor less; this is the most direct way, but the canal is by much longer, inasmuch as it is more crooked. In Necos' reign a hundred and twenty thousand Egyptians perished in the digging of it. During the course of excavations, Necos ceased from the work, being stayed by a prophetic

¹ This canal ran from near Tel Basta (Bubastis) apparently to Suez. Inscriptions recording Darius' construction of it have been found in the neighbourhood.

HERODOTUS

τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι. βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι δμογλώσσους.

159. Παυσάμενος δὲ τῆς διώρυχος ὁ Νεκῶς ἐτράπετο πρὸς στρατηίας, καὶ τριήρεes αὖ μὲν ἐπὶ τῇ Βορηίῃ θαλάσσῃ ἐποιήθησαν, αὖ δὲ ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ, τῶν ἔτι οἱ ὄλκοὶ ἐπίδηλοι. καὶ ταύτησί τε ἐχράτο ἐν τῷ δέοντι καὶ Σύροισι πεζῇ ὁ Νεκῶς συμβαλὼν ἐν Μαγδώλῳ ἐνίκησε, μετὰ δὲ τὴν μάχην Κάδυτιν πόλιν τῆς Συρίης ἐοῦσαν μεγάλην εἷλε. ἐν τῇ δὲ ἐσθῆτι ἔτυχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πέμψας ἐς Βραγχίδας τὰς Μιλησίων. μετὰ δέ, ἐκκαίδεκα ἔτεα τὰ πάντα ἄρξας, τελευτᾶ, τῷ παιδὶ Ψάμμι παραδοὺς τὴν ἀρχήν.

160. Ἐπὶ τοῦτον δὴ τὸν Ψάμμιν βασιλεύοντα Αἰγύπτου ἀπίκοντο Ἡλείων ἄγγελοι, αὐχέοντες δικαιότατα καὶ κάλλιστα τιθένται τὸν ἐν Ὁλυμπίῃ ἀγῶνα πάντων ἀνθρώπων, καὶ δοκέοντες παρὰ ταῦτα οὐδ’ ἀν τοὺς σοφωτάτους ἀνθρώπων Αἰγυπτίους οὐδὲν ἐπεξευρεῖν· ώς δὲ ἀπικόμενοι ἐς τὴν Αἴγυπτον οἱ Ἡλεῖοι ἔλεγον τῶν εἴνεκα ἀπίκοντο, ἐνθαῦτα ὁ βασιλεὺς οὗτος συγκαλέεται Αἰγυπτίων τοὺς λεγομένους εἶναι σοφωτάτους. συνελθόντες δὲ οἱ Αἰγύπτιοι ἐπινθάνοντο τῶν Ἡλείων λεγόντων ἄπαντα τὰ κατήκει σφέας ποιέειν περὶ τὸν ἀγῶνα ἀπηγησάμενοι δὲ τὰ πάντα ἔφασαν ἥκειν ἐπιμαθησόμενοι εἰ τι ἔχοιεν Αἰγύπτιοι τούτων δικαιότερον ἐπεξευρεῖν. οἱ δὲ βουλευσάμενοι ἐπειρώτων τοὺς Ἡλείους εἴ σφι οἱ πολιῆται ἐναγωνίζονται. οἱ δὲ ἔφασαν καὶ σφέων καὶ τῶν ἄλλων Ἑλλήνων ὅμοίως τῷ βουλομένῳ ἔξειναι

utterance that he was toiling beforehand for the barbarian. The Egyptians call all men of other languages barbarians.

159. Necos then ceased from making the canal and engaged rather in warlike preparation; some of his ships of war were built on the northern sea, and some in the Arabian Gulf, by the Red Sea coast: the landing-engines of these are still to be seen. He used these ships at need, and with his land army met and defeated the Syrians at Magdolus,¹ taking the great Syrian city of Cadytis² after the battle. He sent to Branchidae of Miletus and dedicated there to Apollo the garments in which he won these victories. Presently he died after a reign of sixteen years, and his son Psammis reigned in his stead.

160. While this Psammis was king of Egypt he was visited by ambassadors from Elis, the Eleans boasting that they had ordered the Olympic games with all the justice and fairness in the world, and claiming that even the Egyptians, albeit the wisest of all men, could not better it. When the Eleans came to Egypt and told the purpose of their coming, Psammis summoned an assembly of those who were said to be the wisest men in Egypt. These assembled, and inquired of the Eleans, who told them of the rules of the games which they must obey, and, having declared these, said they had come that if the Egyptians could invent any juster way they might learn this too. The Egyptians consulted together, and then asked the Eleans if their own townsmen took part in the contests. The Eleans answered that this was so: all Greeks from Elis or elsewhere

¹ Magdolus appears to be the Migdol of O.T.

² Gaza.

HERODOTUS

ἀγωνίζεσθαι. οἱ δὲ Αἰγύπτιοι ἔφασαν σφέας οὕτω τιθέντας παντὸς τοῦ δικαίου ἡμαρτηκέναι. οὐδεμίαν γὰρ εἶναι μηχανὴν δκῶς οὐ τῷ ἀστῷ ἀγωνιζομένῳ προσθήσονται, ἀδικέοντες τὸν ξεῖνον. ἀλλ' εἰ δὴ βούλονται δικαίως τιθέναι καὶ τούτου εἴνεκα ἀπικοίατο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῆσι ἐκέλευνον τὸν ἀγῶνα τιθέναι, Ἡλείων δὲ μηδενὶ εἶναι ἀγωνίζεσθαι. ταῦτα μὲν Αἰγύπτιοι Ἡλείοισι ὑπεθήκαντο.

161. Ψάμμιος δὲ ἐξ ἔτεα μοῦνον βασιλεύσαντος Αἰγύπτου καὶ στρατευσαμένου ἐς Αἰθιοπίην καὶ μεταυτίκα τελευτήσαντος ἐξεδέξατο Ἀπρίης ὁ Ψάμμιος· διὰ μετὰ Ψαμμήτιχον τὸν ἐωτοῦ προπάτορα ἐγένετο εὑδαιμονέστατος τῶν πρότερον βασιλέων, ἐπ' ἔτεα πέντε καὶ εἴκοσι ἥρξας, ἐν τοῖσι ἐπὶ τε Σιδῶνα στρατὸν ἤλασε καὶ ἐναυμάχησε τῷ Τυρίῳ. ἐπεὶ δέ οἱ ἔδεε κακῶς γενέσθαι, ἐγίνετο ἀπὸ προφάσιος τὴν ἐγώ μεζόνως μὲν ἐν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγγήσομαι, μετρίως δὲν τῷ παρεόντι. ἀποπέμψας γὰρ στράτευμα ὁ Ἀπρίης ἐπὶ Κυρηναίους μεγαλωστὶ προσέπταισε, Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίης αὐτοὺς ἀποπέμψαι ἐς φαινόμενον κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἥρχοι. ταῦτα δὲ δεινὰ ποιεύμενοι οὗτοί τε οἱ ἀπονοστήσαντες καὶ οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἴθέης.

162. Πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ' αὐτοὺς Ἀμασιν καταπαύσοντα λόγοισι. δὲ ἐπείτε ἀπικόμενος κατελάμβανε τοὺς Αἰγυπτίους

might contend. Then the Egyptians said that this rule was wholly wide of justice: "For," said they, "it cannot be but that you will favour your own townsmen in the contest and deal unfairly by a stranger. Nay, if you will indeed make just rules and have therefore come to Egypt, you should admit only strangers to the contest, and not Eleans." Such was the counsel of the Egyptians to the Eleans.

161. Psammis reigned over Egypt for six years only; he invaded Ethiopia, and immediately thereafter died, and Apries¹ his son reigned in his stead. He was more fortunate than any former king (save only his great-grandfather Psammetichus) during his rule of twenty-five years, in which he sent an army against Sidon and did battle by sea with the king of Tyre. But when it was fated that ill should befall him, the cause of it was one that I will now deal with briefly, and at greater length in the Libyan part of this history. Apries sent a great host against Cyrene and suffered a great defeat. The Egyptians blamed him for this and rebelled against him; for they thought that Apries had knowingly sent his men to their doom, that by their so perishing he might be the safer in his rule over the rest of the Egyptians. Bitterly angered by this, those who returned home and the friends of the slain openly revolted.

162. Hearing of this, Apries sent Amasis to them to persuade them from their purpose. When Amasis came up with the Egyptians he exhorted them to

¹ Apries is the Hophra of O.T.; he reigned from 589 to 570 B.C., apparently. But the statement that he attacked Tyre and Sidon is inconsistent with Jewish history (Jerem. xxvii., Ezek. xvii.).

HERODOTUS

ταῦτα μὴ ποιέειν, λέγοντος αὐτοῦ τῶν τις Αἰγυπτίων ὅπισθε στὰς περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη ἐπὶ βασιληή περιτιθέναι. καὶ τῷ οὐ κως ἀεκούσιου ἐγίνετο τὸ ποιεύμενον, ὡς διεδείκνυε. ἐπείτε γὰρ ἐστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὡς ἐλῶν ἐπὶ τὸν Ἀπρίην. πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπειμπε ἐπ' "Αμασιν ἄνδρα δόκιμον τῶν περὶ ἐωντὸν Αἰγυπτίων, τῷ οὔνομα ἦν Πατάρβημις, ἐντειλάμενος αὐτῷ ζῶντα "Αμασιν ἀγαγεῖν παρ' ἐωντόν. ὡς δὲ ἀπικόμενος τὸν "Αμασιν ἐκάλεε ὁ Πατάρβημις, ὁ "Αμασις, ἔτυχε γὰρ ἐπ' ἵππου κατήμενος, ἐπαείρας ἀπεματάσε, καὶ τοῦτο μιν ἐκέλευε Ἀπρίη ἀπάγειν. ὅμως δὲ αὐτὸν ἀξιοῦν τὸν Πατάρβημιν βασιλέος μεταπεμπομένου ἱέναι πρὸς αὐτούν· τὸν δὲ αὐτῷ ὑποκρίνεσθαι ὡς ταῦτα πάλαι παρεσκευάζετο ποιέειν, καὶ αὐτῷ οὐ μέμψεσθαι Ἀπρίην παρέσεσθαι γὰρ καὶ αὐτὸς καὶ ἄλλους ἀξεῖν. τὸν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἀγνοέειν τὴν διάνοιαν, καὶ παρασκευαζόμενον ὄρωντα σπουδῇ ἀπιέναι, βουλόμενον τὴν ταχίστην βασιλέι δηλῶσαι τὰ πρηστόμενα. ὡς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην οὐκ ἀγοντα τὸν "Αμασιν, οὐδένα λόγον αὐτῷ δόντα ἀλλὰ περιθύμως ἔχοντα περιταμεῖν προστάξαι αὐτοῦ τά τε ὡτα καὶ τὴν ρῆνα. Ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἱ ἔτι τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν δοκιμώτατον ἐωντῶν οὕτω αἰσχρῶς λύμη διακείμενον, οὐδένα δὴ χρόνον ἐπισχόντες ἀπιστέατο πρὸς τοὺς ἑτέρους καὶ ἐδίδοσαν σφέας αὐτοὺς Ἀμάσι.

163. Πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε

BOOK II. 162-163

desist from what they did ; but while he spoke an Egyptian came behind him and put a helmet on his head, saying it was the token of royalty. And Amasis showed that this was not displeasing to him, for being made king by the rebel Egyptians he prepared to march against Apries. When Apries heard of it, he sent against Amasis an esteemed Egyptian named Patarbemis, one of his own court, charging him to take the rebel alive and bring him into his presence. Patarbemis came, and summoned Amasis, who lifted his leg with an unseemly gesture (being then on horseback) and bade the messenger take that token back to Apries. But when Patarbemis was nevertheless instant that Amasis should obey the king's summons and go to him—such is the story—Amasis answered that he had long been making ready to do this, and Apries should be well satisfied with him : “For I will come myself,” quoth he, “and bring others with me.” Hearing this, Patarbemis could not mistake Amasis' purpose ; he saw his preparations and made haste to depart, that he might with all speed make known to the king what was afoot. When Apries saw him return without Amasis he gave him no chance to speak, but in his rage and fury bade cut off Patarbemis' ears and nose. The rest of the Egyptians, who still favoured his cause, seeing the foul despite thus done to the man who was most esteemed among them, changed sides without more ado and delivered themselves over to Amasis.

163. This news too being brought to Apries, he

HERODOTUS

τοὺς ἐπικούρους καὶ ἥλαινε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἔωστὸν Κάρας τε καὶ Ἰωνας ἄνδρας ἐπικούρους τρισμυρίους· ἦν δέ οἱ τὰ βασιλήια ἐν Σάι πόλι, μεγάλα ἔόντα καὶ ἀξιοθέητα. καὶ οἵ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἤισαν καὶ οἱ περὶ τὸν Ἀμασιν ἐπὶ τοὺς ξείνους· ἐν τε δὴ Μωμέμφι πόλι ἐγένοντο ἀμφότεροι καὶ πειρήσεσθαι ἔμελλον ἀλλήλων.

164. Ἐστι δὲ Αἰγυπτίων ἑπτὰ γένεα, καὶ τούτων οἱ μὲν ἱρέες οἱ δὲ μάχιμοι κεκλέαται, οἱ δὲ βούκολοι οἱ δὲ συβῶται, οἱ δὲ κάπηλοι, οἱ δὲ ἔρμήνεες, οἱ δὲ κυβερνήται. γένεα μὲν Αἰγυπτίων τοσαῦτα ἐστί, οὐνόματα δέ σφι κέεται ἀπὸ τῶν τεχνέων. οἱ δὲ μάχιμοι αὐτῶν καλέονται μὲν Καλασίριες τε καὶ Ἐρμοτύβιες, ἐκ νομῶν δὲ τῶνδε εἰσί· κατὰ γὰρ δὴ νομοὺς Αἴγυπτος ἅπασα διαραίρηται.

165. Ἐρμοτυβίων μὲν οἵδε εἰσὶ νομοί, Βουσιρίτης, Σαΐτης, Χεμμίτης, Παπρημίτης, νῆσος ἡ Προσωπῖτις καλεομένη, Ναθῶ τὸ ἥμισυ. ἐκ μὲν τούτων τῶν νομῶν Ἐρμοτύβιες εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, ἐκκαίδεκα μυριάδες. καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδέν, ἀλλ' ἀνέωνται ἐς τὸ μάχιμον.

166. Καλασιρίων δὲ οἵδε ἄλλοι νομοί εἰσι, Θηβαῖος, Βουβαστίτης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης, Φαρβαϊθίτης, Θμουΐτης, Ὄνουφίτης, Ἀνύτιος, Μυεκφορίτης. οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει ἀντίον Βουβάστιος πόλιος. οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσί, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγένοντο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. οὐδὲ τούτοισι ἔξεστι

armed his guard and marched against the Egyptians ; he had a bodyguard of Carians and Ionians, thirty thousand of them, and his royal dwelling was in the city of Sais, a great and marvellous palace. Apries' men marched against the Egyptians, and so did Amasis' men against the strangers ; so they came both to Momemphis, where it was their purpose to prove each other's quality.

164. The Egyptians are divided into seven classes, severally entitled priests, warriors, cowherds, swineherds, hucksters, interpreters, and pilots. So many classes there are, each named after its vocation. The warriors are divided into Kalasiries and Hermotubies, and they belong to the following provinces (for all divisions in Egypt are made according to provinces).

165. The Hermotubies are of the provinces of Busiris, Sais, Chemmis, and Papremis, the island called Prosopitis, and half of Natho—all of these ; their number, at its greatest, attained to a hundred and sixty thousand. None of these has learnt any common trade ; they are free to follow arms alone.

166. The Kalasiries for their part are of the provinces of Thebes, Bubastis, Aphthis, Tanis, Mendes, Sebennys, Athribis, Pharbaithis, *Thmuis, Onuphis, Anytis, Myecphoris (this last is in an island over against the city of Bubastis)—all these ; their number, at its greatest, attained to two hundred and fifty thousand men. These too may practise

HERODOTUS

τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον
ἐπασκέουσι μοῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενος.

167. Εἰ μέν νυν καὶ τοῦτο παρ' Αἴγυπτίων
μεμαθήκασι οἱ "Ελληνες, οὐκ ᔁχω ἀτρεκέως κρῖναι,
ὅρέων καὶ Θρήικας καὶ Σκύθας καὶ Πέρσας καὶ
Λυδοὺς καὶ σχεδὸν πάντας τοὺς βαρβάρους ἀπο-
τιμοτέρους τῶν ἄλλων ἡγημένους πολιτέων τοὺς
τὰς τέχνας μανθάνοντας καὶ τοὺς ἐκγόνους τούτων,
τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξιέων γεν-
ναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς
τὸν πόλεμον ἀνειμένους· μεμαθήκασι δ' ὧν τοῦτο
πάντες οἱ "Ελληνες καὶ μάλιστα Λακεδαιμόνιοι.
ἡκιστα δὲ Κορίνθιοι ὄνονται τὸν χειροτέχνας.

168. Γέρεα δέ σφι ἦν τάδε ἐξαραιρημένα μού-
νοισι Αἴγυπτίων πάρεξ τῶν ἵρεων, ἄρουραι ἐξά-
ρετοι. δυώδεκα ἐκάστῳ ἀτελέες. ἡ δὲ ἄρουρα
ἐκατὸν πηχέων ἐστὶ Αἴγυπτίων πάντῃ, ὁ δὲ Αἰ-
γύπτιος πῆχυς τυγχάνει ἵσος ἐὼν τῷ Σαμίῳ.
ταῦτα μὲν δὴ τοῖσι ἅπασι ἦν ἐξαραιρημένα, τάδε
δὲ ἐν περιτροπῇ ἐκαρποῦντο καὶ οὐδαμὰ ὥστοι.
Καλασιρίων χίλιοι καὶ Ἐρμοτυβίων ἐδορυφόρεον
ἐνιαυτὸν ἐκαστοι τὸν βασιλέα· τούτοισι ὧν τάδε
πάρεξ τῶν ἄρουρέων ἄλλα ἐδίδοτο ἐπ' ἡμέρῃ
ἐκάστῃ, ὅπτοῦ σίτου σταθμὸς πέντε μνέαι ἐκάστῳ,
κρεῶν βοέων δύο μνέαι, οἷνου τέσσερες ἀρυστῆρες.
ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.

169. Ἐπείτε δὲ συνιόντες ὃ τε Ἀπρίης ἄγων
τοὺς ἐπικούρους καὶ ὃ Ἄμασις πάντας Αἴγυπτίους
ἀπίκοντο ἐς Μώμεμφιν πόλιν, συνέβαλον· καὶ ἐμα-
χέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθει δὲ πολλῷ ἐλάσ-
σονες ἔόντες κατὰ τοῦτο ἐσσώθησαν. Ἀπρίεω δὲ

no trade but only war, which is their hereditary calling.

167. Now whether this separation, like other customs, has come to Greece from Egypt, I cannot exactly judge. I know that in Thrace and Scythia and Persia and Lydia and nearly all foreign countries those who learn trades and their descendants are held in less esteem than the rest of the people, and those who have nothing to do with artisans' work, especially men who are free to practise the art of war, are highly honoured. Thus much is certain, that this opinion, which is held by all Greeks and chiefly by the Lacedaemonians, is of foreign origin. It is in Corinth that artisans are held in least contempt.

168. The warriors were the only Egyptians, except the priests, who had special privileges: for each of them there was set apart an untaxed plot of twelve acres. This acre is a square of a hundred Egyptian cubits each way, the Egyptian cubit being equal to the Samian. These lands were set apart for all; it was never the same men who cultivated them, but each in turn.¹ A thousand Kalasiries and as many Hermotubies were the king's annual bodyguard. These men, besides their lands, received each a daily provision of five minae's weight of roast grain, two minae of beef, and four cups of wine. These were the gifts received by each bodyguard.

169. When Apries with his guards and Amasis with the whole force of Egyptians came to the town of Momemphis, they joined battle; and though the foreigners fought well, they were by much the fewer, and therefore were worsted. Apries, they say,

¹ That is, each twelve-acre plot was cultivated by a new occupier every year.

HERODOTUS

λέγεται εἶναι ἥδε διάνοια, μηδ' ἀν θεόν μιν μηδένα δύνασθαι παῦσαι τῆς βασιλήνης· οὕτω ἀσφαλέως ἔωντῷ ἰδρῦσθαι ἐδόκεε. καὶ δὴ τότε συμβαλὼν ἐσσώθη καὶ ζωγρηθεὶς ἀπήχθη ἐς Σάιν πόλιν, ἐς τὰ ἔωντοῦ οἰκία πρότερον ἔοντα, τότε δὲ Ἀμάσιος ἥδη βασιλήια. ἐνθαῦτα δὲ τέως μὲν ἐτρέφετο ἐν τοῖσι βασιληίοισι, καί μιν "Αμασις εὖ περιείπε· τέλος δὲ μεμφομένων Αἴγυπτίων ὡς οὐ ποιέοι δίκαια τρέφων τὸν σφίσι τε καὶ ἔωντῷ ἔχθιστον, οὕτω δὴ παραδιδοῦ τὸν Ἀπρίην τοῖσι Αἴγυπτίοισι. οὐ δέ μιν ἀπέπνιξαν καὶ ἔπειτα ἔθαψαν ἐν τῇσι πατρωίησι ταφῆσι· αἱ δὲ εἰσὶν ἐν τῷ ἵρῳ τῆς Ἀθηναίης, ἀγχοτάτῳ τοῦ μεγάρου, ἐσιόντι ἀριστερῆς χειρός. ἔθαψαν δὲ Σᾶῖται πάντας τοὺς ἐκ νομοῦ τούτου γενομένους βασιλέας ἐσω ἐν τῷ ἵρῳ. καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἕκαστέρω μὲν ἐστὶ τοῦ μεγάρου ἢ τὸ τοῦ Ἀπρίεω καὶ τῶν τούτου προπατορῶν, ἐστὶ μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη μεγάλη καὶ ἡσκημένη στύλοισι τε φοίνικας τὰ δένδρεα μεμιμημένοισι καὶ τῇ ἄλλῃ δαπάνῃ. ἐσω δὲ ἐν τῇ παστάδι διξά θυρώματα ἐστηκε, ἐν δὲ τοῖσι θυρώμασι ἢ θήκη ἐστί.

170. Εἰσὶν δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ τοιούτῳ πρήγματι ἔξαγορεύειν τὸ οὖνομα ἐν Σάι, ἐν τῷ ἵρῳ τῆς Ἀθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης ἔχόμεναι τοίχου. καὶ ἐν τῷ τεμένεϊ ὁβελοὶ ἐστᾶσι μεγάλοι λίθινοι, λίμνη τε ἐστὶ ἔχομένη λιθίνη κρηπῖδι κεκοσμημένη καὶ ἐργασμένη εὖ κυκλῷ καὶ μέγαθος, ὡς ἐμοὶ ἐδόκεε, ὅση περ ἢ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη.

supposed that not even a god could depose him from his throne ; so firmly he thought he was established ; and now being worsted in battle and taken captive he was brought to Sais, to the royal dwelling which belonged once to him but now to Amasis. There he was sustained for a while in the palace, and well entreated by Amasis. But presently the Egyptians complained that there was no justice in allowing one who was their own and their king's bitterest enemy to live ; whereupon Amasis gave Apries up to them, and they strangled him and then buried him in the burial-place of his fathers. This is in the temple of Athene, very near to the sanctuary, on the left of the entrance. The people of Sais buried within the temple precinct all kings who were natives of their province. The tomb of Amasis is farther from the sanctuary than the tomb of Apries and his ancestors ; yet it also is within the temple court ; it is a great colonnade of stone, richly adorned, the pillars whereof are wrought in the form of palm trees. In this colonnade are two portals, and the place where the coffin lies is within their doors.

170. There is also at Sais the burial-place of him whose name I deem it forbidden to utter in speaking of such a matter ; it is in the temple of Athene, behind and close to the whole length of the wall of the shrine. Moreover great stone obelisks stand in the precinct ; and there is a lake hard by, adorned with a stone margin and wrought to a complete circle ; it is, as it seemed to me, of the bigness of the lake at Delos which they call the Round Pond.

HERODOTUS

171. Ἐν δὲ τῇ λίμνῃ ταύτῃ τὰ δείκηλα τῶν παθέων αὐτοῦ συκτὸς ποιεῦσι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. περὶ μέν συν τούτων εἰδότι μοι ἐπὶ πλέον ὡς ἔκαστα αὐτῶν ἔχει, εὕστομα κείσθω. καὶ τῆς Δήμητρος τελετῆς πέρι, τὴν οἱ "Ελληνες θεομοφόρια καλέουσι, καὶ ταύτης μοι πέρι εὔστομα κείσθω, πλὴν ὅσον αὐτῆς ὁσίη ἐστὶ λέγειν· αἱ Δαναοῦ θυγατέρες ἥσαν αἱ τὴν τελετὴν ταύτην ἔξι Αἰγύπτου ἔξαγαγοῦσαι καὶ διδάξασαι τὰς Πελασγιώτιδας γυναικας· μετὰ δὲ ἔξαναστάσης πάσης¹ Πελοποννήσου ὑπὸ Δωριέων ἔξαπωλετο ἡ τελετή, οἱ δὲ ὑπολειφθέντες Πελοποννησίων καὶ οὐκ ἔξαναστάντες Ἀρκάδες διέσωζον αὐτὴν μοῦνοι.

172. Ἀπρίεω δὲ ὁδεῖς καταραιρημένου ἐβασίλευσε "Αμασις, νομοῦ μὲν Σαΐτεω ἔών, ἐκ τῆς δὲ ἦν πόλιος, οὔνομά οἱ ἐστὶ Σιούφ. τὰ μὲν δὴ πρώτα κατώνοντο τὸν "Αμασιν Αἰγύπτιοι καὶ ἐν οὐδεμιῇ μοίρῃ μεγάλῃ ἥγον ἀτε δὴ δημότην τὸ πρὶν ἔόντα καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ σοφίῃ αὐτοὺς ὁ "Αμασις, οὐκ ἀγνωμοσύνη προσηγάγετο. ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτὴρ χρύσεος, ἐν τῷ αὐτός τε ὁ "Αμασις καὶ οἱ δαιτυμόνες οἱ πάντες τοὺς πόδας ἐκάστοτε ἐναπενίζοντο· τοῦτον κατ' ὧν κόψας ἄγαλμα δαίμονος ἔξι αὐτοῦ ἐποιήσατο, καὶ ἵδρυσε τῆς πόλιος ὅκου ἦν ἐπιτηδεότατον· οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς τῷγαλμα ἐσέβοντο μεγάλως. μαθὼν δὲ ὁ "Αμασις τὸ ἐκ τῶν ἀστῶν ποιεύμενον, συγκαλέσας Αἰγυπτίους ἔξέφηνε φὰς ἐκ τοῦ ποδανιπτῆρος τῷγαλμα γεγο-

¹ Stein brackets πάσης, as not consistent with the following words.

171. On this lake they enact by night the story of the god's sufferings, a rite which the Egyptians call the Mysteries. I could speak more exactly of these matters, for I know the truth, but I will hold my peace; nor will I say aught concerning that rite of Demeter which the Greeks call Thesmophoria,¹ saving such part of it as I am not forbidden to mention. It was the daughters of Danaus who brought this rite out of Egypt and taught it to the Pelasgian women; afterwards, when the people of Peloponnesus were driven out by the Dorians, it was lost, except in so far as it was preserved by the Arcadians alone, the Peloponnesian nation that was not driven out but left in its home.

172. Apries being thus deposed, Amasis became king; he was of a town called Siuph in the province of Saïs. Now at first he was contemned and held in but little regard by the Egyptians, as having been but a common man and of no high family; but presently he won them to him by being cunning and not arrogant. He had among his countless treasures a golden foot-bath, in which he and all those who feasted with him were ever wont to wash their feet. This he broke in pieces and made thereof a god's image, which he set in the most fitting place in the city; and the Egyptians came ever and anon to this image and held it in great reverence. When Amasis knew what the townsmen did, he called the Egyptians together and told them that the image had been made out of the foot-bath; once (said he)

¹ A festival celebrated by Athenian women in autumn.

HERODOTUS

νέναι, ἐς τὸν πρότερον μὲν τοὺς Αἰγυπτίους ἐνεμέειν τε καὶ ἐνουρέειν καὶ πόδας ἐναπονίζεσθαι, τότε δὲ μεγάλως σέβεσθαι. ἥδη ὅν ἔφη λέγων ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπρηγέναι· εἰ γὰρ πρότερον εἶναι δημότης, ἀλλ’ ἐν τῷ παρεόντι εἴναι αὐτῶν βασιλεύς· καὶ τιμᾶν τε καὶ προμηθέεσθαι ἐωսτοῦ ἐκέλευε.

173. Τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους ὡστε δικαιοῦν δουλεύειν, ἔχρατο δὲ καταστάσι πρηγμάτων τοιῆδε· τὸ μὲν ὄρθριον μέχρι ὅτευ πληθούσης ἀγορῆς προθύμως ἐπρησσε τὰ προσφερόμενα πρήγματα, τὸ δὲ ἀπὸ τούτου ἐπινέ τε καὶ κατέσκωπτε τοὺς συμπότας καὶ ἦν μάταιός τε καὶ παιγνιήμων. ἀχθεσθέντες δὲ τούτοισι οἱ φίλοι αὐτοῦ ἐνουθέτεον αὐτὸν τοιάδε λέγοντες. “Ω βασιλεῦ, οὐκ ὄρθως σεωυτοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον προάγων σεωυτόν. σὲ γὰρ ἔχρην ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δι’ ἡμέρης πρησσειν τὰ πρήγματα, καὶ οὕτω Αἰγύπτιοί τ’ ἀνήπιστέατο ὡς ὑπ’ ἀνδρὸς μεγάλου ἄρχονται, καὶ ἀμεινον σὺ ἀν ἥκουες· νῦν δὲ ποιέεις οὐδαμῶς βασιλικά.” ὃ δ’ ἀμειβετο τοῖσιδε αὐτούς. “Τὰ τόξα οἱ ἐκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐντανύοντι· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἴη, ἐκραγείη ἄν, ὡστε ἐς τὸ δέον οὐκ ἀν ἔχοιεν αὐτοῖσι χρᾶσθαι. οὕτω δὲ καὶ ἀνθρώπουν κατάστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ μηδὲ ἐς παιγνίην τὸ μέρος ἐωστὸν ἀνιέναι, λάθοι ἀν ἥτοι μανεῖς ἢ ὃ γε ἀπόπληκτος γενόμενος· τὰ ἐγὼ ἐπιστάμενος μέρος ἐκατέρῳ νέμω.” ταῦτα μὲν τοὺς φίλους ἀμείψατο.

174. Λέγεται δὲ ὁ Ἀμασις, καὶ ὅτε ἦν ἴδιώτης,

BOOK II. 172-174

his subjects had washed their feet in it and put it to yet viler uses ; now they greatly revered it. " So now " (quoth he to them) " it has fared with me as with the foot-bath ; once I was a common man, now I am your king ; it is your duty to honour me and hold me in regard."

173. In this manner he won the Egyptians to consent to be his slaves ; and this is how he ordered his affairs : in the morning, till the filling of the market place, he wrought zealously at such business as came before him ; the rest of the day he spent in drinking and jesting with his boon companions in idle and sportive mood. But this displeased his friends, who thus admonished him : " O King, you are ill guided so to demean yourself. We would have you sit aloft on a throne of pride all day doing your business ; thus would the Egyptians know that they have a great man for their ruler, and you would have the better name among them ; but now your behaviour is nowise royal." " Nay," Amasis answered them, " men that have bows bend them at need only ; were bows kept for ever bent they would break, and so would be of no avail when they were needed. Such too is the nature of men. Were they to be ever at serious work nor permit themselves a fair share of sport they would go mad or silly ere they knew it ; I am well aware of that, and give each of the two its turn." Such was his answer to his friends.

174. It is said that before Amasis was a king he

HERODOTUS

ώς φιλοπότης ἦν καὶ φιλοσκάμμων καὶ οὐδαμῶς κατεσπουδασμένος ἀνήρ· ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα τὰ ἐπιτήδεα, κλέπτεσκε ἀν περιών· οἱ δὲ ἂν μιν φάμενοι ἔχειν τὰ σφέτερα χρήματα ἀρνεύμενον ἄγεσκον ἐπὶ μαντήιον, ὅκου ἑκάστοισι εἴη. πολλὰ μὲν δὴ καὶ ἡλίσκετο ὑπὸ τῶν μαντηίων, πολλὰ δὲ καὶ ἀπέφευγε. ἐπείτε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιάδε· ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἵρων οὔτε ἐπεμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν, οὐδὲ φοιτέων ἔθυε ὡς οὐδενὸς ἐοῦσι ἀξίοισι φευδέα τε μαντήια ἐκτημένοισι· ὅσοι δέ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ ὡς ἀληθέων θεῶν ἔοντων καὶ ἀφευδέα μαντήια παρεχομένων τὰ μάλιστα ἐπεμέλετο.

175. Καὶ τοῦτο μὲν ἐν Σάι τῇ Ἀθηναίη προπύλαια θωμάσια οἷα ἐξεποίησε, πολλὸν πάντας ὑπερβαλόμενος τῷ τε ὑψεῖ καὶ τῷ μεγάθει, ὅσων τε τὸ μέγαθος λίθων ἔστι καὶ ὄκοιων τεῶν· τοῦτο δὲ κολοσσοὺς μεγάλους καὶ ἀνδρόσφιγγας περιμήκεας ἀνέθηκε, λίθους τε ἄλλους ἐς ἐπισκευὴν ὑπερφυέας τὸ μέγαθος ἐκόμισε. ἥγαγετο δὲ τούτων τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἔουσέων λιθοτομιέων, τοὺς δὲ ὑπερμεγάθεας ἐξ Ἐλεφαντίνης πόλιος πλόουν καὶ εἴκοσι ἡμερέων ἀπεχούσης ἀπὸ Σάιος. τὸ δὲ οὐκ ἥκιστα αὐτῶν ἀλλὰ μάλιστα θωμάζω, ἔστι τόδε· οἰκημα μουνόλιθον ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος, καὶ τοῦτο ἐκόμιζον μὲν ἐπ'

BOOK II. 174-175

was a man nowise serious-minded but much given to drinking and jesting ; and when his drinking and merrymaking brought him to penury, he would wander around and steal from one and another. Then those others, when he denied the charge that he had taken their possessions, would bring him to whatever place of divination was nearest them ; and the oracles often declared him guilty and often acquitted him. When he became king, he took no care of the shrines of the gods who had acquitted him of theft, nor gave them aught for maintenance, nor made it his practice to sacrifice there, for he deemed them to be worthless and their oracles to be false ; but he tended with all care the gods who had declared his guilt, holding them to be gods in very truth and their oracles infallible.

175. Amasis made a marvellous outer court for the temple of Athene¹ at Saïs, surpassing, in height and grandeur, and in the size and splendour of the stones, all who had erected such buildings ; moreover, he set up huge images and vast man-headed sphinxes,² and brought enormous blocks of stone besides for the building. Some of these he brought from the stone quarries of Memphis ; those of greatest size came from the city Elephantine,³ distant twenty days' journey by river from Saïs. But let me now tell of what I hold the most marvellous of his works. He brought from Elephantine a shrine made of one single block of stone ; three years it

¹ Apparently, Nit ; also identified with Demeter (132, note).

² Visitors to Karnak will remember the double row of sphinxes leading to the temple.

³ The island opposite Assuan ; the Assuan quarries have always been famous.

HERODOTUS

ἔτεα τρία, δισχίλιοι δέ οἱ προσετετάχατο ἄνδρες ἀγωγέες, καὶ οὗτοι ἅπαντες ἥσαν κυβερνῆται. τῆς δὲ στέγης ταύτης τὸ μὲν μῆκος ἔξωθεν ἐστὶ εἰς τε καὶ εἴκοσι πήχεες, εὑρος δὲ τεσσερεσκαίδεκα, ὕψος δὲ ὀκτώ. ταῦτα μὲν τὰ μέτρα ἔξωθεν τῆς στέγης τῆς μουνολίθου ἐστί, ἀτὰρ ἔσωθεν τὸ μῆκος ὀκτωκαίδεκα πηχέων καὶ πυγόνος . . .¹, τὸ δὲ ὕψος πέντε πηχέων ἐστί. αὕτη τοῦ ἱροῦ κέεται παρὰ τὴν ἔσοδον· ἔσω γάρ μιν ἐς τὸ ἱρόν φασι τῶνδε εἴνεκα οὐκ ἐσελκύσαι τὸν ἀρχιτέκτονα αὐτῆς ἐλκομένης τῆς στέγης ἀναστενάξαι, οἵα τε χρόνου ἐγγεγονότος πολλοῦ καὶ ἀχθόμενον τῷ ἔργῳ, τὸν δὲ Ἀμασιν ἐνθύμιον ποιησάμενον οὐκ ἔāν ἔτι προσωτέρω ἐλκύσαι. ἥδη δὲ τινὲς λέγουσι ὡς ἀνθρώπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μοχλευόντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθῆναι.

176. Ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἀμασις πᾶσι τοῖσι ἐλλόγιμοισι ἔργα τὸ μέγαθος ἀξιοθέητα, ἐν δὲ καὶ ἐν Μέμφι τὸν ὕπτιον κείμενον κολοσσὸν τοῦ Ἡφαιστείου ἔμπροσθε, τοῦ πόδες πέντε καὶ ἑβδομήκοντα εἰσὶ τὸ μῆκος· ἐπὶ δὲ τῷ αὐτῷ βάθρῳ ἐστᾶσι τοῦ αὐτοῦ ἔόντος λίθου δύο κολοσσοί, εἴκοσι ποδῶν τὸ μέγαθος ἐών ἐκάτερος, δὲ μὲν ἔνθεν δὲ δ' ἔνθεν τοῦ μεγάλου. ἔστι δὲ λίθινος ἔτερος τοσοῦτος καὶ ἐν Σάι, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν Μέμφι. τῇ Ἰσι τῇ ἐν Μέμφι ἱρὸν Ἀμασις ἐστὶ ὁ ἔξοικοδομήσας, ἐὸν μέγα τε καὶ ἀξιοθεητότατον.

177. Ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὑδαιμονῆσαι καὶ τὰ ἀπὸ τοῦ

¹ This lacuna is in one M.S. filled by the words τὸ δὲ εὑρος δυώδεκα πηχέων.

was in the bringing, and two thousand men were charged with the carriage of it, pilots all of them. This chamber measures in outer length twenty-one cubits, in breadth fourteen, in height eight. These are the outer measurements of the chamber which is made of one block ; its inner length is of eighteen cubits and four-fifths of a cubit, and its height of five cubits. It lies by the entrance of the temple ; the reason why it was not dragged within into the temple was (so they say), that while it was being drawn the chief builder groaned aloud for the much time spent and his weariness of the work, and Amasis taking this to heart would not suffer it to be drawn further. Some again say that a man, one of them that heaved up the shrine, was crushed by it, and therefore it was not dragged within.

176. Moreover Amasis dedicated, besides monuments of marvellous size in all the other temples of note, the huge image that lies supine before Hephaestus' temple at Memphis ; this image is seventy-five feet in length ; there stand on the same base, on either side of the great image, two huge statues hewn from the same block, each of them twenty feet high. There is at Saïs another stone figure of like bigness, lying as lies the figure at Memphis. It was Amasis, too, who built the great and most marvellous temple of Isis at Memphis.

177. It is said that in the reign of Amasis Egypt attained to its greatest prosperity, in respect of what

HERODOTUS

ποταμοῦ τῇ χώρῃ γινόμενα καὶ τὰ ἀπὸ τῆς χώρης τοῖσι ἀνθρώποισι, καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας τὰς οἰκεομένας. νόμον τε Αἴγυπτίοισι τόνδε "Αμασις ἐστὶ ὁ καταστήσας, ἀποδεικνύναι ἔτεος ἑκάστου τῷ νομάρχῃ πάντα τινὰ Αἴγυπτίων δθεν βιοῦται· μὴ δὲ ποιεῦντα ταῦτα μηδὲ ἀποφαίνοντα δικαίην ζόην θέντες θανάτῳ. Σόλων δὲ ὁ Ἀθηναῖος λαβὼν ἐξ Αἴγυπτου τοῦτον τὸν νόμον Ἀθηναίοισι ἔθετο· τῷ ἐκεῖνοι ἐς αἰεὶ χρέωνται ἔόντι ἀμώμῳ νόμῳ.

178. Φιλέλλην δὲ γενόμενος ὁ "Αμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικυνευμένοισι ἐς Αἴγυπτου ἔδωκε Ναύκρατιν πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι ἔδωκε χώρους ἐνιδρύσασθαι βωμὸνς καὶ τεμένεα θεοῖσι. τὸ μέν νυν μέγιστον αὐτῶν τέμενος, καὶ ὀνομαστότατον ἔὸν καὶ χρησιμώτατον, καλεύμενον δὲ Ἑλλήνιον, αἵδε αἱ πόλιες εἰσὶ αἱ ἰδρυμέναι κοινῇ, Ἰώνων μὲν Χίος καὶ Τέας καὶ Φώκαια καὶ Κλαζομεναί, Δωριέων δὲ Ῥόδος καὶ Κυνίδος καὶ Ἀλικαρνησσὸς καὶ Φάσηλις, Αἰολέων δὲ ἡ Μυτιληναίων μούνη. τουτέων μὲν ἐστὶ τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὗται αἱ πόλιες εἰσὶ αἱ παρέχουσαι· ὅσαι δὲ ἄλλαι πόλιες μεταποιεῦνται, οὐδέν σφι μετεὸν μεταποιεῦνται. χωρὶς δὲ Αἴγυπτηι ἐπὶ ἑωτῶν ἰδρύσαντο τέμενος Διός, καὶ ἄλλο Σάμιοι "Ηρης καὶ Μιλήσιοι Ἀπόλλωνος.

179. Ἡν δὲ τὸ παλαιὸν μούνη Ναύκρατις ἐμπόριον καὶ ἄλλο οὐδὲν Αἴγυπτου· εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νείλου ἀπίκοιτο, χρῆν

the river did for the land and the land for its people : and that the whole sum of inhabited cities in the country was twenty thousand. It was Amasis also who made the law that every Egyptian should yearly declare his means of livelihood to the ruler of his province, and, failing so to do or to prove that he had a just way of life, be punished with death. Solon the Athenian got this law from Egypt and established it among his people ; may they ever keep it ! for it is a perfect law.

178. Amasis became a lover of the Greeks, and besides other services which he did to some of them he gave those who came to Egypt the city of Naucratis to dwell in, and to those who voyaged to the country without desire to settle there he gave lands where they might set altars and make holy places for their gods. Of these the greatest and most famous and most visited precinct is that which is called the Hellenion, founded jointly by the Ionian cities of Chios, Teos, Phocaea, and Clazomenae, the Dorian cities of Rhodes, Cnidus, Halicarnassus, and Phaselis, and one Aeolian city, Mytilene. It is to these that the precinct belongs, and these are they that appoint wardens of the port ; if any others claim rights therein they lay claim to that wherein they have no part or lot. The Aeginetans made a precinct of their own, sacred to Zeus ; and so did the Samians for Here and the Milesians for Apollo.

179. Naucratis was in old time the only trading port in Egypt. Whosoever came to any other mouth of the Nile must swear that he had not come of his

HERODOTUS

όμοσαι μὴ μὲν ἔκόντα ἐλθεῖν, ἀπομόσαντα δὲ τῇ νηὶ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ μή γε οἱά τε εἴη πρὸς ἀνέμους ἀντίους πλέειν, τὰ φορτία ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὗ ἀπίκοιτο ἐς Ναύκρατιν. οὗτοι μὲν δὴ Ναύκρατις ἐτετίμητο.

180. Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν ἔόντα νηὸν τριηκοσίων ταλάντων ἔξεργάσασθαι (ό γὰρ πρότερον ἐών αὐτόθι αὐτόματος κατεκάη), τοὺς Δελφοὺς δὴ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν. πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλις ἐδωτίναζον, ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἡνείκαντο· "Αμασις μὲν γάρ σφι ἔδωκε χίλια στυπτηρίης τάλαντα, οἱ δὲ ἐν Αἰγύπτῳ οἰκέοντες "Ελλῆνες εἴκοσι μνέας.

181. Κυρηναίοισι δὲ "Αμασις φιλότητά τε καὶ συμμαχίην συνεθήκατο, ἔδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας Ἐλληνίδος γυναικὸς εἴτε καὶ ἄλλως φιλότητος Κυρηναίων εἴνεκα· γαμέει δὲ ὁν οἱ μὲν λέγοντι Βάττου οἱ δ' Ἀρκεσίλεω θυγατέρα, οἱ δὲ Κριτοβούλου ἀνδρὸς τῶν ἀστῶν δοκίμου, τῇ οὔνομα ἦν Λαδίκη· τῇ ἐπείτε συγκλίνοιτο ὁ "Αμασις, μίσγεσθαι οὐκ οἶσθι τε ἐγίνετο, τῆσι δὲ ἄλλησι γυναιξὶ ἔχρāτο. ἐπείτε δὲ πολλὸν τοῦτο ἐγίνετο, εἴπε ὁ "Αμασις πρὸς τὴν Λαδίκην ταύτην καλεομένην, "Ω γύναι, κατά με ἐφάρμαξας, καὶ ἔστι τοι οὐδεμία μηχανὴ μὴ οὐκ ἀπολωλέναι κάκιστα γυναικῶν πασέων." ἡ δὲ Λαδίκη, ἐπείτε οἱ ἀρνευμένη οὐδὲν ἐγίνετο πρηγάτερος ὁ "Αμασις, εὑχεταὶ ἐν τῷ νόῳ τῇ Ἀφροδίτῃ, ἥν οἱ ὑπ' ἐκείνην

own will, and having so sworn must then take his ship and sail to the Canobic mouth; or, if he could not sail against contrary winds, he must carry his cargo in barges round the Delta till he came to Naucratis. In such honour was Naucratis held.

180. When the Amphictyons had contracted for three hundred talents the work of finishing the temple that now stands at Delphi (that which was formerly there having been burnt by pure mischance), it fell to the Delphians to provide a fourth part of the cost. They went about from city to city collecting gifts, and in this business they got most from Egypt; for Amasis gave them a thousand talents' weight of astringent earth,¹ and the Greek dwellers in Egypt twenty minae.

181. Amasis made friends and allies of the people of Cyrene. Moreover he thought fit to take himself a wife from thence; whether it was that he desired a Greek woman, or that he had other cause for winning the friendship of Cyrene, I know not; but he married one Ladice, said to be the daughter of Battus by some, of Arcesilaus by others, and by others again of Critobulus, an esteemed citizen of the place. But it so fell out that Ladice was the only woman with whom Amasis could not have intercourse; and this continuing, Amasis said to this Ladice, "Woman, you have cast a spell on me, and most assuredly you shall come to the most terrible end of all women." So, the king's anger not abating for all her denial, Ladice vowed in her heart to

¹ Alum, apparently.

HERODOTUS

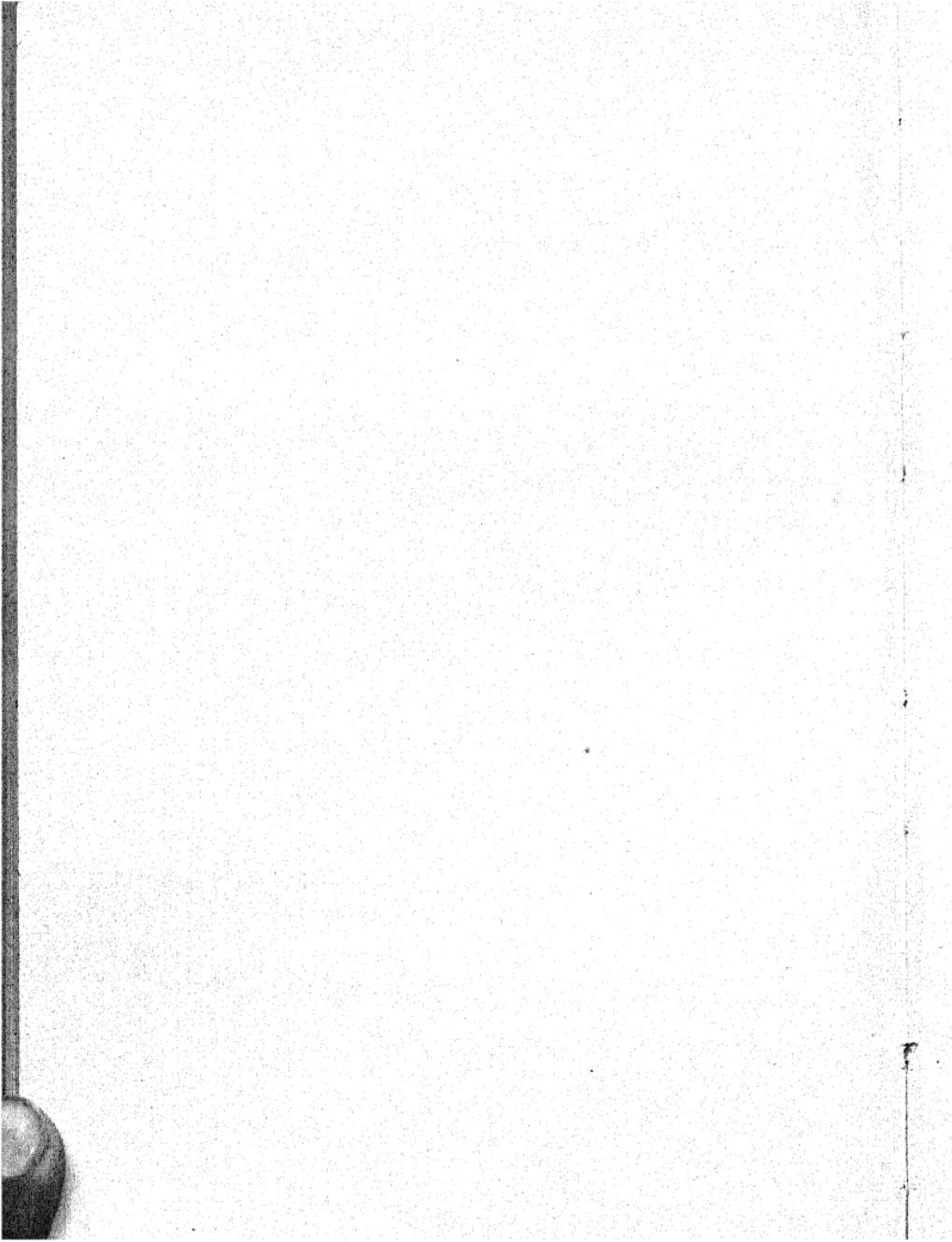
τὴν νύκτα μιχθῆ ὁ "Αμασις, τούτα γάρ οἱ κακοῦ εἶναι μῆχος, ἄγαλμά οἱ ἀποπέμψειν ἐς Κυρήνην. μετὰ δὲ τὴν εὐχὴν αὐτίκα οἱ ἐμίχθη ὁ "Αμασις. καὶ τὸ ἐνθεῦτεν ἥδη, ὡκότε ἔλθοι "Αμασις πρὸς αὐτήν, ἐμίσγετο, καὶ κάρτα μιν ἔστερεξε μετὰ τοῦτο. ἡ δὲ Λαδίκη ἀπέδωκε τὴν εὐχὴν τῇ θεῷ ποιησαμένη γάρ ἄγαλμα ἀπέπεμψε ἐς Κυρήνην, τὸ ἔτι καὶ ἐς ἐμὲ ἦν σόου, ἔξω τετραμμένου τοῦ Κυρηναίων ἀστεος. ταύτην τὴν Λαδίκην, ὡς ἐπεκράτησε Καμβύσης Αἰγύπτου καὶ ἐπύθετο αὐτῆς ἥτις εἴη, ἀπέπεμψε ἀστινέα ἐς Κυρήνην.

182. Ἀνέθηκε δὲ καὶ ἀναθήματα ὁ "Αμασις ἐς τὴν Ἑλλάδα, τοῦτο μὲν ἐς Κυρήνην ἄγαλμα ἐπίχρυσον Ἀθηναίης καὶ εἰκόνα ἑωυτοῦ γραφῇ εἰκασμένην, τοῦτο δὲ τῇ ἐν Λίνδῳ Ἀθηναίῃ δύο τε ἀγάλματα λίθινα καὶ θώρηκα λίνεον ἀξιοθέητον, τοῦτο δὲ Σάμον τῇ "Ηρῃ εἰκόνας ἑωυτοῦ διφασίας ἔυλίνας, αἱνὲν τῷ νηῷ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρι ἐμεῦ, δπισθε τῶν θυρέων. ἐς μέν νυν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωυτοῦ τε καὶ Πολυκράτεος τοῦ Αἰάκεος, ἐς δὲ Λίνδουν ξεινίης μὲν οὐδεμίης εἶνεκεν, δτι δὲ τὸ ἱρὸν τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης λέγεται τὰς Δαναοῦ θυγατέρας ἰδρύσασθαι προσσχούσας, δτε ἀπεδίδρησκον τοὺς Αἰγύπτου παῖδας. ταῦτα μὲν ἀνέθηκε ὁ "Αμασις, εἰλε δὲ Κύπρον πρῶτος ἀνθρώπων καὶ κατεστρέψατο ἐς φόρου ἀπαγωγήν.

Aphrodite that she would send the goddess a statue to Cyrene if Amasis had intercourse with her that night; for that would remedy the evil; and thereafter all went well, and Amasis loved his wife much. Ladice paid her vow to the goddess; she had an image made and sent it to Cyrene, where it stood safe till my time, facing outwards from the city. Cambyses, when he had conquered Egypt and learnt who Ladice was, sent her away to Cyrene unharmed.

182. Moreover Amasis dedicated offerings in Hellas. He gave to Cyrene a gilt image of Athene and a painted picture of himself, to Athene of Lindus two stone images and a marvellous linen breast-plate, and to Here in Samos two wooden statues of himself, which stood yet in my time behind the doors in the great shrine. The offerings in Samos were dedicated by reason of the friendship between Amasis and Polycrates¹ son of Aeaces; what he gave to Lindus was for no friendship with any man, but because it is said that the temple of Athene in Lindus was founded by the daughters of Danaus, when they landed there in their flight from the sons of Egyptus. Such were Amasis' offerings. Moreover he was the first conqueror of Cyprus, which he made tributary to himself.

¹ Polycrates' rule began probably in 532 B.C. For the friendship between him and Amasis, see iii. 39



INDEX OF PROPER NAMES

- Abae, i. 46
 Abantes, i. 146
 Abdera, i. 168
 Acarnania, ii. 10
 Achaeans, i. 145, 146; ii. 120
 Achaemenidae, i. 125
 Achelous, ii. 10
 Adrastus, i. 35, 41, 43, 45
 Adrias, i. 163
 Aea, i. 2
 Aegae, i. 145
 Aegaeae, i. 149
 Aegeus, i. 173
 Aegion, i. 145
 Aegira, i. 145
 Aegiroessa, i. 149
 Aegyptus, ii. *passim*
 Aeolians, i. 6, 26, 28, 141, 149–152,
 157, 171; ii. 1, 90, 178
 Aeschylus, ii. 156
 Aesopus, ii. 134
 Aethiopia, ii. 11, 28, 30, 110, 114,
 139, 146, 161
 Aethiopians, ii. 22, 39, 30, 104,
 137–140
 Agamemnon, i. 67
 Agasicles, i. 144
 Agbatana, i. 98, 110, 153
 Agron, i. 7
 Agyllaei, i. 167
 Alalia, i. 165, 166
 Alcaeus, i. 7
 Alcenor, i. 82
 Alcmaeon, i. 59
 Alcmaeonidae, i. 61, 64
 Alcmena, ii. 43, 145
 Alexandrus, i. 3; ii. 113–117
 Alitta, i. 131
 Alyattes, j. 16–25, 73, 74, 92, 93
 Amasis, i. 30, 77, 181; ii. 154,
 161–163, 169, 172–176, 178, 182
 Ammon, i. 46; ii. 32, 55
 Ammonii, ii. 32, 42
 Amoun, ii. 42
 Amphiaraus, i. 46, 49, 52
 Amphictyones, ii. 180
 Amphilytus, i. 62
 Amphitryon, ii. 43
 Amyrtaeus, ii. 140
 Amytheon, ii. 49
 Anaxandrides, i. 67
 Anthylla, ii. 98
 Anysis, ii. 137, 140, 166
 Apaturia, i. 147
 Aphrodisium (Cyprian), i. 105
 (= Egyptian), ii. 112
 Aphrodite, i. 105, 131, 199; ii. 41,
 112, 181
 Aphthitana, ii. 166
 Apis (town), ii. 18
 (= Epaphus), ii. 153
 Apollo, i. 50, 52, 69, 87, 91, 144;
 ii. 159, 178
 Apries, ii. 161, 169
 Arabia, ii. 8, 12, 15, 19, 73, 124, 158
 Arabian Gulf, ii. 11, 102, 158
 Arabes, i. 131, 198
 Araxes, i. 202, 205
 Arcades, i. 66, 146; ii. 171
 Archandrus, ii. 97, 98
 Archidice, ii. 135
 Archilochus, i. 12
 Ardericca, i. 185
 Ardys, i. 15
 Ares, ii. 63, 64, 83
 Arganthonius, i. 163, 165
 Argivi, i. 31, 82
 Argolis, i. 82
 Argos, i. 1, 5, 82
 Arion, i. 23, 24
 Arisba, i. 151
 Aristodicus, i. 158, 159
 Ariston, i. 67
 Arizanti, i. 101
 Armenii, i. 194
 Arsames, i. 209

INDEX OF PROPER NAMES

- Artembares, i. 114-116
 Artemis, i. 26; ii. 59, 60, 83, 137,
 156
 Aryenis, i. 74
 Ascalon, i. 105
 Asia, i. 4, 95, 102, 104, 130; ii. 17,
 117
 Asmach, ii. 30
 Assesus, i. 19
 Assyria, i. 178, 192, 193; ii. 17
 Assyri, i. 1, 95, 102, 103, 106, 178,
 183, 192-4; ii. 17, 30, 141, 150
 Astyages, i. 46, 73-75, 107-8, 119,
 123, 127-130, 139
 Asychis, ii. 136
 Atarbechis, ii. 41
 Atarneus, i. 160
 Athene, i. 19, 22, 60, 66, 92; ii. 28,
 59, 83, 169, 170, 175, 182
 Athens (and Attica), i. 29, 57-64,
 147; ii. 51
 Athribites, ii. 166
 Atlantic sea, i. 200
 Atys (son of Manes), i. 7, 94
 — (son of Croesus), i. 34-43
 Automoli, ii. 30
 Azotus, ii. 157
- Babylon (and Babylonians), i. 153,
 178-200; ii. 109
 Belus, i. 7
 Bias, i. 27, 170
 Bithyni, i. 28
 Biton, i. 31
 Boeotia, ii. 49
 Bolbitine mouth of Nile, ii. 17
 Branchidae, i. 46, 92, 157, 158; ii.
 159
 Bubastis, ii. 59, 137, 156, 166
 Budii, i. 101
 Bura, i. 145
 Busae, i. 101
 Busiris, ii. 59, 61
 Buto, ii. 59, 63, 155
 Bubassia, i. 174
- Cadmei, ii. 45, 49
 Cadytis, ii. 159
 Calasiries, ii. 164-168
 Cambyses (Cyrus' father), i. 45,
 107, 111, 122
 — (Cyrus' son), i. 208; ii. 1
 Camirus, i. 144
 Candaules, i. 7, 8, 10-12
- Canobic mouth of Nile, ii. 15, 17,
 113, 179
 Canobus, ii. 15, 97
 Cappadocia, i. 71-73, 76
 Carfans, i. 28, 92, 142, 146, 171,
 174; ii. 61, 152, 154, 163
 Carthaginians, i. 166, 167
 Casian mountain, ii. 6, 158
 Caspian, i. 202, 203
 Cassandane, ii. 1
 Catadupa, ii. 17
 Caucasus, i. 104, 203, 204
 Caucones, i. 147
 Caunii, i. 172, 176
 Celtae, ii. 33
 Cercasorus, ii. 15, 17, 97
 Chalybes, i. 28
 Charaxus, ii. 135
 Chemmis, ii. 91, 156, 165
 Cheops, ii. 124, 126, 127, 129
 Chephren, ii. 127, 128
 Chilon, i. 59
 Chios, i. 18, 142, 160; ii. 135, 178
 Choaspes, i. 188
 Chromius, i. 82
 Cilicia, i. 28, 72; ii. 17, 34
 Cilla, i. 149
 Cimmerii, i. 6, 15, 16, 103
 Clazomenae, i. 16, 142; ii. 178
 Cleobis, i. 31
 Cnidus, i. 144, 174; ii. 178
 Codrus, i. 147
 Colchi, i. 2, 104; ii. 105, 109
 Colophon, i. 14, 142
 Corinth, i. 14, 23, 24, 50, 51; ii. 167
 Cos, i. 144
 Crathis, i. 145
 Creston, i. 57
 Crete, i. 2, 65, 172-173
 Croesus, i. 7 et passim ap. i.
 Crophi, ii. 28
 Cumé, i. 149, 157
 Cyaxares, i. 16, 46, 73, 103, 106
 Cynesii, ii. 33
 Cyprus, i. 72, 105, 199; ii. 79, 182
 Cypselus, i. 14, 20, 23
 Cyrene, ii. 32, 33, 161, 181, 182
 Cyrus, i. 165-167
 Cyrus, i. 46 et passim ap. i.
 Cythera, i. 82, 105
- Dai, i. 225
 Danaë, ii. 91
 Danaus, ii. 91, 98
 Daphnae, ii. 30, 107

INDEX OF PROPER NAMES

- Dardanians, i. 189
 Darius, i. 183, 187, 209, 210; ii. 158
 Dascylus, i. 8
 Deioces, i. 16, 73, 96-99, 101, 103
 Delos, i. 64; ii. 170
 Delphi, i. 13, 14, 19, 20, 25, 46-48,
 50-55, 65-67, 85, 92, 167, 174;
 ii. 134, 135, 180
 Delta, ii. 13, 15-18, 41, 59, 97, 179
 Derusiae, i. 125
 Deucalion, i. 56
 Dindymene, i. 80
 Diomedes, ii. 116
 Dionysus, ii. 29, 42, 47, 48, 49, 52,
 123, 144-146, 156
 Dioscuri, ii. 43, 50
 Dodona, i. 46; ii. 52, 55, 57, 58
 Dorians, i. 56, 57, 139, 146, 171;
 ii. 178
 Dorus, i. 56
 Dropici, i. 125
 Dryopes, i. 56, 146
 Dyme, i. 145
 Echinades, ii. 10
 Elbo, ii. 140
 Eleans, ii. 160
 Elephantine, ii. 9, 17, 28, 69, 175
 Eleusis, i. 30
 Eneti, i. 196
 Epaphus, ii. 38, 153
 Ephesus, i. 92, 142; ii. 10, 148
 Eretria, i. 61, 62
 Erythrae, i. 18, 142
 Etearchus, ii. 32, 33
 Euphorion, ii. 156
 Euphrates, i. 180, 185, 186, 191, 193
 Europe, i. 4, 103, 209; ii. 16, 26,
 33, 103; (daughter of Agenor),
 i. 2, 173
 Germanii, i. 125
 Glaucus (of Chios), i. 25
 — (son of Hippolochus), i. 147
 Gordias, i. 14, 35, 45
 Gorgon, ii. 91
 Grynea, i. 149
 Gygaean lake, i. 92
 Gyges, i. 8-15
 Gyndes, i. 189, 190, 202
 Halicarnassus, i. 144, 175; ii. 178
 Halys, i. 6, 28, 72, 75, 103, 130
 Harpagus, i. 80, 108-110, 118, 119,
 123, 129, 162, 169, 171-176
 Hecataeus, ii. 143
 Hector, ii. 120
 Hegeſicles, i. 65
 Helena, i. 3; ii. 112, 113, 115-120
 Helice, i. 145
 Heliopolis, ii. 3, 7-9, 59, 63, 73
 Hellas, Hellenes, *passim*
 Hephaestopolis, ii. 134
 Hephaestus, ii. 3, 99, 101, 108, 110,
 112, 121, 136, 141, 142, 147, 151,
 153, 176
 Heracles, i. 7; ii. 33, 42-44, 83, 113
 Heraclidae, i. 7, 13, 91
 Heraclides, i. 158
 Here, i. 31, 70; ii. 178
 Hermes, ii. 51, 138, 145
 Hermotybie, ii. 164, 165, 168
 Hermus, i. 55, 80
 Herodotus, i. 1
 Hesiodus, ii. 53
 Hippias, i. 61
 Hippocrates, i. 59
 Hippolochus, i. 147
 Histia, ii. 50
 Histiaeotis, i. 56
 Homer, ii. 23, 53, 116, 117
 Hyela, i. 167
 Hyllus, i. 80
 Hyrcade, i. 84
 Hystaspes, i. 183, 209
 Iadmon, ii. 134
 Ialyssus, i. 144
 Iardanus, i. 17
 Iberia, i. 163
 Ida, i. 151
 Ilium, i. 5; ii. 10, 117-120
 Illyrii, i. 196
 Io, i. 1, 2, 5; ii. 41
 Ionians, *passim*
 Is, i. 179
 Isis, ii. 41, 42, 59, 61, 122, 123, 156,
 176
 Issedones, i. 201
 Ister, i. 202; ii. 26, 33, 34
 Istria, ii. 33
 Italia, i. 24, 145
 Labynetus, i. 74, 77, 188
 Lacedaemon, i. 6, 65-68, 82
 Lacrines, i. 152
 Ladice, ii. 181
 Lebedus, i. 142
 Leleges, i. 171

INDEX OF PROPER NAMES

- Leobotes, i. 65
 Leon, i. 65
 Lesbos, i. 151, 160, 202
 Libya (and Libyans), i. 46; ii. 8,
 12, 15-18, 20, 22, 24-26, 32,
 50, 54-56, 65, 77, 91, 99, 124,
 150, 158, 161
 Liches, i. 67, 68
 Lide, i. 174, 175
 Limeneum, i. 18
 Lindus, i. 144; ii. 182
 Linus, ii. 79
 Loxias, i. 91
 Lycia, i. 28, 147, 171, 173, 176, 182
 Lycurgus, i. 65, 66
 Lycus, i. 173
 Lydia, *passim* ap. i.
 Lydus, i. 7, 171
 Lynceus, ii. 91
- Macedni, i. 56
 Macrones, ii. 104
 Madyes, i. 103
 Maeander, ii. 29
 Maeetis, i. 104
 Magdolius, ii. 159
 Magi, i. 101, 107, 108, 120, 128, 132,
 140
 Magnesia, i. 161
 Maleae, i. 82
 Mandane, i. 107, 108, 111
 Maneros, ii. 79
 Manes, i. 94
 Maraphil, i. 125
 Marathon, i. 62
 Mardi, i. 125
 Marea, ii. 18, 30
 Mariandyne, i. 28
 Maspili, i. 125
 Massagetae, i. 201, 204, 208, 211,
 212, 214-216
 Matieni, i. 72, 202
 Mazares, i. 156, 157, 160, 161
 Medea, i. 2, 3
 Medians, i. 16, *et passim* ap. i.
 Megacles, i. 59, 61
 Megarians, i. 59
 Meii, i. 7
 Melampus, ii. 49
 Melanthus, i. 147
 Meles, i. 84
 Memphis, ii. 3, 8, 10, 12-14, 97, 99,
 112, 115, 119, 150, 153, 154, 158,
 175, 176
- Mendes, ii. 42, 46, 145
 Menelaus, ii. 113, 116, 118, 119
 Mermnadæ, i. 7, 14
 Meroe, ii. 29
 Methymna, i. 151
 Midas, i. 14, 35
 Miletus, i. 14, 15, 17, 18, 20, 22, 25,
 92, 142, 143, 146, 169; ii. 33,
 159, 178
 Milyae, i. 173
 Min, ii. 4, 99
 Minos, i. 171, 173
 Minyaæ, i. 146
 Mitra, i. 131
 Mitradates, i. 110, 111, 121
 Moeris (lake), ii. 4, 69, 148, 149
 — (King), ii. 13, 101
 Mophi, ii. 28
 Mycale, i. 148
 Mycerinus, ii. 129-133, 136
 Mycèphorite district, ii. 166
 Mylasa, i. 171
 Mylitta, i. 131, 199
 Myrina, i. 149
 Myrsilus, i. 7
 Myrsus, i. 7
 Mysians, i. 28, 36, 37, 160, 171
 Mytilene, i. 160; ii. 135
 Myus, i. 142
- Nasamones, ii. 32, 33
 Nathos, ii. 165
 Naucratis, ii. 97, 135, 178-180
 Naxos, i. 64
 Necos, ii. 152, 158, 159
 Nilus, ii. *passim*.
 Ninus (King), i. 7; ii. 150
 — (city), i. 102, 103, 106, 178, 185,
 193; ii. 150
 Nisaea, i. 59
 Nitocris (of Egypt), ii. 100
 — (of Babylon), i. 185; ii. 100
 Notium, i. 149
 Nysa, ii. 146
- Oenotria, i. 167
 Oenussae, i. 165
 Oeolycus, i. 149
 Olenus, i. 145
 Olympia, i. 59, 160
 Olympus (in Thessaly), i. 56; (in
 Mysia), i. 36, 43
 Onuphitian district, ii. 166
 Opis, i. 189

INDEX OF PROPER NAMES

- Orchomenus, i. 16, 146
 Orestes, i. 67, 68
 Orphica, ii. 81
 Orus, ii. 144
 Osiris, ii. 42, 47-48, 123, 144-146,
 156
 Ossa, i. 56
 Othryades, i. 82

 Pactyes, i. 153-161
 Palestine, i. 105; ii. 104, 106
 Pamphylians, i. 28
 Pan, ii. 46, 145, 146
 Pandion, i. 173
 Panonia, i. 148
 Panionium, i. 141-143, 148, 170
 Panormus, i. 157
 Pantaleon, i. 92
 Panthialaei, i. 125
 Paphlagonians, i. 6, 28, 72
 Papremis, ii. 59, 63, 71, 165
 Paretaenii, i. 101
 Parthenius, ii. 104
 Pasargadae, i. 125
 Patara, i. 182
 Patarbemis, ii. 162
 Patrees, i. 145
 Pedasus, i. 175
 Pelasgians, i. 56-58, 146; ii. 50-52,
 56, 171
 Pelleine, i. 145
 Peloponnesus, i. 56, 61, 68; ii. 171
 Pelusium, ii. 15, 17, 36, 141, 154
 Penelope, ii. 145, 146
 Pentapolis, i. 144
 Periander, i. 20, 23, 24
 Perseus, ii. 15, 91
 Persians, *passim* ap. i.
 Pharees, i. 145
 Pharnaspes, ii. 1
 Phaselis, ii. 178
 Phasis, i. 2, 104; ii. 103
 Pheros, ii. 111
 Phillition, ii. 128
 Phocaea, i. 80, 142, 152, 162, 164,
 165, 168; ii. 106, 178
 Phocians, i. 46, 146
 Phoenice and Phoenicians, i. 1, 2,
 5, 105, 143; ii. 32, 44, 49, 54,
 56, 79, 104, 112, 116
 Phraortes, i. 73, 96, 102
 Phrygians, i. 14, 28, 35, 72; ii. 2
 Phthiotis, i. 56
 Phyia, i. 60

 Pindus, i. 56
 Pirus, i. 145
 Pisa, ii. 7
 Pisistratus, i. 50-61
 Pitane, i. 149
 Pittacus, i. 27
 Placie, i. 57
 Poseidon, i. 148; ii. 43, 50
 Poseidonia, i. 167
 Priam, i. 3, 4; ii. 120
 Priene, i. 15, 142, 161
 Prosopitis, ii. 41, 165
 Proteus, ii. 112, 114-116, 118, 121
 Protohyes, i. 103
 Psammetichus, ii. 2, 28, 30, 151-
 155, 157, 158, 161
 Psammis, ii. 160
 Pteria, i. 76
 Pylians, i. 147
 Pyrene, ii. 33
 Pythermus, i. 152
 Pythian priestess, i. 13, 19, 47, 49,
 55, 65-67, 85, 91, 167, 174
 Pytho, i. 54

 Rhampsinitus, ii. 121, 122, 124
 Rhegium, i. 166, 167
 Rhodes, i. 174; ii. 178
 Rhodopis, ii. 134, 135
 Rhypes, i. 145

 Sabacos, ii. 137-139, 152
 Sacae, i. 153
 Sagartii, i. 125
 Saïs, ii. 28, 59, 62, 130, 163, 169,
 170, 175, 176
 Samos, i. 70, 142, 148, 152; ii. 148,
 168, 178, 182
 Samothracians, ii. 51
 Sanacharibus, ii. 141
 Sandanis, i. 71
 Sappho, ii. 135
 Sardanapallus, ii. 150
 Sardis, i. 7, 15, 69, 70, 73, 77-79,
 80, 84, 85, 141, 152-157; ii. 106
 Sardo, i. 166, 170
 Sardyattes, i. 16, 18
 Sarpedon, i. 173
 Saspires, i. 104
 Scamandronymus, ii. 135
 Scylace, i. 57
 Scythia and Scythians, i. 15, 73,
 74, 103-106, 130; ii. 22, 103,
 110, 167

INDEX OF PROPER NAMES

- Sebennytic district, ii. 17, 155, 166
Semiramis, i. 184
Semele, ii. 145, 146
Serbonian Marsh, ii. 6
Sesostris, ii. 102–104, 106–108, 110,
 111, 137
Sethos, ii. 141
Sidon, ii. 116, 161
Sinope, i. 76; ii. 34
Siuph, ii. 172
Smyrna, i. 14, 16, 94, 143, 149, 150;
 ii. 106
Soloëis, ii. 31
Solon, i. 29–34, 86; ii. 177
Solymi, i. 173
Spargapises, i. 211, 213
Sparta, i. 65
Struchates, i. 101
Strymon, i. 64
Susa, i. 188
Syene, ii. 28
Syenesis, i. 74
Syme, i. 174
Syria, Syrians, i. 6, 72, 76, 105; ii.
 12, 20, 30, 104, 106, 159
Syrtis, ii. 32, 150
- Tabalus, i. 154, 161
Tachompsø, ii. 29
Taenarum, i. 23, 24
Tanite district, ii. 166
Taras, i. 24
Tartessus, i. 163
Tegea, i. 65, 66–68
Tellus, i. 30
Teos, i. 142, 168, 170; ii. 178
Telmessians, i. 78, 84
Temus, i. 149
- Tenedos, i. 151
Teucri, ii. 118
Teuthrania, ii. 10
Thales, i. 74, 75, 170
Thasos, ii. 44
Thebes (Boeotian), i. 52, 92
— (Egyptian), i. 182; ii. 3, 9, 15,
 54–56, 58, 69, 74, 91, 143, 166
Theodorus, i. 51
Thermodon, ii. 104
Thesmophoria, ii. 171
Thessalia, i. 57
Thmuitan district, ii. 166
Thonis, ii. 113, 114
Thornax, i. 69
Thrake, i. 168; ii. 103, 134, 167
Thrasybulus, i. 20–23
Thyni, i. 28
Thyrea, i. 82
Tigris, i. 189, 193; ii. 150
Timarete, ii. 55
Timesius, i. 168
Tmolus, i. 84, 93
Tomyris, i. 205, 212, 214
Triopium, i. 144, 174
Tritaeæes, i. 145
Tritantæchmes, i. 192
Troës, ii. 120
Trophonius, i. 46
Typhon, ii. 144, 156
Tyre, i. 2; ii. 44, 112, 161
Tyrrhenians, i. 57, 94, 163, 166, 167
- Xanthes, ii. 135
Xanthus, i. 176
Xerxes, i. 183
- Zeus, *passim.*

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